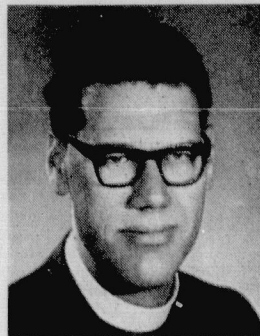


Mainly About People



Rev. Norman Allchin, recently appointed lecturer in evangelism at Ridley College, Melbourne.

Miss Diana Reader Harris, who was Chairman of the Church Missionary Society in England, 1960-63, has been elected president and will succeed Sir Kenneth Grubb who retires in May. She was formerly headmistress of Sherborne School and is the first woman President of C.M.S.

Rev. Keith A. Brasington has been appointed curate of Warrnambool (Ballarat).

Dr. W. Stanley Mooneyham has been appointed president of World Vision International, the relief and missionary service agency, from July 1.

Rev. A. Gibbons, curate of Medina (Perth), has been appointed curate of Northam.

Rev. Donald B. Cornelius, who has been assisting at Christ Church St. Lawrence (Sydney) since 1965, has been appointed rector of Narranderra.

Rev. Herbert H. S. Booth has been appointed rural dean of the West (Brisbane).

Evangelical foundation in N.Z.

Canon Basil Williams, rector of St. Michael's, Wollongong, N.S.W., flew to Christchurch, New Zealand on April 9 to attend the opening and dedication of Latimer House and to deliver the first W.A. Orange Memorial Lecture.

The late Canon Orange was one of New Zealand's outstanding evangelical churchmen and over many years he exercised a powerful Bible-teaching ministry throughout the land, among both university students and clergy.

Now, the Evangelical Foundation in Christchurch has been able to open Latimer House within the campus of Canterbury University and adjacent to Christchurch College in his memory. Latimer House has a resident warden, Rev. Maurice J. Goodall, and it houses the very extensive library of the late Canon Orange. It will be open for reading and research to university students and others.

Canon Williams was a close friend of Canon Orange and is himself a graduate of Canterbury University. In his memorial lecture, he spoke of the life and work of Canon Orange and also dealt with certain aspects of biblical interpretation.

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Round-up of church press comment

NEW LIFE carries some interesting comments on evangelism by Rev. Gordon Powell. Not once in the first 24 years of his preaching ministry did he call for decisions for Christ. He felt led by God to call for decisions after the 1959 Crusade in Sydney. Since then, he says that he has entered into a new spiritual experience.

Challenge (N.Z.) carries the heartening news that many Maoris were involved in and responded to the Graham Crusades in N.Z. Canon Huata, superintendent of the Anglican Maori missions in the Waikato, was on the N.Z. Crusade Executive. Canon S. Rangihu translated Dr Graham's messages at the Crusades. Canon Huata said that Dr Graham won his way completely into the heart of the Maori.

The Church Times carries a picture of Deaconess Phyllis Edwards officiating at a wedding at St. Aidan's Church, San Francisco. She is first Episcopalian woman ordained as a deacon.

Melbourne's See carries the news that All Australian Mothers' Union members will be asked to vote on the question of Australian M.U. becoming autonomous. See is now the official paper for Bendigo as well as Melbourne.

The Willochra is full of items about the impending visit of Bishop Quartermann of North Texas. He will open the new chapel at the Diocesan Centre, Melrose, on May 11, among other things.

Church of England Newspaper received 688 books for review in the five months to February 1969. Fortunately, it did not review them all. Their comment is that more and more books are being read

by less and less people. Books for review present a real problem to all the church Press, us included.

Church and People (N.Z.) carried a centre spread by Rev. Kenneth Saunders entitled: "Dangerous Error: A Critique of Church Union." Bishop Peter Sutton of Nelson says that he "welcomes this essay because it is frank enough to say unpopular things, wise enough to admit where answers must still be found."

The Christian is certainly the most outstanding weekly Christian newspaper that reaches us. Reading its columns gave us a better coverage of the Graham Crusades in New Zealand and Australia than we could get from local Crusade offices. Every obstacle seemed to be put in the way of getting news from the Church of England. But it has two full pages on its own moves towards union with the United Church of Canada. Some Anglicans there are busy establishing a fund to help stabilise a "continuing Anglican Church" when union comes.

Canadian Churchman announces new appointments to the sees of Caledonia, Keewatin, British Columbia and Brandon.

Mr. Gordon Landreth, secretary of the I.V.F. Graduate Fellowship, has been appointed general secretary of the Evangelical Alliance (U.K.). He is a lay reader at St. Peter's, Harold Wood.

Mr. David Chan, who was born in Taiwan, has been appointed general secretary of the Scripture Union in East Asia.

Rev. Gordon W. Thomas, rector of St. Aiden's, Blackheath (Sydney), since 1965, has been appointed rector of St. Barnabas, Roseville, East.

Rev. Milton M. Myers, curate of St. Thomas', Kingsgrove (Sydney), since 1967, has been appointed rector of the Soldiers' Memorial Church, Cabramatta, from 15th May.

Rev. William J. Lawton, formerly of the B.C.A., has been appointed to the charge of St. Timothy's, Narrabeen (Sydney), from late July.

Rev. Philip C. Blake, vicar of Bransford (Leichfield), has been appointed to St. George's, Marsfield (Sydney).

Rev. Gregory M. A. Baxlands, rector of St. John's, Kaitiaki (Sydney), since 1966, resigns at the end of April to undertake further service with the South American Missionary Society.

Rev. Edward G. Watkins, rector of Wingecarribee, resigns on 12th May to return to parish work in South Australia.

Rev. Arthur Savage, of the diocese of Willochra, has accepted an appointment in the diocese of Perth.

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

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We were struck by the number of deaths from heart attacks recently among Canadian bishops. Occupational hazard? It carries news of Australian Methodists, Presbyterians and Congregationalists rejecting episcopacy and so the possibility of union with the Church of England. But it has two full pages on its own moves towards union with the United Church of Canada. Some Anglicans there are busy establishing a fund to help stabilise a "continuing Anglican Church" when union comes.

