

Mainly About People

Rev. Ernest W. Carnaby, rector of St. Luke's, Leigh Creek (Willochra), has been appointed rector of Woomeera.

Rev. Lancelot F. Benjafield, rector of St. John the Baptist, Hobart, and rural dean of Hobart, retired from the active ministry on 30 April.

Rev. Ian G. George, of Woomeera (Willochra), has been appointed Sub-Warden of St. George's College, University of Western Australia. He is a graduate of the University of Adelaide and the General Theological Seminary, New York.

Rev. Claude D. H. Longfield, vicar of St. Margaret's, Eltham (Melbourne)

Australian link with Philippines

As of this month, members of the Philippines Independent Church will be able to take Communion in Australia's Anglican Church and vice versa as the result of a concordat approved by the Anglican General Synod of 1966.

As evidence of the increasing fellowship between these two communions, the Anglican Primate of Australia, the Most Rev. Philip N. W. Strong, has been in Manila to attend the consecration of the Cathedral of the Holy Child and to serve as a co-consecrator at the service raising new bishops to the episcopacy. In 1948 the Protestant Episcopal Church (U.S.A.) consecrated three bishops for the Philippines Independent Church.

From Manila Archbishop Strong went to Saigon to visit Australian Army, Navy and Air Force units from May 10 to 15.

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Round-up of church press comment

MIA-MIA reports the showing of a film on abortion to the Commonwealth Conference of the Mothers' Union. It showed that the wealthy are now able to have it with little difficulty, but that a poor woman with 10 children found it almost impossible to have.

The Church of England Newspaper reports that evangelicals and Anglo-Catholics in England may reach agreement on a way forward to Church union. It will be an alternative to the present proposals which are meeting strong resistance in both Methodist and Anglican churches. Interesting view of the wearisome statements oft-repeated that the present proposal is the only way to unity.

The Church Times tells of the Guildford Cathedral being used regularly now for a Roman Catholic Mass. It says that it is probably the first time since the Reformation that a Roman Mass has been held in an Anglican cathedral.

Church and People (N.Z.) carries news that Bishop Manu Bennett, Maori bishop whom we saw in Australia last month and liked very much, has joined those who approve the N.Z. Rugby tour of South Africa. He is against "organising belligerent camps." Seems to be common-sense, even though opposed to his bishop, Bishop Gowing, of Auckland.

The Christian tells of the behind-the-scenes anxieties over the merger of Clifton and Tynedale Hall theological colleges in Bristol. B.C.M.S. are reported to be having second thoughts about the merger and there is talk of "sackings" of staff at both colleges in preparation for the merger.

The English Churchman reports that the Pope spoke in a "hoarse, strained voice" when he made his speech in Holy Week about the crisis in the Roman Catholic Church. Not only has one of the Pope's own staff left the ministry to marry, but a bishop in Peru has done the same — the first bishop of modern times to do this. The single theological college formed by the merger of Clifton and Tynedale Hall in October, 1970, is to be known as Trinity College, Bristol. Its basis of faith

Historic faculty

A FACULTY has been granted to re-orientate a medieval church, St. Peter's, Roydon, in the diocese of Chelmsford. The congregation was previously separated from the chancel by a fourteenth century screen. The whole area behind the screen will now become a chapel for occasional services and the holy table, choir and minister will come down to the nave and be among the people.

Rev. Christopher Wansley believes that the re-orientation will greatly assist modern reformed worship. He was supported in his application by his parish council but there were 50 objectors, including the Diocesan Advisory Committee.

After a hearing over six days, the Chancellor, Mr. Hugh Forbes, Q.C., granted the application.

THE AUSTRALIAN CHURCH RECORD

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Th.C. EXAM RESULTS

The following are results of Fourth Term examinations for students taking the Th.C. Course. These names also include those enrolled for the Sydney Preliminary Theological Certificate.

THIRD TERM ELEMENTARY GREEK I

High Distinction
Tay, Mr M., Muar, Malaysia; Boyce, Mr W. H., Lae, N.G.; Tay Sin Hock, Mr J., Johore, Malaysia; Waddy, Miss J., Telopea; Ramsland, Mrs M., Berowra; Thorp, Mr D., Wewak, New Guinea; Steining, Mr R. J., University of Qld.; Hill; Williams, Mr G. P., Earlwood; Corry, Mr B. R., Coogee; Barker, Dr A. C. H., Hamilton, New Zealand; Jones, Mr D., Brighton.

Distinction
Ferguson, Mr J. A., Arncliffe.

Credit
Berkley, Mr R., Bondi.

Pass
Gaymer, Mr K., Bexley.

Distinction
Sixton, Mr S., Padstow.

Credit
Cheriyian, Mr A. C., Ile-olaji, W. Nigeria.

Pass
Price, Mr B., Blacktown; Ashton, Miss J. F., Londonerry.

Distinction
Poves, Miss G., Epping.

Credit
King, Mr P., Cremorne; Tay, Mrs I., Johore; W Malaysia; Stevenson, Mr G., Papua; Adams, Mr J., Revesby; Gillett, Miss P., Waratah.

Pass
Cocks, Miss N. P., Strathfield; Flower, Miss J., Hornsby; Mansell, Miss C., Burwood; Woods, Mr P., Canley Vale.

YOUTH GROUP LEADERSHIP

Distinction
Mathis, Mrs V., Revesby; Tay, Mr J., Malaysia.

Credit
Gilbert, Miss P., Wahroonga; Catts, Miss M., Wahroonga; Watson, Miss M., Merrylands; Meers, Mr A. F., Epping; Olsen, Mrs D., North Manly; Sumner, Mrs M., Cabramatta.

Pass
Talbot, Mr L., Kyeemagh; Butler, Miss S. B., Brighton-le-Sands; Grupp, Mr G., Wahroonga; Bevers, Mr G., Riverwood; Symington, Mr R., Wahroonga; Thomas, Mr C. M., Wahroonga; Wilks, Mr J., Wahroonga; Martin, Mr F. J., Castle Hill; Williams, Mr G. P., Earlwood; Marr, Mr D., Brighton-le-Sands.

Distinction
Gibbs, Mrs M. A., Marrickville.

Credit
Horton, Mr D. A., Cremorne; Cheriyan, Mr A. C., Nigeria; Watson, Miss M., Merrylands; Thorp, Mrs B., New Guinea; Austin, Mrs M. J., Baulkham Hills; Penzlana, Mr L. J., Prospect, S.A.

Pass
Withy, Mr A. L., Rotorua; Bevers, Mr C., Riverwood; Darnley, Mr W. R., Lidcombe; Reece, Miss M., Hurstville; Watson, Miss M., East Hills; McLean, Mr B. A., Wewak, T.P.N.G.

Distinction
Ferguson, Mr J. A., Arncliffe.

Credit
Berkley, Mr R., Bondi.

Pass
Gaymer, Mr K., Bexley.

Distinction
Sixton, Mr S., Padstow.

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Pass
Cocks, Miss N. P., Strathfield; Flower, Miss J., Hornsby; Mansell, Miss C., Burwood; Woods, Mr P., Canley Vale.

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ST. PAUL'S, CHATSWOOD, 63rd ANNUAL CONVENTION.

The Rev. Neville Horne, Director in Australia of the Back to the Bible Broadcast, and the Rev. David Hewetson, Education Secretary of the Church Missionary Society, will share in the ministry at this Convention to be held on the Queen's Birthday Holiday, Monday, 16th June, 1969.

There will be three sessions as follows:

11 a.m.—The Rev. David Hewetson.

1.45 p.m.—The Rev. Neville Horne and The Rev. David Hewetson.

4.15 p.m.—The Rev. Neville Horne.

The theme of the Convention will be "Our Unchanging Commission." Bring a basket lunch. Cups of tea will be provided and activities will be arranged for school-age children in the Church Hall. There will also be creche facilities for infants.

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THE AUSTRALIAN CHURCH RECORD

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Churches meet N.S.W. Premier

THE PREMIER of New Wales, Mr R. W. Askin, received a deputation from the New South Wales Council of Churches expressing opposition to the proposal to allow hotels to trade on Sundays. Official representatives of all the Council's member churches were present.

The Secretary of the Council, Rev. B. G. Judd, said that the Council's statement to the Premier maintained that the

Government did not have an electoral mandate for such a change in the law which had been rejected by 67 per cent of those questioned in the most recent "gallup poll." "We are glad to note that the proposal to open hotels until midnight on Fridays and Saturdays has now been dropped — no doubt in the interest of road safety — but to open hotels in the country would only increase the large proportion of road deaths in the country which the Minister for Transport has described as particularly disturbing."

"The Catholic Weekly" editorial opposing Sunday hotel trading makes Church opposition strikingly unanimous.

"The Australian Hotels' Association admits that its members sell 83 per cent of the liquor in New South Wales and one brewery giant, Tooth and Company, has just announced its greatest profit in 40 years."

The Deputation told the Premier that the Government should place the welfare of the community ahead of the sectional interests of the liquor trade. Mr Askin thanked the members of the Deputation for their clear and strong presentation of the case and promised to bring the Council's representations before the members of the New South Wales Cabinet.

Since the deputation met the Premier of N.S.W., he has announced that a referendum on the question of Sunday liquor trading will be held in the State later in the year.

Sharp exchanges at Ballarat

VERY STRONG emotions were in evidence during the debate on two motions which came before the recent Ballarat synod.