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Face to face with Asia New strategy needed

ONE OF THE sharpest of Christ's satires was directed against those of his contemporaries who were not able to discern the "signs of the times." They could forecast the weather, but they seemed wholly unable to "interpret the present time." (Luke 12:56) Addressing a gathering on February 6, 1969 to mark the 150th anniversary

of the founding of Singapore, Prime Minister Lee Kuan Yew said: "How much more different the world will be 20 years from now, after Vietnam, after Britain's military withdrawal east of Suez, after Japan's self-defence forces have started to pay more courtesy visits, after China's recovery from the excesses of her cultural revolutions and her inexorable climb up the technological and military ladder." He went on to say that Europe can no longer decide the fate of Asia—it will decide its own.

Any new trends and developments in Asia are of the utmost significance if the Australian Christian Church is to fulfil its role responsibly. What trends can we discern in Asia today?

FIRST, from Pakistan to Japan, Asia is a kaleidoscope of change, revolution and crises.

A.N.U. academic on key to faith

READER in classics at the Australian National University, Mr Kenneth L. McKay gave the first expository address of the I.V.F. Graduate's Fellowship at St. Andrew's Cathedral, Sydney, on April 20.

Mr McKay's subject was "The Significance of the Resurrection in the Early Christian Era and its Relevance Today." He said that the resurrection was a key point in early Christian teaching. This was borne out by choosing one to replace Judas in the apostolic band, one was chosen who would be a witness to the resurrection. In the Graeco-Roman world, the possibility of resurrection was generally denied, although some accepted the idea of the soul entering another body. Among the Jews there was an expectation of bodily resurrection at the last day, but some denied this.

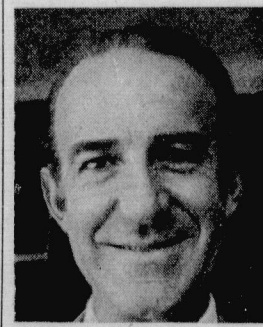
The Christians proclaimed that Jesus had risen bodily, but with some apparent differences, and accepted His resurrection as a guarantee that they too would rise with a transformed body.

Even more important, the resurrection vindicated the claims of Jesus concerning His death, and this was seen to have relevance to the Christian's life here and now. As Jesus had insisted on the need for a new birth, so Paul had taught that belief in Him as the Christ involved the individual in death with respect to his former life and resurrection to a new life in which God provides power to serve Him adequately.

Yet within this life a tension remains and the Christian needs to recognise what God is offering and to co-operate with him. Today, as in Paul's day, we need to face the implications of such passages as Romans 6:1-14, 8:1-17 and Ephesians 2:1-10.

Dudley Foord, the writer of this article, is Dean of Moore Theological College and has just returned from Indonesia where he led in a number of missions to university students. Five times in the past six years he has visited Asian lands on speaking and preaching tours of some length.

An Asian university professor recently said in Kuala Lumpur "In four centuries between 1517 and 1917 'the west' experienced six different types of revolution—spiritual, industrial, political, human rights, racial and social. It is not over-exaggeration to say that these six revolutions are coming today all at the same time in East Asia." Asian man is caught in an agonising struggle between the ancient society and the new, and here he must live in fear and trembling, where new responses are demanded, new responsibilities required and with no evasion permitted in the



Dudley Foord

shifting process of modernisation.

Two-thirds of the world's population is located in Asia and it is exploding four times faster than the West. Fifty per cent of this vast multitude are under the age of 16 whereas the median age in Europe and the United States is 29. Furthermore, no Christian can escape being profoundly moved by the dire physical needs of so many human beings and at the same time sense the deeper tragedy of spiritual deprivation and the immensity of the Christian opportunity in Asia today.

SECOND, Asia in the next decade will be a very different Asia from today. Great Britain's withdrawal from east of Suez, America's retreat from Vietnam will leave an ominous vacuum. This coupled with the increase of Japan's self-defence forces and the growth of China's technological and military colossus all signify new developments in the turbulent Asian scene. General de Gaulle may be right when he says that there is no political reality in Asia that is not of interest and concern to China! What will be the shape of things in China under the new leadership of Marshal Lin Biao?

Unfortunately, too few Australians have been willing to concede that we no longer live in a tranquil corner of the globe. Lord Boyd Orr some years ago summed up our positions as

follows: "Your destiny is linked for good or ill with Asia." Furthermore, many world observers assert that the focal point of world events has moved to the Pacific and that the nations of Asia hold the key to the world of tomorrow.

Australia's future is inextricably bound up with the most turbulent part of the world—Asia. This new role in Asia cannot be escaped and it will demand many changes in attitudes and practices in the Christian Church.

THE KEY
The impression that stands out above all others is the miracle of the existence of the "younger" churches in Asia. They represent only a tiny minority in most Asian countries yet the national Church is the key to Christianity in Asia. This may seem obvious but in the past, mission phraseology was almost entirely concerned with "mission station" organisation. Among the station's many activities the Church was only one — and sometimes the least



The laying-on of hands by 15 archbishops and bishops at the consecration of Bishop Graham Delbridge in St. Andrew's Cathedral, Sydney, on Easter Tuesday, 8 April. The new bishop will be known as the Bishop of Wollongong. Archbishop M. L. Loane officiated at the consecration service.

Adelaide's new Chancellor

Mr Justice Gordon E. H. Bleby, President of the South Australian Industrial Court, has accepted appointment as Chancellor of the diocese of Adelaide. He succeeds Sir Bruce Ross who has resigned the position which he has held since 1943.

Judge Bleby was synod solicitor from 1946 and Advocate from 1957. He is a son of the late Canon E. H. Bleby and a brother of Archdeacon John Bleby, rector of St. David's, Burnside. He was born in Adelaide in 1910 and educated at Putney Grammar School, St. Peter's College, and Adelaide University. During World War II he commanded the 2/3rd Australian Field Regiment and rose to hold the rank of brigadier. He was mentioned in dispatches in 1941 and was later awarded the O.B.E. for distinguished services.

In Australia, chancellors generally hold office for life unless they resign and they are honorary legal advisers to the diocesan bishop. They may preside if asked to do so, over diocesan tribunals. Canon 127 of 1604 requires that a chancellor be at least 26 years of age and learned in the civil and ecclesiastical laws.

Continued page two

FACE TO FACE

from page one

prosperous and least important. Amidst the turmoil and confusion of recent years this truth has emerged: the only permanent thing in any situation is the local Church. Thus the entire weight of future missionary activity must be directed toward the planting and strengthening of local churches. Where there is an established national Church, future strategy dictates a policy of partnership in obedience to that Church and not the establishing of independent work.

The **FOURTH** significant trend is that the student is a key man in Asia. The powerful yet restless student community represents the strategic frontier in Asia today. University education has mushroomed overnight swelling the campuses with an estimated 5 million students.

The Asian student finds himself in an explosive dilemma and is subject to frustration and instability in his rapidly changing world. He has come of age in a society whose aims and structures are still in the process of formation. An Asian professor of history put it this way: "A young person in Asia today has been described as living with one foot in the eastern world and the other in the western world. But both worlds are changing and giving him a feeling of uncertainty. His faith is undermined by much that comes to him from the West. Science liberates his mind but often goes further and destroys his faith as well. With faith in his religion destroyed, then a vacuum is created and this emptiness is filled by some materialistic ideology like Communism."

STUDENT WITNESS

I am appalled by the virtual absence of any Christian witness amongst these students! What must we do? First, we must not miss the current opportunity with 15,000 overseas students in Australia. To build bridges of friendship in terms of hospitality is missionary work par excellence. Secondly, where are the university graduates who will deliberately take on lecturing posts in overseas universities? The dividends are large. Thirdly, let us pray that suitable missionary type personnel will be available to work full time amongst students in Asia.

The **FIFTH** trend represents the "urban surge" giving rise to rapidly growing cities and the consequent breakdown of traditional ways of life.

In 1900 12 per cent of the world's population lived in big cities and if the current trend continues by A.D. 2000 88 per cent of the world's population will be living in cities. Statistics can be "tricky affairs" and it must be emphasised that these figures may be less in Asia. However, the large emerging cities must be taken seriously as focal points for evangelism and building up the local churches with the vision that these congregations will move out into the tribal and village situations with an evangelistic thrust. This poses some far reaching and weighty problems of reappraisal for missionary strategy.

The **SIXTH** trend is seen in the area of "internationalism" in

Debt & duty

"We are unprofitable servants. We have done only that which it was our duty to do."

Luke 17:10
HOW LONG is it since you came across the word "duty"? Perhaps it was as you heard your son rehearsing his Scout's Promise: "I promise to do my best, to do my duty to God and the Queen . . ." Perhaps it was as you ran your eye over the Catechism in the Prayer Book and saw the words . . . to learn and labour truly to get mine own living, and to do my duty

by Allan M. Blanch

in that state of life unto which it shall please God to call me." Such words fall strangely on our ears today. "Duty" does not occur very often in writing or conversation in this generation.

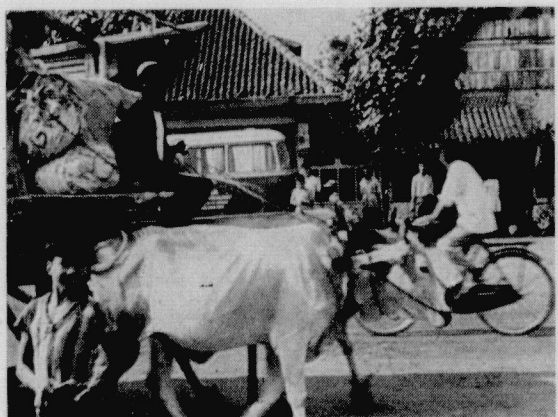
It doesn't appear very often in the Bible either; there are just a few scattered references. But it is interesting to note that our English words "duty" and "debt" come from the same Greek word in the New Testament. Both have the idea of owing something to another: money, honour, obedience. Both have the idea that one is under an obligation to another to repay, or to obey.

What happens if a man in debt is forgiven and discharged of the debt by his creditor—is the debt settled? In a sense, yes. And yet a further debt remains—a debt of gratitude. It is

in this way that we are in debt to God. Because He does not exact from His people the due penalty of their wilful disobedience, but freely forgives them in Christ, they owe Him a debt of gratitude which is to be expressed in obedience to His will.

So James Denney writes, "the sense of debt to Christ is the most profound and pervasive of all the emotions in the New Testament . . . the new life springs out of the sense of debt to Christ. The power of forgiveness depends upon its cost: it is the knowledge that we have been bought with a price which makes us cease to be our own, and live for Him who so dearly bought us."

Across the world today men claim freedom from the duties of obedience to law, respect for authority, loyalty to their educational institutions, — but no man is free from his duty to God. God sought us, and bought us with His own blood. We are in debt to Him. Does that fact grip you? Then let it move you to obedience and self-denial. David Livingstone once said, "People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Away with such a thought, it is emphatically no sacrifice. Say rather it is a privilege."



The old and the new in Djakarta, capital of Indonesia, with a population of over 100,000,000. Indonesia is Australia's nearest neighbour.

missions coupled with the possibility of mission mergers. It is a heartening sign to note the rising tide of missionary concern amongst the Christians of the Asian churches. Some societies have, therefore, opened their ranks to national Christians. Western missions have tended to preserve the concept of mission from "West" to "East" but the Biblical pattern is that God's men are sent from all nations to all nations!

In India, Indonesia, Japan, Pakistan and the Philippines national missionary societies have recently been organised on interdenominational lines to sponsor missionaries across national boundaries. But with these exciting developments, surely the necessity of mission mergers is being forced on us.

In Japan there are about 120 foreign mission boards mostly from North America. Let us suppose all the Japanese denominations commence to send out missionaries to all other countries. And suppose the Filipinos, Koreans and Malaysians etc. commence sending missionaries from all their denominations. This would be chaotic and more so if all missions set up home councils in other countries — what a colossal wastage in duplication of time, energy and money. May some societies now in Australia act positively and spontaneously in the light of this challenge and engage in exploratory discussions with a view to mergers.

Then **SEVENTHLY** there are many today who are saying that God's hour for Asia has struck.

EDITORIAL

Winds of change

THE PRESENT TURMOIL in the Roman Catholic Church is very disturbing to many people in the world today. Millions of people have been impressed for a long time with the solid and unchanging facade of the Church of Rome. Other denominations might rise or fall but the "Catholic Church" seemed always to be immune from the uncertainties that complicated the lives of other Christian bodies. It is true that this impression might have been somewhat deceptive but, rightly or wrongly, the impression was there in the minds of many and Catholic churchmen drew attention of everyone to it as the unquestionable sign that the Church of Rome was indeed the Church of God.