One lengthy debate on a motion introduced by Mr Walker caused quite a furore. His motion sought to censure the managing director of a church newspaper. Most speakers in the debate supported the motion but when it was put to the voices, a result could not be determined. A division had to be called for but no count was taken. The motion was declared lost.

A motion declaring that war was incompatible with the example and teaching of Jesus Christ was carried by the house of clergy but rejected by the laity.

The report to synod showed that the diocese is now feeling the benefit of a new blanket cover of its clergy for sickness and accident insurance. Sixteen claims have been met and paid in the first two years.

The General Synod scheme for clergy long service leave has become operative from the beginning of 1969. For the first time in 20 years, the diocese fell short of its missionary target. The target for 1969 has been set at the same figure—\$20,000 for A.B.M.

The Diocesan Planned Giving Program for the next three years did not achieve the results hoped for and its future is in doubt.

In his charge to synod, Bishop Hardie devoted himself to the ecumenical movement and unity schemes. He said, "I doubt if there can be any definite reunion involving Anglicans during my lifetime or even in the lifetime of anyone here." Speaking of "deliberate ambiguity" in documents framed as the basis for Acts of Re-union, the Bishop said: "Where such imprecision of meaning is deliberately used so as to cover up a real and important difference in order to give an appearance of agreement, one can only call it downright dishonesty."



Members of the deputation from the N.S.W. Council of Churches leave St. Stephen's Presbyterian Church, Macquarie Street after prayer to meet the Premier at Parliament House opposite. Front Row (left to right): Rev. A. North, Mr W. J. Court, Rev. B. G. Judd, Mr P. H. Morton. Second Row: Commissioner H. R. Scotney, Dr E. H. Watson, Mr F. J. Church. Back Row: Mr A. J. Dalziel, Rev. A. Walker, Bishop F. O. Hulme-Moir.

NEW WORK FOR S.A.M.S.

THE SOUTH AMERICAN MISSIONARY SOCIETY, this year observing its 125th year as the pioneer Anglican missionary society in South America, has accepted an invitation and challenge to extend its missionary service to Brazil and Colombia.

An official statement was made by Canon Henry Sutton, general secretary of the society in England, outlining the steps that led to this major advance in the society's missionary program.

Last autumn two urgent requests for help were made to the society, one from Bishop E. K. Sherrill, of Central Brazil, and the other from Bishop David Reed, of Colombia. Bishop Sherrill in Brazil asked for a small team of missionaries from S.A.M.S. who would help in the life of the diocese in a work of direct evangelism in one of the vast urban areas of Brazil; and Bishop Reed requested support in manpower and money for an important work already begun among a tribe of primitive Indians.

Although the society's financial resources are only just enough to maintain its present work, it was considered by the committee that the two requests from God and the challenge has been accepted. Steps are being taken to recruit 30 new missionaries during the years 1970 to 1972 and to raise the new money required.

The society will need to marshal all its forces for prayer and full commitment to the task that lies ahead. The problems are great, but nothing like so great as the God to whom we look with confidence as we go forward together with Him.

The growth of S.A.M.S. in England has been accompanied by the rapid growth of the Australian Association of the society. In 1962 S.A.M.S. Australia had three missionaries; in 1969 that number has increased to 13. In the same period the income of the Australian association has increased by 500 per cent.

Unless praying on our knees saves us from preying on our neighbours, the first is as false as the second is foul. — Theodore W. Engstrom.

Launceston Bible week

LAUNCESTON churches combined recently for a Bible study week. Study leaders were first trained at a special seminar at Oakburn College. The First epistle of St. John was chosen for study and meetings were held for a series of four studies from Tuesday to Friday night. Principal D. M. Himbury of Whitley College, University of Melbourne, was the expositor for the week.

Each meeting began with an act of worship, hymn, prayer and the passage of Scripture for the evening. Principal Himbury then expounded the passage and the people divided into discussion groups with leaders to consider prepared questions. After the groups, all assembled for a summing-up session and closing prayers.

The Bible week brought the Churches, ministers and people, close together as they studied God's Word and in the application of its lessons to the local situation. It called people together to listen to the Word of God and to go forward together in obedience to its commands.

The 39 Articles & the problem of subscription & assent

REV. DR. J. I. PACKER is a leading English evangelical and Warden of Latimer House, Oxford. He will visit Australia in July for preaching and teaching engagements in connection with the centenary of St. Andrew's Cathedral, Sydney.

(Memorandum relating to Subscription and Assent to the 39 Articles: A Report of the Archbishops' Commission on Christian Doctrine, S.P.C.K., 1968.

Newcastle on courtship

"In many ways we are enjoying the courtship or honeymoon stage of church unity, and this friendly exchange is far less difficult than the actual settling down in permanent marriage under the one church roof, which must be our ultimate goal," said the Bishop of Newcastle in his charge to the diocesan synod.

The first session of the thirty-sixth synod of the diocese was opened in Christ Church Cathedral on Sunday, June 1, when the bishop gave his charge and the presidential address.

No legislation was presented at the session and synod concluded its business on the Tuesday evening.

In his presidential address, Bishop Housden spoke at some length on supplementary ministries, Christian marriage and a proposed commission to prepare a canon on divorce for General Synod, and liturgical reform. On this latter question, he mentioned that the experimental Modern Liturgy is to be replaced by a so-called "Australian Liturgy" and that the English Series II is also to be allowed for experimental use. These two will be the only permissible experimental liturgies.

Section references are from this report.

1. History of the Articles and of Clerical Subscription.

At the Reformation, the national churches which rejected the Roman allegiance defined their doctrinal position in formal "Confessions". ("Confession" in the New Testament denotes public adherence to the truth of Jesus Christ; see 1 Tim. 6:13; 2:11; 1 Jn. 4:2 f.) Paragraphs of these Confessions were called "heads" (*capita*—our "chapters") or "articles" (*articuli*—literally, "parts" or "points"). The Confessions sought 1) to identify each church's position in a divided Christendom, 2) to set standards

by

J. I. Packer

of true teaching, 3) to limit each church's comprehensiveness by indicating what it abjured as heresy.

All the Reformation churches, Lutheran and Calvinist, required their clergy to subscribe the Confession at their ordination, and for the most part still do. Similarly, from 1564 the Roman Church required its ordinands to subscribe the Tridentine Profession of Faith (the so-called "Creed of Pius IV"), till recently a shorter Profession of Faith was substituted (text in sec. 43).

The 39 Articles of Religion are the historic Confession of the Church of England. They are a revision of Cranmer's 42 Articles of 1553, which reached its present form in 1571. Clerical subscription to the Articles, first required in 1571, still exists in a form laid down by

the Clerical Subscription Act of 1865. The words used are these: "I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer and of the ordering of bishops, priests and deacons. I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God."

Subscription is required both at ordination and institution to a living. (Details Secs. 6, 7.

2. Importance of the Articles for Evangelicals

Anglican evangelicals, regarding the Scriptures as written instruction from God himself, given through human messengers, believe the Articles to be a faithful echo and application of biblical teaching on the central matters of the gospel—the Godhead; the person and work of Christ; sin; grace; justification by faith; the church; the sacraments. They value the Articles—as establishing the essentially evangelical character of the Church of England and would, in many cases, find it hard to continue as Anglicans if the Articles themselves, or subscription to them, were abandoned. They hold that subscription should imply actual commitment to the doctrines of the Articles. (This is recognised, secs. 51; 53; 54; 59; 73).

It is in line with these convictions that evangelicals sought, and have welcomed, the safeguard in sec. 277 of the Anglican-Methodist Unity: II Scheme:

"What will be the Basis of Faith in the United Church?"

Many in both Churches would say that their allegiance depends directly on what their Church stands for and they are, obviously, right to insist that the United Church should publicly stand for all that either Church stood for in separation. Any further confession of faith which the new Church may need must, therefore, embody the substance of the existing doctrinal standards of both Churches; it may contain more than this, but it must not contain less."

3. Difficulties concerning Assent and Subscription

The commitment which public assent and subscription involve is differently understood by different clergymen, and the Church of England lacks a corporate mind on this subject. That is the basic problem. There is a widespread belief that only "general assent" to the Articles is legally required, so that subscription with some mental reservations is permissible. This idea is shown to be baseless in sec. 8.

But the trouble goes deeper. Anglican clergy differ about the nature and authority of Scripture and, consequently, about the personal implications of declaring the Articles to be "agreeable to the Word of God." Some, with the Reformers, receive the Bible as once-for-all written instruction from God, an integral part of the complex reality of divine revelation. These see assent to the Articles as implying the judgment that they faithfully echo the prophetic, dominical and apostolic teaching which Scripture records, and hence as requiring a *bona fide* commitment to teach their doctrine today. Others, however, hold views of the Bible and of Christian truth which lead them to qualify

(Continued Page 6)

EDITORIAL

The people are the church

HENDRIK Kraemer in his Hulsean lectures published as *A Theology of the Laity* (1958), points out that originally "laos" from which we get our word "laity," meant the whole people of God. He admits that the word has become secularised and is widely used to mean "those unqualified to judge, the ignorant."

Kraemer was director of the Ecumenical Institute, Bossey, Switzerland, and in 1958 his theology of the laity sounded radical to many clergy. We might be excused for thinking that we have come a long way in the intervening 11 years and that most would now accept Kraemer's definition of the laity as "the huge majority of the membership of the Church which does not belong to the ordained ministry."

There are sufficient disturbing features in Australian church life to indicate otherwise.