But the situation has changed drastically. The winds of change which began to stir the waters gently at first now reached gale proportions and there is no sign of their abating. Vatican II has passed and the Church of Rome finds itself deeply divided as liberals and conservatives pull against each other while the Pope tries desperately to exercise restraint and allay fears both within and without the church over which he presides.

People's reaction to this new phenomenon vary. Many non-believers are convinced that the final impossibility of Christianity is being demonstrated as they watch what they believe are the death throes of its strongest and most impressive denomination. At the other extreme there are enthusiastic believers who assess the whole situation in the light of the Book of Revelation and who feel that with the confusion within the Church of Rome they are witnessing the beginning of the fall of Babylon the Great (Rev. 18). To people who read the Bible this way the present situation is as much a cause for satisfaction as it is to those non-believers mentioned above. Both enjoy the spectacle because they feel it confirms their overall view of things.

To others, however, the present situation within the Church of Rome appears in a different light. That unbelievers should be confirmed in their unbelief and that many Christians within the Roman Catholic Church should be hurt and bewildered gives little cause for satisfaction. We may reassure ourselves that the imposing structure of Catholicism, while it stood, offered a false image of the truth to the unbeliever and to the Christian within its ranks and that, therefore, the destruction of this image is not without its good and necessary side. But any temptation to rejoice in the possible collapse of Roman Catholicism is muted when its full effects are considered.

But the question which is most fundamental is not, 'What is our reaction to the present confusion within the Church of Rome?' but rather, 'Why has this state of confusion arisen at all?' To this we may give at least three answers: First, there have been tensions and differences within the ranks of the Roman Church stretching back over centuries and although these have been concealed for most of the time from the outside public this has not always been the case. Second, we belong to an era where there is a wider and more rapid exchange of ideas and also an era of uncertainty when the traditions of the past are passing under critical scrutiny. The Church of Rome has found itself, like so many other institutions, caught in the vortex of this movement and to many observers not only its health but its very life seems threatened. Third, lying behind these inherent weaknesses and external pressures there have been two theological errors of considerable magnitude which could hardly have failed to make their presence felt as time went on.

The first of these is Rome's confidence in the capacities of human nature with its corollary of Natural Law. Roman Catholic theologians and philosophers have argued for the clear recognition of the obvious dictates of nature and the duty of all men to submit to these. On this foundation the latest pontifical pronouncements on birth-control are based. The second error is the confidence of the Roman Church in the veracity of its own institutional pronouncements expressed in the dogma of papal infallibility. This latter doctrine makes the task of admitting error and the path of doctrinal reform difficult to undertake. These two errors together, apart from any other consideration, have rendered the Church weak and feeble when through the howling winds of change the call of Christ is to be heard summoning Roman Catholic Christianity to recover the forgotten patterns of life and truth exhibited in the New Testament.

To predict the future is beyond our ability; we can only hope that if the Church of Rome suffers shipwreck it will be the rock of God's word. To survive these storms and miss this rock would certainly be a greater disaster in the end.

TWO MILLION

Certainly such a thought a few years ago may not have been possible but in the light of the dramatic changes being performed by God in Asia this suggestion is being forced very strongly on us. What significance do we attach to the fact that in the past three years something like two million people have been swept into the churches in Indonesia? Surely in this we discern the wind of God's Spirit blowing in Asia, working out His sovereign purposes.

The **EIGHTH** trend is that this is a day of increased opportunity for missionary participation and partnership in Asia.

An unparalleled opportunity exists for Christian expansion and consolidation. This is not the day for withdrawal or lethargy on the mistaken grounds of giving way to national leadership. Great opportunities now exist in Asia for missionary participation. A most disturbing feature is the paucity of Australians involved in the Asian churches and the lethargy and lack of vision in our own churches.

This could be the finest hour for the Australian churches if we discern the "signs of the times," respond at considerable cost to this the hour of God for Asia. But if we fail we will may shrivel in spiritual stature; a church living unto itself — a contradiction in terms!

A TRANSLATOR'S PROBLEMS

Bible for Aborigines

Timothy, "Ever since you were a child you have known the Holy Scriptures, which are able to give you the wisdom that leads to salvation through faith in Christ Jesus." (2 Timothy 3:15 T.E.V.) Timothy was very fortunate to have a Christian mother and grandmother, who were keen enough to read the Word of God to him in a language intelligible to him.

Most of us understand things that are written and spoken in our own mother tongue, more than we do something in a foreign language, no matter how well we know or are fluent in that language.

Paul could write to the Christians at Rome, "As the scripture says, 'Everyone who

Earl J. Hughes came to know Christ as his Saviour at St. Michael's, Wollongong and entered Moore College from that parish. He has spent most of the years since his ordination in 1954 at Numbulwar C.M.S. Mission on the Rose River, Northern Territory. Much of his time is spent on translation work.



Earl Hughes at Rose River.

calls on the name of the Lord will be saved.' But how can they call on Him, if they have not believed? And how can they believe, if they have not heard the message? And how can they hear, if the message is not preached? And how can the message be preached, if the messengers are not sent out?" (Romans 10:13-15). We might add, "And how can they believe the message if they DO NOT UNDERSTAND IT?" They will certainly not understand it if the message or scriptures are in a foreign language.

MISCONCEPTIONS

Men like Wycliffe and Tyndale were moved by the Spirit of God to make the Word of God intelligible to the common people. How? By translating it into their own language. We owe much to such men who were willing to lay down their lives to translate the Scriptures into the language of the people of their day.

Most people can see the need for translation work but not all know the difficulties involved of reaching people whose languages are different from ours. One woman on hearing about the 700 languages in New Guinea, and the few translators to do the work, wrote to some of the S.I.L. workers at Ukarumpa and said, "Send me a dictionary and I'll help out with your translation work!" It's not all as simple as that.

When the five missionaries were killed by the Auca Indians in South America, another person suggested that, the 10 commandments should be written out, presumably in English, and dropped by plane into the Auca village. Both suggestions ignore the fact that other people have their own, adequate and very involved languages and before they can understand the Scriptures and the love of God, these languages have to be analysed and learnt before any translation work can be done.

It was obvious that when I first came to Numbulwar Mission in 1956, that it was going to be necessary to learn the Nungubuyu language of the local Aborigine tribe and eventually do translation work, if we were ever going to get the message across to them of God's love. I shudder at some of those early attempts at translation before I had a good grasp of the language.

We were wanting to translate, "He lives, He lives, Christ Jesus lives today." A well known chorus. The informant suggested certain words but his English was about as good as my Nungubuyu and we ended up with, "He leaves, he leaves, Christ Jesus leaves today." To the informant, "live" and "leave" sounded the same, so it was "leave" rather than "live," that I got, even though there are Nungubuyu words for both.

WORK BEGINS

Dr A. Capell, classifies Nungubuyu as a "prefixing language and a multiple classifying language." Verbs have several different types of prefixes to signify person, number and gender as well as suffixes to signify tenses. There are five basic noun classes with their own peculiar morphemes and all these must be known and recognised before an intelligible translation can be done.

Today there are some 90 hymns and choruses in Nungubuyu as well as Morning Prayer and other occasional services. The people have a book of stories about Christ, called, "Stories of Jesus" as well as St. Mark's Gospel and part of Genesis. The Acts of the Apostles has been translated, but needs revision, as do other scripture portions. A set of Nungubuyu primers have been prepared to help those who are interested to learn to read their own language. Work is nearing completion on a book of "Nungubuyu legends" so that they will not lose the stories of

their spiritual ancestors of the "dreamtime."

SPEAKS TO HEART

Nothing can speak to the heart of a person, like God's Word in his mother tongue. For as the writer of the Epistle to the Hebrews says, "For the word of God is alive and active. It is sharper than any two edged sword." (Hebrews 4:12). As one of our Christians once said after hearing a translation of some scriptures in Nungubuyu, "Ah, now we can understand God's Word, it is in our own language. English is too hard but our language is easy." Truly the "entrance of God's Word gives light," but it must be able to be understood or it is of no use. The translation of John 3:16, in Nungubuyu appears like this—

"AnaMalangardungal Mawurr yemba wanggardamarmguburri warrawurruwurrj anahallhanguyinyung ninggulharrgang n d a aguwijanaMalangardungalyinyung Mawurr windiung, Ngunjuyaaadhu waranjjabugimaji ambunangujambarrgimj niga, waari wujadugi yagu amburriwiri anguguguni."

A translation of this in English would be—

"Because (for) the Great Spirit put his reflections on the people of all countries, He sent only that One who is truly God, so that if any one believes in him, they will not be destroyed (finished) but they will live forever."

Notice that there is no word for "God," in Nungubuyu and the term, "Great Spirit" is used. The word for "love," is an idiom, "put one's reflections on" or also "put your chest on someone." "Son of God" is translated as, "that one who is truly God." There are many problems in translation work but God has given wisdom and blessed the reading and preaching of His word here at Numbulwar, especially since it has been in Nungubuyu, the language of most of the people here.

From despair to victory

THIS MORNING I attended a little country church, and joined in a prayer for those who live in fear, and are overwhelmed by their responsibilities—who are in fact, nervously ill.

Not so long ago, when reading some Bible Study notes, I was pleased to find they were concerning one of my favourite passages, Psalm 77. But how surprised I was to read in the notes that "there seems no accounting for the sudden change from the nonsense, in verse 9, to confidence from verse 11 onwards." Anyone who has ever suffered from nervous illness will recognise that the "nonsense" in the early part of the psalm contains, in fact, the symptoms of such illness.

It is all the cry of one sinking into despair — "I am so troubled that I cannot speak . . . Will the Lord cast off forever? Doth His promise fail for ever—

by Jennifer Hall

more? Hath God forgotten to be gracious? Hath He in His anger shut up His tender mercies?"

Yet the basic trust in God is there — in the first verse the psalmist affirms "I cried unto God with my voice . . . and He gave ear unto me." But in his troubles, which were partly physical ("my sore ran in the night and ceased not") his soul was beyond comfort. He remembered God, and this only troubled him the more, until his spirit was overwhelmed in his complaining.

So many folk go through this personal hell. Circumstances may be more than they can bear. Personal relationships even among Christians, can be so strained as to seem impossible. Sorrow and grief can deplete one's reserves of strength. Then come the fears, the anxieties, Am I really a Christian, is there really a God? Can I know beyond all doubt that my experience of Christ through the years has not been just fantasy? Am I, in fact, any use to man or God, or would the earth be better off without me?

These questions, like the psalmist's, are the terrified questions of deep depression. We can sink into these miry places all too easily, and the more so when physical health is weak

from overwork and overstrain. If this anointed one, the chosen servant of the Lord, could feel thus, let nobody deride the man or woman of God who in this tempestuous age is "overwhelmed."

In verse 10, is the turning point. This is the precious part. Here is the answer to the Christian thus perplexed and distressed. To all his own questions, he brings his own answer:

"And I said, This is my infirmity." His salvation lies in the recognition that all these doubts and troubles in no way reflect upon his God. They are just of his own human frailty, subject as it is to the wiles of Satan. The battle is half won already, for an enemy recognised can be an enemy fought with appropriate weapons. "This is my infirmity."

And the remedy? In the same verse: "I will remember the years of the right hand of the Most High." Be done with questions and doubts! Here, centuries before Christ, is "the power of positive thinking." Not just positive in a general way, but positive towards the Most High. When we are overwhelmed, let us fix our eyes upon Jehovah, think on Him. What has He been to us hitherto, what has He done for us? What are the times of joy and fellowship with Him that come to memory, and what the times that we have stood by and seen His hand at work in our lives and in others? As the psalmist says in verse 11, I will remember the works of the Lord. And as our eyes and heart concentrate on the Great and Almighty God, with a conscious act of will, it comes to pass that our infirmity recedes. Our mind will slowly turn to praise and peace again, and the crisis is past. "Thy way, O God, is in the sanctuary" (v. 13) and indeed in the place of prayer and worship we find the peace that passeth understanding, and can cry again with joy "Who is so great a God as our God?"

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Notes and Comments

B.C.A. MOVES

As an independent organisation serving the church in the scattered and remote parts of our land, the Bush Church Aid Society has had a distinguished record. Of recent years it has taken up the challenge of rapidly developing areas in North West Australia and Kalgoorlie and the respective bishops of these two dioceses have been unstinting in their appreciation of their ministry.