The majority resolution of the Australian bishops asking the Federal Government to exempt from military service conscientious objectors to a particular war is a case in point. They were not unanimous, their diocesan synods had not in most cases considered the issue, and yet it might appear that they committed the whole Church of England. The Church of England consists of a large number of people—people who have largely been ignored and who rightly feel sore about bishops using their special position in this way.

In the recent Ballarat synod, the laity were consulted on a similar issue. A motion was put to synod agreeing with a Lambeth resolution on the incompatibility of war with Christian teaching. The house of clergy passed it on the voices. The house of laity strongly rejected it. Our people feel strongly on these issues and they will express their feelings when consulted.

All too often, attitudes of bishops or other clergy are taken, by themselves, at least, to be those of the great majority of church people. This couldn't be further from the truth.

Clergy are apt to react with hurt surprise when they find that the people whom they have not consulted are not with them and often opposed to them. We admire the candour of the new Dean of Perth in his Cathedral Newsletter (quoted in our correspondence columns—page 4) who openly acknowledges that he is out of step with the people in certain practices he has tried to introduce. But we are altogether out of sympathy with the attitude that decisions can be taken and changes made without reference to "the huge majority of the membership."

The flock of God are not sheep to be herded according to the yapping of dogs at their heels or the commands of the man who controls the dogs. They know only the voice of the Good Shepherd and His Word still has its ancient power. The leadership of the clergy will be trusted when it speaks with the authority of its only commission—the Gospel. Too often today clergy speak on all sorts of topics and air opinions which run contrary to their commission and can claim no scriptural warrant. They should be mindful that they are called to be ministers to their people, not to the mass media.

The people for whom Christ died should matter most of all to the true pastor. To wound or offend them, or to work in any way but in Christian love with them, is abhorrent to him. As the time draws near for the final vote in England on Anglican-Methodist unity, there is a dawning realisation that while the majority of clergy favour it, there has been no worthwhile attempt to consult the laity. It only seems important now in view of fears that the scheme will be defeated.

The quite remarkable response to the Lay Institutes for Evangelism Movement in Australia shows the mettle of the people of God. They are certainly not "those unqualified to judge." If semantics has driven a wedge between clergy and people, it can easily be discarded. But if the clergy, encouraged by their bishops, act as a group apart, they are cutting themselves off from the Church of God.

In his charge to synod on 1 June, the Bishop of Newcastle drew attention to "the many growing gaps in today's world." The gap between clergy and people is disastrous. Until the Church of England in Australia repents of it and sets about binding up the divisive wounds, it will never be in a position to negotiate unity with other denominations.

Those who belong to God through Jesus Christ are members of a body identified in the Scriptures as the church of Jesus Christ. When some of its members act as if others didn't matter, we have the sin of disunity, beside which our denominational differences pale into insignificance.

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Helping Asian students

THERE ARE SOME 15,000 students from overseas studying in Australia, from South-East Asian nations, especially Malaysia, Indonesia, Hong Kong and Singapore, from many African states, and from Pacific islands countries and elsewhere. Their levels of study range from secondary school to Ph.D., from those studying for matriculation to university, to those doing advanced study and research in such fields as education and medicine, and their fields of study from business course to theological courses. Courses in economics and commerce, accountancy, engineering and science are especially popular.

Numbers of organisations have indicated some interest in providing friendship, hospitality and assistance of various kinds to overseas students, although only some of these are actively engaged in contacting and assisting these students.

by Alan Chapple

The Commonwealth Department of External Affairs is officially responsible for the supervision and care of overseas students in Australia. This responsibility is exercised chiefly through bodies such as that known in New South Wales as AOCOS ('Australian Organisations' Co-ordinating Committee for Overseas Students': similar committees with slightly different titles are found in other states). The chief means of contact with overseas students are upon their arrival in Australia, in the places where they live, and in the places where they study.

HOST FAMILIES

During each summer vacation the Department of External Affairs, through AOCOS (and similar bodies in other states than N.S.W.) arranges and supervises an "Operation Welcome," in which students are met and welcomed upon arrival in Australia, and then are shown to their places of lodging and assisted in other ways. The External Affairs Department also sponsors a "Host Family" scheme, which gives Australian families the opportunity of becoming a "home away from home" for one or more overseas students. This may be one very real means of alleviating the great loneliness and unhappiness experienced by many of these students because of their homesickness and because of the strangeness of their surroundings.

Various organisations and bodies have taken steps to provide accommodation and facilities for recreation for overseas students. Many universities have an "International House" on the campus, in which both Australian and overseas students live. Then there are hostels, such as "Wingham," the International Friendship centre run by the Church of England in Sydney, in many cities. Facilities for recreation and relaxation are provided in places like "Australia-Asia House" in Perth.

While many live in university colleges or halls of residence, the majority of overseas students live in flats or board in private homes. A number of local churches, especially in Sydney, have established "Asian Fellowships" for the benefit of overseas students living in their districts. Baptist congregations have been prominent in the formation of such groups.

In the places where they study, overseas students have formed



ALAN CHAPPLE

their own national and cultural association. Christian organisations are active here also, with the Evangelical Unions in the Universities and Christian Fellowships in Teachers' Colleges and Technical Colleges, and various organisations for Roman Catholic students such as the Catholic Asian Students' Society.

Apart from Christian involvement in activities and organisations mentioned above, Christian groups are actively working among overseas students in a number of ways.

Firstly, there are the Chinese churches—in Sydney, the Chinese Presbyterian, Chinese Christian and Chinese Church of Christ congregations.

Then there are the Overseas Christian Fellowships in each state, affiliated with the I.V.F. These O.C.F.s aim to provide instruction and fellowship for Christian students from overseas and to be active in evangelism by participation in "Operation Welcomes," by arranging meetings and other activities, such as private tuition and coaching for overseas students by qualified Christian friends. The O.C.F.'s work in fellowship with the Evangelical Unions, Christian Fellowships and Graduates' Fellowships, which are all affiliated in the I.V.F.

The Church Missionary Society has released Dr Janet Plummer for work among overseas students, and although she is based in Sydney, Dr Plummer has been travelling to other states to work among overseas students in fellowship with the O.C.F.s. An Anglican minister, the Rev Geoffrey Glasscock, has been released for work among overseas students in Melbourne, and he plans to establish an International Student Centre there.

From the very brief sketch given above it is obvious that much is being done by many different organisations in provid-

FAITHLESS GENERATION

OUR Lord Jesus cried out against the lack of faith which hindered his mighty works. In Matt 17:17 a father brought his son, an epileptic, to Jesus and prayed "Lord have mercy upon my son! I brought him to your disciples and they could not heal him." Jesus said, "Bring him here to me," and the boy was cured instantly.

If only we would learn from this story to bring to Jesus our needs, requests and problems and trust the power of the risen Lord. We are rebuked, as the disciples were, because of our lack of faith. We struggle in our personal lives and in our Church life trusting our own little wisdom and small ability and we fail miserably just as the disciples did when they were unable to heal the epileptic. "Oh, faithless generation."

In our church life the needs sometimes seem insuperable. We have need of competent and faithful people to do the work of teaching, leading and praying but there seems to be so few suitable or willing to be involved. "Come to me," says Jesus. "Oh faithless generation." If only we would bring our needs to the Lord Jesus and ask Him to provide and direct we would see his mighty works performed in our day.

by Sheila Hayles

We need money for God's work, to meet the commitments of a parish to pay the stipend. Remember that we are doing God's work when we are building up His Church. He is waiting for us to come to Him and to ask Him to provide for our needs. His abundant provision is available for the asking. Instead we strive and struggle with our money-raising efforts which use up precious time and energy. We even sink to undesirable methods of money-raising because we lack faith. Christ's power is available and He is able to supply all our needs.

We need spiritual gifts and we need renewal within our parishes. We need gifts of love, joy, faith, compassion and of purity of life and we struggle all the while to "be good" and to "do good" but we fail miserably. Jesus says, "Come to me!" His boundless power is available for the asking. There is no mountain which is too big for Him to move if only we will acknowledge our own inadequacy and COME in faith to the risen Lord Jesus Christ. We would then, like the father of the epileptic, know the instant outpouring of blessing.

"OH FAITHLESS GENERATION" BRING HIM HERE TO ME"

Winter Appeal Response

THE EARLY response to the Archbishop of Sydney's Winter Appeal for money, warm clothes, blankets and heating appliances for the needy encourages the hope of a record contribution. Last winter, cash giving totalled \$18,000, a record in the history of the Appeal.

Since this winter's Appeal was launched on Sunday, May 11, the Archbishop has received \$8,198.42 in money gifts, compared with \$5,288.48 at the corresponding stage in last winter's Appeal.

"The aim of this book is to make a survey of the main thinkers and intellectual movements of western thought of the past thousand years, with a view to showing how they affect Christian belief. . . . Inevitably, such an undertaking will partake of something of the character of a *Who's Who*. This is intentional. But unlike the latter work I have not refrained from commenting on what seem to me to be the strengths and weaknesses of the person or movement concerned."

To write a book which appeals both to the philosophy student and to the less informed reader is not an easy task. But Colin Brown combines a non-technical, often amusing style with a scholarly mastery of the significance of philosophical trends and their relation to his faith. The student will benefit from the wide picture given by this up-to-date survey and will make use of the detailed Notes on Books for further information. The general reader will finish the book informed, entertained and stimulated to further study.