It will come as a shock to the many supporters of B.C.A. to hear that there are two proposals being considered which may well change the nature of its ministry for Christ and His gospel which it has maintained for over sixty years. Some wish for a change

in the B.C.A. constitution so that its evangelical witness may no longer be mandatory. In line with this desired change is the wish to bring B.C.A. under the control of General Synod.

INDEPENDENT ACTION

Most Protestant denominations these days have entrusted their missionary work to boards under central control. The Church of England has hitherto resisted this bureaucratic tendency and the right of church people to associate freely and take independent action for the spread of the gospel has been jealously guarded. It has been so in England since the beginning of the modern missionary movement. It has been so for over a hundred years in Australia.

Experience of central missionary bodies in our church in Canada, the U.S.A. and New Zealand does not encourage us to believe that anything is achieved except strong central control. Australia's missionary interest, support and giving leave much to be desired. But in every case, it is far ahead of those lands who have made the change to central control.

It has been attempted in Australia. At both diocesan and provincial level, attempts have been made to lift missionary interest and support by appointing committees or councils to be responsible for co-ordinating missionary enterprise. Not a single claim has ever been made that centralising has meant more candidates, more interest or more money. A case can be made out to show that centralising has meant waning support.

If the day ever comes that B.C.A. becomes one more official organisation with an innocuous constitution which everybody can accept, its vigour and enterprise will diminish and its support will wane.

We pray that the proposed changes will never come about.

CLERGY STRESS

An article which we published late last year on clergy stress has been followed by a lengthy and protracted correspondence. It is rather significant that most of the writers have been either clergy or their wives.

Are we to assume that church people are unaware of

the stresses to which clergy and their families are submitted, or that they don't care or that they have nothing helpful to contribute towards bettering the present situation?

Up to this point, nobody has said or even implied that nobody will have a breakdown if their Christian faith is mature and serene. It is not true and such an attitude contributes nothing to the problem and in fact may make the stress much worse if it is said to the sufferers.

We think that Rev. John Imisides' letter in this issue comes dangerously close to making such a statement. However, there is a most positive contribution in his letter when he speaks of the need for personal fitness in body as well as in mind or spirit.

The emotional demands upon a minister are far in excess of the physical demands. Although physical fitness and emotional health do not bear a necessary relation, the minister who sees that he is fit may well have less emotional stress and may handle it more positively.

It seems to us that the saddest feature of the existing situation is that in most large dioceses, nothing is being done at an official level and that people are being seduced into a frantic reliance on "Christian psychiatrists." Have we no other resources?

SICK PLAYS

Influential newspapers in New York and Australia have spoken against the extremes in lewdness and obscenity portrayed in recent plays. "Time" in reporting on the closure of one such play in New York stated that it would be a great blessing to untold thousands if it never opened again. Locally, Sydney's "Herald" in an editorial asks what is the limit on such productions and concludes with the following statement "We do not live in a safe or pretty world, but in a world and an age that has seen the unparalleled degradation of man, in which millions have been tortured, starved and killed. When man no longer holds his own body sacred, or respects the ultimate dignity of his person, he is launched on a road to madness and the void." We commend such comments.

Muggeridge—Abstinence an inexpressible relief

"A CASUAL reader of *The Water Drinkers* (author, Norman Longmate), writes Malcolm Muggeridge in *The Observer Review*, might suppose that what used to be called the drink problem has now been resolved: that as the ardours of the temperance men and the villainies of the trade have abated the moderate drinker is left to enjoy his glass without damage to himself or the community at large. This, of course, is by no means the case. ALCOHOLISM IS ON THE INCREASE, and medical and psychiatric facilities for dealing with it are proving quite inadequate.

"There is also the disgraceful slaughter on the roads—reduced but not eliminated by the Breathalyzer—due to drunken driving. Our tolerance of this will surely strike posterity as being as extraordinary as the tolerance by the Victorian bourgeoisie of child workers in the mines. Moreover, a new nightmare looms in the demand for the legislation of marijuana, with the marshalling on both sides of dubious facts and arguments, as well as sinister pressure by financial and advertising interests.

"Mr Longmate quotes a clergyman who seriously contended that 'the favourite drink among criminals in the slums of a large city was invariably cocoa.' One could easily find similar absurdities masquerading as 'statistics' among the friends of cannabis. 'What objection can there possibly be to anything which increases the sum of human happiness to the same extent as wine?' an 'eminent physician' is quoted as asking. I can think of hundreds. Again from a leading mental specialist: 'What the great majority of people drink alcohol for is not because they like the taste of it, nor because they are thirsty, but . . . because it makes them feel jolly.'

"Things are not as simple as that. I have been a total abstainer myself for a year or so now, and certainly do not feel less 'jolly' than before. It is an inexpressible relief to know that

I can never again find myself—as most drinkers, if they are to be honest, must admit they have at one time or another—at the wheel of a car in a tipsy condition. As a sober-head among drunken ones, one realises what an illusion it is to suppose that alcohol stimulates witty conversation. The tedium is terrible; indeed, I am convinced that a film recording of a drunken party shown to alcoholics taking a cure would be an enormous inducement to keep off the bottle."

Middle East not hopeful

LONDON, (E.P.S.)—The failure of the United Nations to bring peace to the Middle East has led to an "apparent interest" in the role that the World Council of Churches could play in bringing a settlement to this troubled region, the World Council's General Secretary, Dr Eugene Carlson Blake, told a press conference here.

Dr Blake was interviewed at Heathrow Airport here following a 12-day "study" tour of the nations involved in the conflict.

The Council's chief executive said, "Those I met on both sides did not want another war but a peaceful solution to the conflict. 'It is not a hopeful situation,' Dr Blake added, 'because of the extreme claims on both sides that make any possibility of adjustment really difficult to see.'

Bishop McCall's will

HIS former diocese of Rockhampton benefits under the will of the late Bishop T. B. McCall, of Wangaratta.

He left his travelling pastoral staff and episcopal ring to the dean and canons of St. Paul's Cathedral, Rockhampton, for the use of future bishops of Rockhampton.

He also left \$200 for the purchase of communion vessels or other permanent articles or ornaments for St. Paul's Cathedral.

Reply to Bishop

Bishop Hardie ("Record," April 3, 1969) is confused in his use of terms. He writes off the Graham crusades as "anabaptism," "individualistic religion," "irrationalism," "contemptuous of discipline." But I am sure Billy Graham would condemn this also. "Anabaptism," repudiated by the 16th and 17th century Protestant Reformers, was called "enthusiasm" in the 18th century, and is called "revivalism" today. This kind of mania is rightly recognised as carnal, and is rightly deserving of the epithets used by the bishop. But the Graham Crusades cannot be labelled "revivalism."

And to lump together "authority," "Christian solidarity" and "sacramental teaching" as all of a piece is not correct either. It is altogether too simple a contrast, as well as being ill-defined, to set off these two groups of terms against one another, as if mutually exclusive.

For our authority as Anglicans and Protestants must be the Word of God, as is repeatedly stated in the Prayer Book and Articles. It is the Word of God that regenerates the lost, the Word of God which "establishes, settles and builds up" converts in their faith. The Word of God is entirely objective to us, and is mediated to us directly by the Holy Spirit, usually within the context and discipline of a congregation of God's people, through preaching. Sinners are not converted by the Sacraments.

If you repudiate the Word of God as your authority, there is no ecclesiastical half-way house between it and the Papacy, as some of Bishop Hardie's clergy have (quite logically) decided in recent years.

The real contrast which the Graham Crusades have brought out is the contrast between the moribund, formal religion found in many churches which needs bolstering up with all kinds of external symbolism because it is lacking in intrinsic vitality, and on the other hand experimental Christianity, which says in effect, "I have no reason to be ashamed or disappointed, because I have tried out the Gospel of Christ and it works." (a free paraphrase of Rom. 1:16 by the late Canon C. H. Nash).

It is tragic to meet, as I have done while living in the Ballarat Diocese, elderly people who have worshipped all their lives in churches which offer only formal, institutional religion, who obviously have no personal faith and no personal experience of Christ as Saviour.

Toward the end of his life the late Bishop Johnson, during the visit of Canon Bryan Green, made rediscovery of the experimental, evangelical faith of which he had learned in his ear-

Letters to the Editor

lier days. He then tried to institute changes along the lines of the publication "Towards the Conversion of Australia and New Zealand" — which he personally ordered to be distributed at parish level. But regrettably, it was too late for the Diocese to benefit from the new emphasis.

The teaching of this publication is substantially the same as Billy Graham's. Billy Graham has taught us the difference between a living and a dead faith, and the meaning of the text, "Let the redeemed of the Lord say so."

E. H. M. Higginson,
North Balwyn, Vic.

Theological students

Please accept my humble apologies for not having replied to your first letter in which you asked for information on numbers of theological students. The reason for the delay was that I was unsure just exactly what categories of students you were concerned with.

In 1968 we had three students — two full time and one part time. In 1969 we have two full-time students and one part-time student. In addition we have embarked upon a more extensive scheme of part-time training and have eight men studying who hope to be able to offer formally as candidates for Holy Orders when they have completed a portion of their course. These are all training for this diocese.

Hoping this will meet your requirements.

O. S. Heyward,
Warden,
Christ College, Hobart, Tas.

Procession needs "new look"

I write as one who has supported the Sydney Good Friday Procession of Witness since its inception. I claim no prophetic powers, but unless this is given a "new look" it will die on its feet before many more years pass. Close scrutiny suggests that it is being supported by ever-diminishing numbers of clergy and laity. Furthermore, many of us were surprised to say the least at the Archbishop's statement that "this is not a protest but a witness." Surely it is both — a protest against the opening of the Show on this day and a witness to the message of the Cross.

I would like to see a representative committee set up to consider the whole question and to make recommendations accordingly.

L. K. Wood,
West Pymble, N.S.W.

The article by the Rev. F. Hanson has evoked some comment. Mrs. Hayles, "A.C.R.", 3/4/69, responded by showing "another side of the coin." She emphasised the need for personal devotion to Christ through prayer, meditation and reading. She in fact re-emphasised the dynamic nature of the Gospel we preach. How can a man have a nervous breakdown when He Who is Life is living His life within? I heartily agree with her concept.

Yet man is not merely a spiritual being. He is interrelated in every way. This is one of the growing discoveries of some areas of modern science. We are a person with spiritual capacity but we are more. We have a mind and a body, both of which must be kept healthy. Mrs. Hayles has emphasised the spiritual part of man. I would like to dwell on the body particularly. The mind by its complete identity with the body must also be involved.

It seems we so easily forget that our bodies are "the temple of the Holy Spirit." It must be cared for as definitely as did the Hebrews their temple. It is God's. And being God's He has placed within it laws of health. If we neglect these we are as guilty before God as the Israelite who came into the temple unclean. These laws include the right food, sufficient sleep and proper exercise and recreation. If a man denies himself these and so falls ill and drops out of

Evangelical Congress

Notes and Comments (A.C.R., April 3), contained some inaccuracies which need correction.

The idea of a gathering arose from Archbishop Loane's report to clergy at Belgrave Heights convention on the effects of the Congress held in England.

Subsequently at the C.M.S. Summer Conference at Belgrave Heights several clergy, including some interstate folk, discussed the matter, and felt led to pursue a course of inquiry to see whether evangelicals throughout Australia would welcome an opportunity to meet and confer.

I was asked to act as correspondent in this matter, and wrote to all States proposing a conference in September, 1970 (tentatively). Four States have already expressed enthusiastic support.

Meanwhile, further consideration has been given to the date. Because of special diocesan plans for 1970 in Melbourne, it is now proposed to hold an Australian Evangelical Anglican Conference in May, 1971. The general consensus is that this should be held in Melbourne. It is likely that the Anglican Evangelical Fellowship of Victoria will act as host and undertake the organisation. It is also possible that representatives from New Zealand and South-East Asia will be invited to attend.

The matter is still under consideration in every detail. When basic plans are agreed upon, by all States, these will be announced.

Thank you for your interest in the matter.

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A.C.R. is, of course, under no obligation to print full press releases, but in view of the implications of this decision and lightly-veiled suggestions of doctrinal compromise in comments made in your columns to date, I believe that the full press release should have been printed and that any further official statement from the Society should be quoted in full.