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THE MIDDLE AGES TO
THE PRESENT DAY



A recent view of the west end of Christ Church Cathedral, Newcastle.

Notes and Comments

MATTER OF FORM

Matters of form are often dispensed with these days. But not when they help extend courtesy, ensure natural respect or help protect the rights of others.

In the St. Alban's, Epping, N.S.W. parish paper which comes to us each month, the Rector mentions receiving a letter from Rev. Geoff. Feltham, intimating his acceptance of nomination to the parish. Canon Rook adds: "All that is needed is the confirmation of the Archbishop, which, in this case, is a matter of form."

Archbishops have been known to veto nominations to parishes and they are not given to regarding their prerogatives as "a matter of form."

After quoting rather fully from Mr Feltham's letter to him, a letter which was courteous and brotherly in tone, Canon Rook then adds: "Most parishioners will know that the Rector was not in favour of the appointment of Mr Feltham, though not on the grounds of personality or character, but of his lack of pastoral experience and churchmanship."

Naturally, we wondered what provoked these remarks and so we looked up Mr Feltham's career in the Sydney year book. We were struck with the similarities in the careers of the present and the prospective rectors of Epping. Mr Feltham was ordained 24 years before his appointment, Canon Rook 23 years. After seven years in orders, both first became rectors of the parish of Milton, N.S.W.

Similarities end there for Mr Feltham has been rector of three parishes prior to going to Epping, whereas Canon Rook had been rector of two. In addition, Mr Feltham has had eight years' clinical pastoral experience to Canon Rook's none. Mr Feltham in addition is a university graduate and is widely respected as having a well-furnished mind. He has also had 3½ years experience as a full-time chaplain to a large university.

It would be difficult for any parish to find a man with better qualifications and experience to be their pastor. So that leaves us with "churchmanship."

STARTLING UNANIMITY

At a meeting in Sydney last month, representatives of the Roman Catholic, Protestant and Orthodox churches reached what they described as "a startling degree of unanimity" in discussions on the Holy Communion. It was the third annual session of the Joint Working Group of the Australian Council of Churches and the Roman Catholic Church.

It was so startling that the Australian mass media took it up and it occasioned a Press release from the W.C.C., Geneva, the A.C.C., N.S.W., and considerable mention in Australia's Roman Catholic Press. Some church papers reacted very strongly. We are not surprised. The "unanimity" is indeed "surprising."

It so happened that the Church of England was very poorly represented on the A.C.C. panel. Some who were asked to go could not do so. Of the nine theologians for the A.C.C., three were Methodist, two Presbyterian, one each were Church of Christ, Congregational, Greek Orthodox and Anglican. Mr Val Brown, General Secretary of the A.C.C. attended but, well-qualified and well-informed as he is, he would not describe himself as a theologian.

Joint chairmen were Archbishop Woods and Archbishop Guildford Young of Hobart. Eight Roman Catholic theologians completed the number of participants.

CONFESSIONS

Of the seven denominations represented at the meeting, the Church of England, the Roman Catholic, the Greek Orthodox and the Presbyterian are confessional churches, whose confessions of faith are enshrined in historic documents which all may read. Two of these, the Anglican and the Presbyterian churches are also Protestant and Reformed churches, heirs of the Reformation tradition of complete loyalty to a biblical faith which their confessions plainly affirm.

In such a meeting, these four confessional churches were in a dilemma. The talks would have quickly foundered if they had taken a stand on their written

confessions. That would hardly be the way towards understanding each other.

The Roman Catholic delegates did not press their allegiance to that part of the Creed of Pope Pius IV which says: "I profess likewise that in the Mass is offered to God a true, proper and propitiatory sacrifice for the living and the dead, and that in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there takes place a conversion of the entire substance of the bread into the body, and of the entire substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation."

The Presbyterians courteously refrained from quoting the Westminster Confession of Faith which says: "In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead; but only a commemoration of that one offering up himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise to God for the same; so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect."

The Anglican representative did not quote Article 28 which in part reads: Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is Faith.

Nor did he quote Article 31 which reads: "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

The Creed of Pope Pius IV, which is part of the canons and decrees of the Council of Trent, was promulgated in 1563. The 39 Articles were adopted, in obvious rebuttal of Pius IV in 1571. The Westminster Confession of 1647 is also an obvious denial of Pius IV's Creed.

NO SACRIFICE

The A.C.C. press release said that the Joint Working Group said that "Christians should see their sacrament of Holy Communion as sacrifice." It went on: "The notion of the Mass as a sacrifice has been largely responsible for the opposition of Protestants to the way in which Roman Catholics worship. It is now possible that this centuries old barrier will be recognised as due to a misunderstanding."

So it is as simple as that. A misunderstanding.

Our Protestant formularies say there is no sacrifice except that we offer our thanks to God for giving us His Son to die on the cross for us. Now we are told we should see the Holy Communion as a sacrifice. But it is not in our formularies and above all, it is not in the Bible. We dare not detract from Calvary's sacrifice. It was unique. It alone is the ground of our salvation and justification.

Thomas Cranmer, the Archbishop of Canterbury who brought the Reformation to the Church of England and who gave us our Prayer Book and our English Bible, was born and bred in the Roman Catholic faith. He studied it at Cambridge where he graduated M.A. and D.D. He became a divinity lecturer and an examiner of theological graduates. All this time he studied the Roman faith and firmly held it. Years went by. In 1556, this scholarly Archbishop of Canterbury was burnt at the stake for holding the Protestant faith. His last words before he was hurried to the stake concerned his denial of transubstantiation and the sacrifice of the mass.

We are now seriously told that it was all a misunderstanding. Cranmer just didn't understand. He and other Anglican bishops died because of a flaw in their theological education.

HARD ROAD

Anybody who is in touch with theological trends in the Roman Catholic church or who reads our pages, will know that Rome is changing. They will have heard that transubstantiation is no longer fashionable in some circles. The word was not used in this Joint Working Group. When Jesuits tell you that they are studying Calvin's doctrine of grace and find themselves agreeing with much of it, as they are in Australia, you thank God. When you hear of their wonderful interest in studying the Bible, again you thank Him. When you experience their brotherliness and their kindness and enjoy their fellowship, it warms your heart.

But the hard, long road to real understanding will lead us to the fount of Truth only as long as we Protestants maintain our stand on the firm ground of Bible truth.

TRADE'S THIRST

The liquor traffic's thirst for profits is insatiable.

The breweries and their front-men of the A.H.A. have never let up in their attempt to secure wide-open trading on Sundays. The N.S.W. Minister of Justice (Mr J. C. Maddison) has emerged as the Cabinet front-runner for additional liquor facilities. It matters not that the 1,964 hotels in New South Wales sell 83 per cent of the liquor in this State, or that Tooth and Co., the brewery giant, recently achieved their biggest profit for 40 years—\$5,500,000. This greedy anti-social traffic wants more.

The other Australian States do not have anything like N.S.W.'s 1,446 licensed clubs, but this does not stop the A.H.A. campaigning for Sunday trading in other States.

If Sunday trading comes in New South Wales, it will be a short step to its introduction in the other States. The Churches went to sleep over the last Liquor Referendum in 1954. They over-confidently assumed that a NO vote was a foregone conclusion. There will be no complacency this time. The Gallup Poll recorded 77 per cent of the women questioned as opposing Sunday trading, and the Government was too impressed by the representations of thou-

sands of electors to yield to the liquor traffic and it has taken refuge in a referendum. This provides us all with our chance to give our energy and money to defeat this most brazen piece of liquor traffic aggression.

Donations for the NO Campaign may be sent care of Bishop F. O. Hulme-Moir, Diocesan Church House, George Street, Sydney.

Unusual verger

MR STEWART LEGGETT of Holy Trinity, North Terrace, Adelaide, is an unusual verger. He is 24 years of age and he and his family occupy the verger's flat at Holy Trinity.

A former salesman, Stewart Leggett is studying for the Th.L. with a view to ordination. He receives the basic wage and is the second candidate for ordination to occupy the verger's flat. Commenting on his work, Mr Leggett said, "I'm seeing my church in the raw. It's an apprenticeship if you like, while I'm studying for my licentiate of theology."

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Bible Society

I was interested to read the reply of Dr Cranfield to my article. I did greatly appreciate the generosity of spirit shown by Dr Cranfield when he says "I still want to be able to give it (the Bible Society) my support." I would certainly agree with him that there are dangers in the sectional headings, although I believe they are unavoidable in the twentieth century. I personally feel that the fact that each one must come before the general committee for consideration should eliminate any misuse of these headings, but should the whole committee become corrupt, there could be a danger.

This only goes to show how vital it is that true Christians should pray for the work of the Bible Society and take an interest in it.

Dr Cranfield mentions that there are other eminent British scholars who agree with his main contentions, but one cannot escape the fact that they do not feel so strongly about them as to make their names public.

I think we should nevertheless greatly appreciate a scholar such as Dr Cranfield who is prepared to keep a close watch on any opportunity that could arise for distortion of the sacred Text, for we undoubtedly live in an age when the forces of evil are only too ready to infiltrate into the Christian strongholds.

(Rev.) D. F. L. Harris, B.F.B.S. State Secretary, Adelaide, S.A.

Organists

For some time there had been a hope among organists in Australia, that some form of institution, embodying principles and objectives similar to that of The Royal College of Organists in the U.K., be established in this country to meet the need of those desiring higher qualifications, but unable to meet or justify the expense of going to the U.K. to obtain them.

May we now bring to the attention of interested readers that, in co-operation with the various State organ societies and others, there has been established The Australian College of Organists, under the Presidency of Professor G. Loughlin, of Melbourne University, details of membership and examinations being contained in the newly

Letters to the Editor

printed A.C.O. Year Book 1969, now available from the undersigned at a cost of 35c, and to whom all inquiries within N.S.W. should be directed.

A. E. Phillips, (Hon. Sec.), 15 Macleay Place, Earlwood, N.S.W.

N.Z. Foundation

Please publish two corrections to article under the above heading (A.C.R. 17.5.69). Latimer House is not "within the campus of the University" and there is no "resident warden." The Rev. M. J. Goodall is living in the residence until such time as a Warden is appointed.

Arch. J. Scott, Hon. Secretary, Latimer Foundation, Christchurch, N.Z.

Swinging Dean

Appropos of your recent correspondence regarding the Dean of Perth, I enclose for your information a copy of his Newsletter which I recently received when attending a service at St George's Cathedral. Perhaps you will find it of interest.

P. E. Cartwright, Wollongong, N.S.W.

(Mr Cartwright drew our attention to page two, paragraph two of the Dean's letter which reads: "Personally I thought that last Wednesday night's Eucharist was one of the loveliest and most inspiring that I have ever had the joy of celebrating. It was a cold shock to discover that some of you found it the very opposite owing to the fact that we had used incense at the service. It's always a bit of a shock to find people one loves absolutely hating what one has done one's best to do for them." Page three of the Dean's letter is headed: "Calendar and intention for the Holy Sacrifice this week.")

Clergy stress

It was interesting to compare the two letters on mental stress in Christians in the last issue (A.C.R. 29-5-69). Both letters, in their different way, assumed that the truly dedicated Christian will not suffer "nervous breakdowns."

Mr Smith spelt out his position with apparently irrefutable logic. Christ gives peace, and if we are fully trusting Him, no nervous breakdowns. The logic is

immaculate, provided one accepts the premises, which I don't.

One premise that Christian peace equals an integrated personality, which remains untouched and unruined under any stress situation. I reject this premise as reflecting something closer to Stoic or Buddhist detachment rather than the Biblical position. If the man of God is, by definition, an integrated personality, then Jeremiah must dip out of this category. He was torn apart because he knew he was called of God.

Coupled with this first premise is a second, which assumes that any Christian who suffers any kind of nervous disorder or breakdown does so because he (she) does not fully trust Christ. To put it in its crudest form: mental breakdown is a sign of spiritual failure.

I reject this second premise as an inadequate description of the causes of mental problems in Christians, and also as a perverse assumption which unnecessarily increases the mental pressure faced by the stricken dedicated Christian.

Much more could be said, but at the very least the glib logic of those who link nervous breakdown and spiritual failure (often with carefully selected proof-texts) must be challenged.

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

Criticism of S.A.

It would certainly be convenient for the South African and Rhodesian governments if everyone outside those countries accepted Mr D. Gordon Mills's contention (letters, May 29) that they have no right to criticise them until they have solved all their own internal problems. It would be convenient for me, if I was accused of doing something wrong, to be able to silence all critics who had not solved all their own personal, family and business problems. But no country or individual in this wicked world will ever find completely successful solutions to every problem; so Mr Mills is really saying that no country or individual is ever entitled to criticise any other country or individual.

We ought not to criticise in a self-righteous spirit, of course; racial difficulties exist in Aus-

tralia, and it could be that if they were more acute prejudice would be much greater. But granted that we too are open to criticism, two wrongs do not make a right. Christians are expected to judge not by the standard of their own actions or ideals but by the absolute standards of God Himself, even if this means condemning themselves too. It would be the grossest hypocrisy for people who believe South African racial policy to be wrong to refrain from saying so lest they reflect adversely on Australian racial policy or practice.

(The Rev.) G. S. Clarke, Regent's Park, N.S.W.

● The Rev. Arthur Sexby of St. Paul's Church, Johannesburg, South Africa, refused to begin services until all women wearing skirts above the knees left the premises. His pronouncement caused a minor exodus among the congregation, including about half its teenage members.

The Fellowship cuts across party and denominational lines and is believed to be unique in Australian parliaments.

M.P.s' Christian Fellowship

SINCE its foundation last year at a dinner addressed by the Archbishop of Sydney, the Federal Parliamentary Christian Fellowship has grown to a group of some forty members who meet together regularly for fellowship and prayer.

This year it organised a church service in Canberra to mark the year. During May, 26 M.P.s attended a prayer breakfast in a small dining-room in Parliament House for breakfast, prayer and discussion before the day's sitting. Mr Adermann gave a short address entitled "Freedom in Christ" and then led the M.P.s in prayer.

The Fellowship cuts across party and denominational lines and is believed to be unique in Australian parliaments.

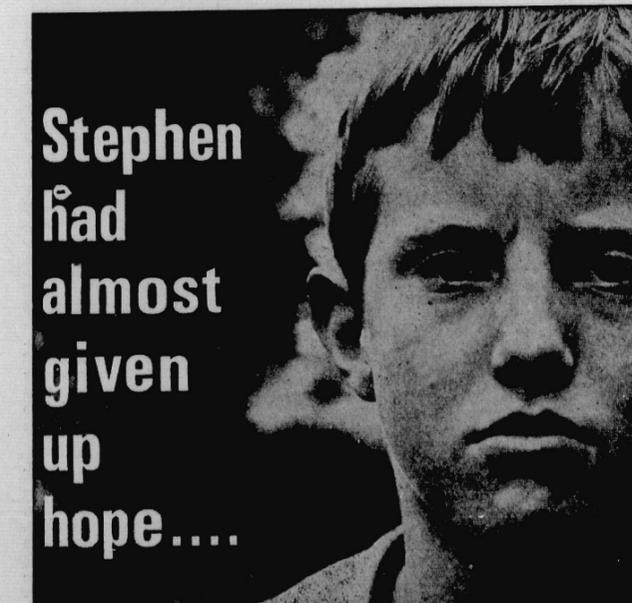
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The 39 Articles

this judgment and decline this commitment, at least in the plain and natural sense in which others take it. Different views of assent are spelt out in sec. 61. When the matter is debated in public, the overall effect is not so much to discredit particular clergymen (the effect for which some hope) as further to devalue subscription. This is a very unhappy state of affairs, most of all for evangelicals, who of all Anglicans are most anxious to see subscription revalued upwards.

Secs. 16-21 deal with some of the points in the above paragraph. **4. Possible solutions**
(i) To abolish clerical subscription and treat the Articles henceforth as a document of merely historical interest. This, in the present ecumenical situation, would be an unmitigated disaster. It would appear as the abandonment of all definite commitment to evangelical doctrine. It would make it impossible to go on regarding the Church of England as an evangelical church which, for the moment, has lost its way. This would mean not only that evangelicals no longer had any grounds for regarding themselves as the most authentic Anglicans; it would also mean that many of them could no longer stay in the Church of England with a good conscience at all. It must be remembered that the Articles are the Church of England's major constitutional bulwark against the mistakes of Rome at the supposedly infallible Council of Trent. The Commission rejected the idea of abolishing clerical subscription (chap. 5).

(ii) To revise the Articles, making them fully intelligible and acceptable to all. In the present state of Anglican opinion, and also, in the nature of the case, this must be judged a mere pipe dream. Any revision would certainly command less agreement than the Articles do now. Moreover, any modernising of words would make people expect a modernising of thought in the sense of angling the content of the Articles to contemporary issues but you cannot re-angle content in this way by merely touching-up language that is 400 years old and, as soon as you start re-angling, which involves changing proportions and adding connections to make the Articles fit into our 20th-century world of thought, you expose yourself to the objection that you are not revising the 39 old Articles, but replacing them by 39 new ones.

The report contains two forms of trial revision which demonstrate this dilemma very clearly (pp. 46-71) which, nonetheless, contain useful paraphrases for teaching purposes). But, in any case, you do not revise creeds whether ecumenical (such as the Nicene creed) or domestic (such as the Articles). What you do, rather, if need so require, is supplement them by further statements, just as the Articles themselves were written in a time of crisis to add a vital supplement to the three creeds mentioned in Article 8. The

(Continued from page 2)

Commission saw these points (sec. 79, 82-88) and voiced the tentative hope that it might be asked in due course to attempt such statements on present-day questions of faith. (secs. 82-88).

(iii) To amend the form of subscription and assent so as to secure a defined positive commitment which will "leave room for an appeal to the Articles as a norm within Anglican theology" (sec. 89b) without provoking once more the scandal of subscribers complaining that subscription is a scandal in itself. This the Commission has attempted to do. It offers a new form of assent for use not only at the ordination of priests and deacons and the institution of incumbents, but also at the consecration and enthronement of bishops, on the first available Sunday of an assistant curate's ministry in a new congregation and at the admission to office of deaconesses and readers (sec. 95, 98). The background of this proposal is the fact, spelt out in chapter 2, that "most churches of the Anglican Communion retain the Articles in their Constitution and, of these, all require some form of ministerial assent or subscription" (Sec. 3). If the report's proposals are accepted, more will henceforth be made of subscription in the Church of England than in a branch of the Anglican Communion.

5. The new formula of Assent and Subscription
It is proposed that the new form of Assent should be a response to a standard Preface, spelling out the commitment involved. The form of words put forward in sec. 97 has been slightly revised since the report was printed. The final text, which will be debated by Convocation in due course, is as follows:

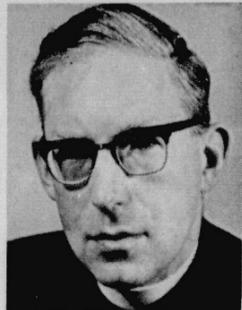
PREFACE

The Church of England is part of the Church of God, having faith in God the Father, who through Jesus Christ our only Lord and Saviour calls us into the fellowship of the Holy Spirit. This faith, uniquely shown forth in the Holy Scriptures and proclaimed in the catholic creeds, she shares with other Christians in all parts of the world. She has been led by the Holy Spirit to bear a witness of her own to Christian truth, as in her historic formularies — the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons. Through her preaching and worship, the writings of her scholars and teachers, the lives of her saints and confessors and the utterances of her councils, she has sought, throughout her history, to further this witness to the Christian truth. This responsibility remains.

You will therefore, in the profession you are about to make, affirm your loyalty to this inheritance of faith, as your inspiration and direction under God for bringing to light the truth of Christ and making Him known to this generation.

FORM OF ASSENT.
I, A.B., profess my firm and sincere belief in the faith set forth in the Scriptures and in the catholic creeds, and my allegiance to the doctrine of the Church of England.

Inevitably, since this form of words is meant to have moral authority for all recognized schools of Anglican thought, it is not written in the way that Protestant evangelicals legislating for Protestant evangelicals might have written it. Inevitably, too, it is somewhat chameleon in character, taking on the colour of the presuppositions one brings to it. Nonetheless, it appears sufficiently to safeguard the follow-



Dr Jim Packer

ing points, in which evangelicals have a special interest:

(1) **The place of Holy Scripture as the direct source and primary standard of faith.** The subscriber professes "firm and sincere belief in the faith set forth in the Scriptures." The earlier description of Christian faith as "uniquely shown forth in the Holy Scriptures" indicates, though without analysing the fact that Scripture as a source of faith is in a class by itself. The subscriber also professes "allegiance" (i.e., an intention to exhibit one's commitment by loyal and obedient practice) to "the doctrine of the Church of England," and since this doctrine is specifically said in the Preface to include the Articles, it must be held that allegiance is hereby given to the principle of the sufficiency of Scripture as the source and standard of the Church's faith, for this principle is laid down clearly and in detail in Articles 6-8, 20, 21.

(2) **The place of the Articles as a secondary standard of faith for Anglicans.** The Articles, along with the 1662 Prayer Book and Ordinal, are described as belonging to "a witness of her own to Christian truth" which the Church of England has been "led by the Holy Spirit to bear." The acceptance of this estimate gives the formularies a negative control over the theology of those "scholars and teachers" who have "sought to further this witness" (i.e., the Anglican witness) by their statements and writings. To the extent to which the latter, whether intentionally or not, go against the formularies, they must be held to have failed to further the Anglican witness, and to have only the force of cautionary tales in the Anglican "inheritance of faith."

(3) **The authority of the Articles for ministry of the Word in the Church of England.** The subscriber affirms "loyalty" to the Anglican "inheritance of faith," as defined in the Preface and accepts it to be his "inspiration and direction under God for making Christ known to those to whom he ministers." "Inspiration" is a weighty word, signifying the means of understanding, insight and vision. "Direction" in this statement indicates, on the one hand, acknowledgment that the Articles have real authority and on the other hand, readiness to be guided by them, as by the other items in the Anglican "inheritance of faith." "Under God" implies that, though the authority of these human formularies cannot be final, there can be no appeal away from them save to God's revelation itself.

The following words, "for bringing to light the truth of Christ and making Him known to this generation" give liberty, in face of present-day questions, to raise issues which the Articles do not raise and to develop one's thinking beyond the point where formularies stop, but they give no liberty to disregard or deny

(Continued Page 7)

Books

"THE CHRISTIAN PERSUADER" by Leighton Ford, H.S. pp. 159. 90 cents.

This economically priced paper-back edition will provide a wider distribution of this excellent coverage of many aspects of evangelism today. A copy of the original publication was presented to me by the author at the World Congress on Evangelism in Berlin. I enthusiastically read it on the return plane flight, and have often quoted from it since. It is contemporary, stimulating, and biblical.

Lance R. Shilton.

THE FREE MAN. By Ronald Gregor Smith. Collins 1969. 159 pp. \$3.25.

One could wish that the Professor of Divinity at Glasgow University described on the jacket as one of the leading exponents in Britain of the new theology, had the gift of making what he has to say a little clearer for the ordinary man. He delights in paradoxical sentences which have the air of profundity but end up by leaving us no wiser and infinitely more puzzled than before about the new theology. One has the feeling of emerging at intervals from a dark tunnel to gasp for air, and to find reassuring assertions which match well with the old theology: "God's presence in the human situation is apprehended in faith;" "Christian faith is not a matter of passing an examination in the items adjudged

orthodox. But it is a decision for the new life of freedom which awaits you in the joy of God." The logic by which these dogmatic statements are reached may be perhaps followed by the professional theologian and anthropologist; it is not for the common man.

C. E. W. Bellingham.

SCIENCE, RELIGION AND THE FUTURE. C. E. Raven, Cambridge University Press, 1968. pp. 125.

This is a reprint of lectures given in Cambridge more than 25 years ago, and first published in 1943, the work of one who can truly be described as scientist and theologian. The first four lectures are a vivid and illuminating survey of "the quarrel between science and religion, with its tragic consequences in the bewilderment, corruption and destruction of mankind." (page 124). The last four are a consideration of how that disaster "may be retrieved."

They constitute an attempt to "see life whole," to consider how modern science, Christian truth (as Raven would see it), and religious experience can hang together, and give meaning to human life. Today we may well compare Raven's attempt to do this with the much more far-reaching and greatly discussed work of Teilhard de Chardin.

Neither may ultimately satisfy us; both may seem prepared to jettison what we feel essential parts of the truth; but in Raven's work as in de Chardin's there is much that is suggestive and helpful. Raven at least refuses to let us rest in a glib and easy solution to the problems that the world of nature presents to us.

Francis Foulkes

ONE PEOPLE, ONE CHURCH, ONE SONG, by John Mullett. Hodder and Stoughton, 1968. pp. 191. \$4.90.

Esposing the view that the Psalter could furnish the meeting ground for worship in an ecumenical age, the author insists that psalms should be sung by the people often enough for memorisation. He values them as together the prayer of man and the Word of God. He rejects the current Anglican use of the Psalter and suggests a cogent alternative.

The book is uneven in style and tends to meander with undulating perspicuity.

Lawrence Bartlett

AUSTRALIAN PARTY POLITICS, by James Jupp, M.U.P., 2nd ed. 1968. pp. 234. \$3.

POWER IN THE LIBERAL PARTY by Katharine West, Cheshire, 1965. pp. 289. \$5.20.

Professor Louise Overacker's more recent study of Australian political parties between 1945 and 1967 is essential reading for all who wish to understand the Australian political system. But these two books help to fill out the picture.

Katherine West's study of the Liberal since their foundation in 1944 throws considerable light on the tensions within the State divisions of the party, the struggles for leadership, the frustrations of opposition, the triumphs of electoral success and the functioning of the party structure from branches upwards. It also makes clear the need for Liberal-Country Party co-operation if the Liberals are to remain in power. The Liberal-C.P. marriage of convenience is seen for what it is, with the weaker of the two often emerging in the frequent marital struggles as the wearer of the pants.

Jupp's is a satisfying non-partisan account of the major political parties in Australia from their foundation to 1967. It is better set out and therefore more easily readable than Katharine West's book.

For an older generation who remember the depression and the great interest in politics which marked that era, the book will throw some new light on old, familiar paths. For all readers, it will serve as an excellent introduction to our political system and will certainly equip us to exercise our vote with greater understanding of the issues involved.

Rex Meyer.

SHORT NOTICES

THE CHURCH QUARTERLY. Vol. 1, No. 4, April 1965, S.P.C.K. pp. 80. 8/6 (UK) Archdeacon W. M. Davies' capable paper on the New Zealand scheme for a union of five Protestant churches in N.Z., including the Churches of Christ and the Anglican is of particular interest because it includes a denomination hitherto against the baptism of children. Professor Hanson's paper on the divinity of the Holy Spirit and Professor Pittenger's on theology after the "death of God" are both highly provocative. A stimulating issue with many book reviews.

ALL ONE BODY ed. Timothy Wilson. Darton, Longman and Todd, 1969. pp. 403. 42s. (UK). The combined wisdom of 51 bishops during their stay for Lambeth 1968. Produced on the assumption that it will be read because bishops said it. Like the curate's egg.

LIVING ON THE GROWING EDGE by Bruce Larson. Zondervan, 1968. pp. 115. \$2.95 (US). A Christian approach to many problems that people face.

The 39 Articles

(Continued from page 6.)

grate the formularies. The profession of "allegiance to the doctrine of the Church of England" implies rather that one accepts the theology of the formularies as one's starting-point and intends that this should show in one's ministry.

It is to be hoped that the Church of England will accept the Commission's proposals; nothing better is imaginable, in the present state of opinion, and any alternative proposals would certainly be such as to give evangelicals less satisfaction. The problems of interpreting the Articles in relation to the other historic formularies go beyond the Commission's terms of reference and no attempt is made in this report to solve them. The two main approaches are indicated in sections 10-15.

6. The 1968 Lambeth Conference. The Lambeth report contains two references to the Articles.

The first reference is an Addendum to the committee report on Renewal in Faith (**The Lambeth Conference 1968**, p.82 f.), entitled "The Thirty-nine Articles and the Anglican Tradition." Here the point is spelt out that the Anglican "inheritance of faith" includes more than the Articles, so that assent to them should be understood as "an expression of a determination to be loyal to our multiple inheritance of faith" (p. 83). The same is true, of course, of assent to the confession of any Reformed Church, e.g. the Church of Scotland; it would be mere Anglican parochialism to imagine that only Anglicanism operates under "an authority of a multiple kind" (p. 82), in which the Scriptures, the witness of the early Church, and the demand that faith should be shown to be reasonable according to the standards of historicity and coherence, all play their part alongside the domestic creed.

The defect of the Addendum is its failure to acknowledge the normative and critical function of the Scriptures in relation to the rest of the "inheritance of faith." Lacking this, the statement that the Articles have

"their place in the historical context of a continuous, developing Anglican tradition" (p. 82) sounds like post-Newman Romanism, though it is clearly not meant that way.

The second reference is Resolution 43 (p. 40 f.), which reads thus:

"The Conference accepts the main conclusion of the report of the Archbishops' Commission on Christian Doctrine entitled **Subscription and Assent to the Thirty-nine Articles** (1968) and, in furtherance of its recommendation,

(a) suggests that each Church of our communion consider whether the Articles need be bound up with its Prayer Book; (b) suggests to the Churches of the Anglican Communion that assent to the Thirty-nine Articles be no longer required of ordinands;

(c) suggests that, when subscription is required to the Articles or other elements in the Anglican tradition, it should be required, and given, only in the context of a statement which gives the full range of our inheritance of faith and sets the Articles in their historical context."

(c) is clearly "in furtherance of its recommendation," since it is a generalising of the principle on which the proposed new form of assent was drawn up. On (a) it should be noted that the report recommends retention of the Articles in the Prayer Book (sec. 100), so that "need be bound up" ought to have read "should not be bound up" if the furtherance of the report's recommendation was really in view. (b) directly contradicts the report's recommendation. The whole resolution was the product of a rushed half-hour's debate carried through in extra time at the end of the last morning of the Conference. (b) was an amendment from the floor, accepted on a snap vote. The Chairman of the Doctrine Commission, the Bishop of Durham, who introduced the resolution, himself voted against it in its nonsensical amended form. It is to be hoped that when the Conventions consider the report knowledge of these facts will ensure that Lambeth's lapse will not be treated as a charismatic oracle.

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Mainly About People

Rev. Canon Alan E. S. Begbie, Chaplain-General of the Australian Military Forces, has been appointed an archdeacon by the Primate.

Rev. Charles H. Sherlock, rector of All Saints, Hunter's Hill (Sydney) since 1962 and director of the New Housing Areas Committee since 1967, has been appointed an honorary canon of St. Andrew's Cathedral, Sydney.

Right Rev. Chandu Ray, Bishop of Karachi since 1957, has resigned his see to devote himself to evangelism. He has been appointed the first Executive Director of the Co-ordinating Office for Asian Evangelism and will be initially supported by the Graham Crusade organisation and World Vision.

Right Rev. Moses N. C. O. Scott, Bishop of Sierra Leone since 1961, has

been elected Archbishop of the Church of the Province of West Africa. He succeeds Most Rev. C. J. Patterson, Bishop on the Niger since 1961 who has retired.

Professor Dennis Nineham, Regius Professor of Divinity at Cambridge since 1964, has been appointed Warden of Keble College, Oxford. He is 47.

Mr Peter F. Johnson was made deacon by the Bishop of Oxford for the diocese of Melbourne on June 1.

Rev. R. E. Wallace has been appointed vicar of Belgrave (Melbourne).

Rev. Shirley A. Bagster, curate of St. Columba's, Hawthorn (Melbourne) since 1967, has been appointed vicar of Hastings.

Rev. Brian R. Kyme, vicar of St. Matthew's, Ashburton (Melbourne) since 1963, has been appointed Dean of Geraldton (N.W. Australia) from July 28.

Rev. Joseph Thomas Ross Border, vicar of St. Andrew's, Brighton (Melbourne) since 1966 and formerly of the diocese of Canberra-Goulburn, died in Melbourne on May 14, at the age of 54.

Rev. Canon Thomas H. D. Kitley, chaplain of The Armidale School since 1953, died in Sydney on May 17.

Mr. Graham and Mrs Helen Gelding, together with two of their children, David (17) and Christopher (14) were killed in a car accident at Peak Hill on May 18. Mr. Gelding was Parish Treasurer at St. John's, Tamworth, and had also been an active synodman in Wollongong.

Rev. Leslie G. Vitnell, curate in charge of St. John's, Asquith (Sydney), since 1963, has been appointed rector of St. Aidan's, Blackheath.

Rev. Alex. R. B. Morrisby, locum tenens of St. George's, Hurstville (Sydney), has been appointed rector of St. Peter's, Cook's Creek.

Rev. Tudno Rees, chaplain at Lord Howe Island (Sydney) since 1966, has been appointed Home Mission Society representative in Wollongong.

Rev. Arthur M. Savage, curate of Whyalla (Willochra), has been appointed curate of Christ Church, Warrnambool (Ballarat).

Mr Gordon Landreth, secretary of the Graduates' Fellowship of the I.V.F. (U.K.) since 1964, has been appointed General Secretary of the Evangelical Alliance in Britain.

Rev. Leslie P. G. Smith, rector of St. John's, Merbeth (St. Arnaud) since 1960, will be inducted to the parish of Inglewood on July 25.

Rev. John H. A. Gibson (St. John's, Canberra) and Rep. Christopher R. Simon (Gostamundra) were ordained priests in St. John's, Canberra on June 11.

Rev. Duncan S. Richardson, curate in charge of St. Luke's, Northmead (Sydney) since 1964, has been appointed chaplain at Lord Howe Island from the end of May.

Rev. Clive Harcourt-Norton who is in the U.S.A. for a year of special study, curate of St. Peter's, Mortdale (Sydney) from July.

Rev. Adrian R. Hill formerly relieving at Merino (Ballarat), has been inducted as rector of Coleraine.

Rev. Frederick G. Phipps, curate of Warrnambool (Ballarat), has been appointed vicar of St. Luke's, Ballarat.

Rev. Wallace Kibikibi, a native of New Guinea, has been appointed Dean of Dogura Cathedral New Guinea from this month.

Rev. Reginald R. Hardy, rector of Gungahlin since 1964, has been appointed rector of Kendall (Newcastle).

Rev. Stuart L. Benson curate of New Lambton since 1967, has been appointed curate of All Saints, Singleton.

Rev. George A. Parker, curate of All Saints, Singleton (Newcastle), has been appointed curate of Wallsend.

Rev. R. John Vincent, Director of Television (Bathurst), has been elected to a canonry of All Saints' Cathedral, Bathurst.

Rev. Clyde J. Evenden, rector of Milthorpe (Bathurst), has been appointed rector of Grenfell.

Rev. Alexander J. Ralston rector of Warren (Bathurst), has been appointed rector of Kandos and Portland.

Rev. John L. Mason, formerly curate of Dubbo (Bathurst), has been appointed rector of Warren.

Rev. Russell M. Hall, rector of Trundle (Bathurst), has been appointed rector of St. Barnabas, East Orange.

Rev. Desmond R. Egan, rector of Cumnock (Bathurst), has been appointed rector of Trundle.

New head for Abbotsleigh

MISS KATHLEEN L. McCredie, B.A., Dip. Soc. St., M.A.C.E., founding headmistress of Sydney Church of England Girls' Grammar School, Wollongong, has been appointed headmistress of Abbotsleigh School, Warrongona, N.S.W.



Miss Kathleen McCredie

She will succeed Miss Betty Archdale who has been headmistress since 1958 and who retires in 1970. Miss McCredie is 40 years of age and since 1954 has built S.C.E.G.S. Wollongong to a school of 311 pupils.

An "old girl" of Abbotsleigh, Miss McCredie graduated from Sydney University where she was a cricketer and a hockey blue and was closely associated with the Evangelical Union.

Abbotsleigh is one of the leading independent girls' schools in Australia with an enrolment of 1,100 pupils and it has a very distinguished academic record. It is a Sydney diocesan school.

hot line

Round-up of church press comment

SOUTHERN CROSS has a letter from the Archbishop of Sydney in which he states very clearly where he stands on a number of public issues. Among other things, he does not agree with the Australian bishops who favour legislation to exempt from National Service conscientious objectors to a particular war. He does agree with the option put forward some time ago by Mr Bury, Minister for Labour and National Service.

In an article on pastoral care headed "Who Ministers to the Minister?", **Church and People** (N.Z.) reports that N.Z. Theological Colleges and the Hospital Chaplains' Association will run a twelve-week full-time course in clinical pastoral theology some time this year. They've beaten Australia.

Seek, (South Africa) quotes Archbishop Clayton as saying to photographers: "Some people tell me to look natural, and some tell me to look pleasant, but I can't do both." The Bishop of Peterborough comments in the **Church of England Newspaper** on the apparent lack of interest in the Anglican-Methodist unity scheme on the part of the laity. Lay members of diocesan conferences failed even to turn up and vote on the question. He says that this indicates they are not enthusiastic about the scheme.

English Churchman in an incisive editorial points out that the Church of England rules out the practice of indiscriminate baptism of infants. Secular papers in London had raised the issue of the legal right of parents to have their children baptised in the Church of England. Of course, no such legal right exists.

Rev. C. F. Gribble, Methodist President-General says in the **Methodist** that he has attended the World Methodist Conference and admits that some Methodists doubt the wisdom of maintaining this world denominational link. So Anglicans with their doubts about the value of Lambeth are not alone. **Catholic Weekly** is taking great comfort from the utterances of two Federal Ministers, Mr Nigel Bowen and Mr Malcolm Fraser on the need for more State Aid in the next Federal Budget. It also comes out very strongly against the proposals for hotel trading on Sundays. Mr McInerney, president of the Hotels' Association (N.S.W.) in its letter columns says that Sunday opening will reduce the road toll.

Anglican Messenger (W.A.) features the Golden Jubilee of the ordination of Deaconess Dorothy Genders who is still very active in important Christian work.

THE AUSTRALIAN CHURCH RECORD

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Y.E.C.L. LAYMEN SPEAK OUT

The Young Evangelical Churchmen's League has arranged a meeting at Moore College, Newtown, on Saturday, 21st June, 9 a.m. to 12 noon.

Three prominent laymen will speak on—
"The Layman and the Liturgy"
"The Layman and Evangelism"
"The Layman and Pastoral Work"

All young men welcome.

Further details from Rev. Allan Blanch, 89-4549.



Representatives of Australian and New Zealand Bible Colleges and Institutes at their meeting at Victor Harbour, South Australia in May. With the permission of their boards they formed the Australasian Association of Bible Colleges and Institutes.

THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY-NINTH YEAR OF PUBLICATION

No. 1441 June 26, 1969

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

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

Radical R.I. change in Western Australia

A COMPLETELY new approach to religious instruction in State schools in Western Australia is to be introduced experimentally in 1970. An official release on the subject reads as follows:

Although much excellent work has been done over the years by the clergy and lay people to give religious instruction in the departmental schools, it has come to be recognised that the results

produced are in no way commensurate with the effort expended. The problem is a two-fold one. The Churches on their side have faced enormous problems in finding people to give the instruction; in some cases attendance by catechists and clergy has been irregular, and the quality of the teaching has varied.

The Education Department, on its side, has found the present system of religious instruction tends to produce "administrative chaos," due in some measure to the unavoidable irregularity of attendance on the part of the visiting clergy, to some unevenness in the quality of teaching and to the fact that a clergyman might have to face a large class of children drawn from several age levels (an altogether impossible situation).

In view of the present syllabus reorganisation in the depart-

mental high schools, the Director General, Mr H. Dettman, sought the views of the Churches as to the possibility of taking another look at the religious instruction situation. He asked the Director of Secondary Education, Dr D. Mossenson, to take up the problem as part of the overall reorganisation involved in the Achievement Certificate.

After a good deal of discussion proposals were made to the Churches which have met with a fairly general approval; the majority of the Churches have declared themselves in favour of them. In order that a clear understanding of these proposals may be obtained, a word on the Achievement Certificate is in place.

1.—The Achievement Certificate will cover the First, Second and Third years of the high school courses. It will replace the Junior and later on it may

extend to the Fourth year.

2.—There are three types of subjects:

(a) Core subjects which must be done by ALL students. These are FOUR — English, Social Studies, Science, Mathematics.

(b) A number of subjects of a peripheral nature to be done by ALL students. Among these subjects are Physical Education, Sport, Pastoral Care, Health.

(c) A number of subject in which the child has some choice. TEN periods a week will be devoted to these OPTIONAL subjects. There will be varying numbers of these subjects offered in each high school depending on such factors as demand, location, facilities available. These subjects will include Foreign Languages, Woodwork, Metal Work, Art, Music and Christian Education.

3.—The optional subjects are to be chosen by the student so as to add up to TEN periods per week. Christian Education will involve TWO periods each week. It must be noted that the student must choose to do the subject.

Missionary statesman dies

DR JOSEPH H. OLDHAM, former secretary of the International Missionary Council, died in England on May 16 at the age of 94.

As secretary of the World Missionary Conference in Edinburgh in 1910, Dr Oldham has been hailed as the architect of the modern ecumenical movement. He gave active leadership at the Oxford Conference on Life and Work in 1937 and played a key role in the formation of the World Council of Churches.

He was honorary president of the World Council of Churches from 1961 to 1968. His name will always be linked with the late Dr John R. Mott in drawing together the participants in the modern Protestant missionary movement.

linked to the NCC grows weaker: "Although no one answer can be given it appears that the erosion caused by theological liberalism, humanism, syncretism, and universalism, all of which are more evident in the NCC denominations, has contributed largely to missionary decline.

"One thing is quite clear from a study of the statistics: The claim that church union advances the witness of the Church and enlarges its outreach lacks historical support, both as it relates to missionary outreach abroad," the report concluded.

Unity and missionary decline

ECUMENICAL agencies and church-united groups suffer from missionary attrition. The data runs strictly counter to the often heard claim that ecumenism makes witness more effective." With these words Christianity Today summarised its analysis of the data of North American Protestant Ministries Overseas Directory.

A comparison of missionary activity of merged churches in the National Council of Churches in 1938 with that of 1968 reveals that the number of foreign missionaries of the United Church of Christ has dropped from 611 to 382, the United Presbyterian Church from 1,698 to 1,088, and the United Methodist Church from 1,552 to 1,415. Denominations in the NCC that have not merged have remained stable or have increased their missionary personnel.

During the same 30-year period some non-conciliar churches and non-denominational foreign mission agencies grew "by leaps and bounds." The Southern Baptist Convention advanced from 405 to 2,277; the Christian and Missionary Alliance from 447 to 859; the Evangelical Free Church from 32 to 167; the Assemblies of God from 230 to 815; the Wycliffe Bible Translators from none to 2,126.

At the present time more than 30,000 North American Missionaries are supported by Protestant agencies. Fewer than 32 per cent of these are related to the NCC with its 42 million constituency. A similar proportion obtains in the support of national workers: the NCC supports 8,305 and the agencies not related to the NCC 36,748.

Christianity Today suggested answer to the question why the missionary impulse of agencies

PROPOSALS

The departmental proposals to the Churches are as follows:

1.—That the teaching of Christian Education be done in the high schools by departmental teachers. These will be volunteers, specially trained and selected.

2.—That the students volunteer to do the subject Christian Education.

3.—That any Church which wants to continue under the old scheme be permitted to do so. In other words, the present Act granting "Allowed Time" and "Right of Entry" is to be in no effect after the date of the special synod was held primarily to have the necessary legislation passed so that it could be submitted to General Synod for approval in September.

Financial considerations were most strongly urged against the proposal and it was said that the proposed financial arrangements for settling the new diocese were most inadequate.

New diocese rejected

BY a vote of the house of clergy, the proposal to found a new diocese of the Murray from the diocese of Adelaide, was rejected at a special Adelaide synod. Two years ago the proposal had the support of the clergy and synod passed a canon last year to establish the diocese.

The rejection came as a surprise to most synodmen for it was strongly supported by the Bishop of Adelaide and by the laity. Opposition to the move was led by the Archdeacon of the South-East, Ven. John Bley. He called for a straw vote on the Tuesday night of synod which resulted:

	For	Against
Clergy	15	10
Laity	27	15
When the motion was finally put the voting was:		
Clergy	58	42
Laity	104	49

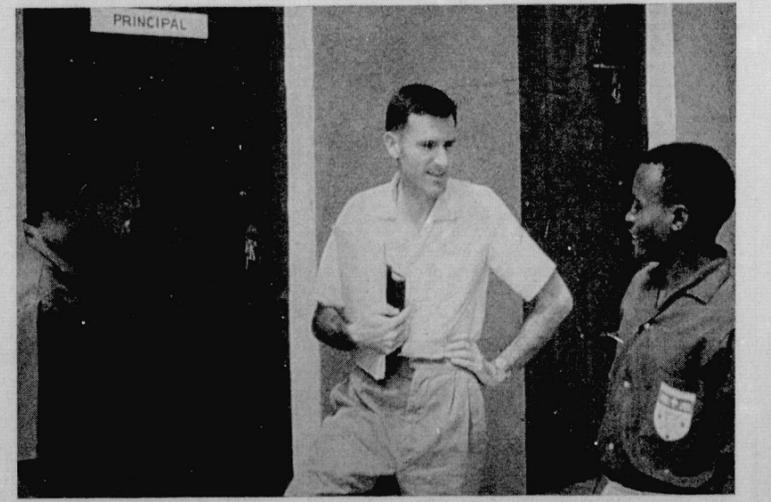
The next morning the vote was declared invalid because one member of the house of laity had voted with the clergy. After further debate and some emotion the final vote was:

	For	Against
Clergy	35	32
Laity	27	25

A two thirds majority was required in each house to pass the measure and this it failed to achieve.

The special synod was held primarily to have the necessary legislation passed so that it could be submitted to General Synod for approval in September.

Financial considerations were most strongly urged against the proposal and it was said that the proposed financial arrangements for settling the new diocese were most inadequate.



Rev. Peter Dawson, Principal of Msalato Bible School, chats with two of his students. The School is a department of the Literature and Christian Education Centre, diocese of Central Tanganyika (see article on page 3).