I say this in the face of confessing that the explanations put forward in the February 6 statement from the Bible Society seem to be unconvincing and to miss the point at issue.

You have called on the Bible Society to face this issue "with complete candour and soon" (A.C.R. April 17). The timing is in the Society's hands (and it should be soon); your own candour will be demonstrated in the fairness of your handling of its statements.

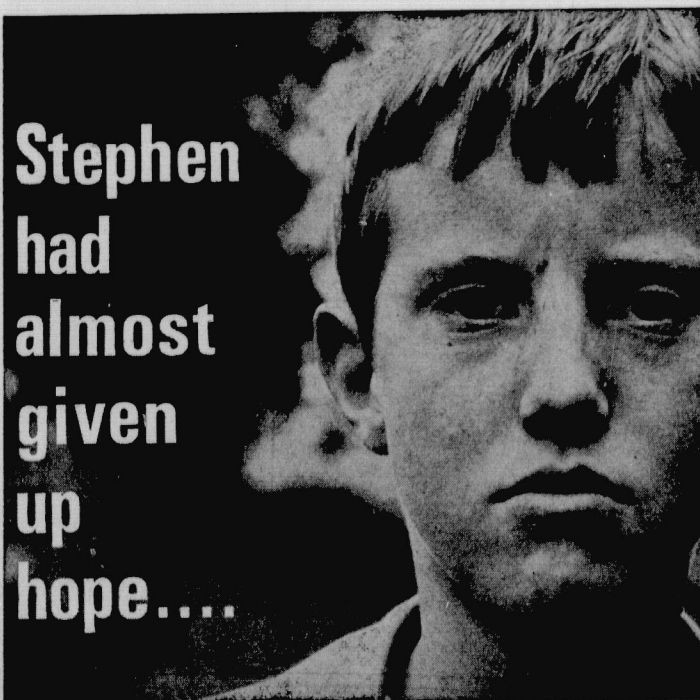
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ANOTHER POINT OF VIEW ON THE

Bible Society charter change

I MUST CONFESS to considerable shock, even amazement, and what I have read on the "Note and Comment" issue in the religious press in Australia.

This is because I was at the heart of these discussions in London, and know the spirit and atmosphere that surrounds them. Lying before me as I write is a document headed "Note and Comment," which was issued to me at the Staff Conference in England in January, 1968, and never intended for publication. It simply named a subject for discussion, viz. "Note and Comment," but the wording of the question reveals the basic motives that we all took for granted. Here it is:

"Note and Comment"

"The proposed change to the Charter is but a regularising of what has for years been the society's practice.

"Yet the proposed change may in some quarters be represented as a novelty, a departure from the Bible Society's traditional 'text only' policy.

"Since it seems desirable to anticipate possible criticism, in what positive way would you put the matter to your constituency?"

As C. A. B. Cranfield pointed out in his article in "The Churchman," the Charter was in fact broken in 1904 by the use of cross references. It was broken again when the Revised Standard Version edition of The Sterling Bible (known as the Computer Bible) was issued in 1967. The dust jacket around the volume had such aids as "Where to look in the Bible" on the flap, and an illustrated double page in colour showed how our Bible came to us. All very illegal! The society was surprised when its solicitor declared even section headings such as "Death of Aaron" or "Jerusalem destroyed" were illegal!

It was broken again by the issue of "Good News for Modern Man" with its map, index and word list.

In the light of present Press articles, it is quite surprising that these editions met with approval by the Christian Press, and that no word of condemnation appeared in their columns, to my knowledge.

The suggestion that the change is a result of closer ecumenical co-operation during the last two years is certainly not true, for as far back as January, 1939, the General Committee gave the matter careful consideration and passed the following resolution on the matter and certainly approved the change in principle.

"We believe the object of the founders of the society which was to encourage the wider circulation of the holy scriptures without note or comment, will be fully carried out, provided that the holy scriptures circulated by the society neither contain nor have bound with them any matter of any description which either in any way interprets, or attempts to interpret, the Inspired Word, or can in any way be regarded as having a doctrinal bias.

A world conference of church leaders, held 25 years later, presided over by the Archbishop of York, urged the society to provide certain aids "as the churches working in the different areas may feel and agree are necessary."

But still London would not

act, despite much thought, until again prodded at a conference of Church and Missionary Societies in London in April, 1967, who detailed their requirements, and passed a unanimous vote approving them.

By 1968, London had decided to apply for a change in the wording of the Charter, but the simple fact was that the Charter had been repeatedly broken, even if unintentionally, and the situation demanded the society either return to a legal position or yield to the pressure from the church leaders and missionary societies, and the consequence of its Charter to permit the deviations which the Twentieth Century had forced upon it, and which commonsense demanded.

There was only one course, and not even the most ardent evangelical on the Staff voiced the slightest disapproval.

by David F. L. Harris, B.F.B.S. secretary, for South Australia

Even Mr C. A. B. Cranfield agreed with much of it, as a reading of his sensible article in the "Churchman" will show, despite his disagreement on certain points, and it is extremely hard to find any other "scholarly" opposition in the United Kingdom.

It should also be pointed out that when the General Committee came to alter the Charter, they made sure they kept a very tight grip on the situation by ruling that every such insertion be passed each time by the general committee itself. They wanted no licence for deviation from real Bible Society objectives, and any doctrinal comments would be banned.

In addition it must be remembered that to-day the Bible Societies have not sufficient money to produce enough Bibles even for Christian families who attend church, or New Testaments for those who are Christians. Their productions therefore will be used in churches where greatest use can be made of such aids.

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Director-designate of the Overseas Missionary Fellowship.

★ ★ ★

Mr Griffith is a former I.V.F. staff worker, missionary in Japan and is the author of several books.

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Books

CONTEMPORARY EVANGELICAL THOUGHT. Survey ed. by Carl F. H. Henry. Baker Book House, U.S.A. 1968. p. 320. \$3.95 (U.S.).
BIBLICAL NUMEROLOGY, by John J. Davis. Baker. 1968. pp. 174. \$2.95 (U.S.).

Readers hoping to discover what evangelicals are thinking will be disappointed with this book, which contains ten essays by different authors and deals with the Old Testament, the New Testament, Theology, Ethics, Apologetics, Education, Philosophy of History, Philosophy of Religion, Science and Religion, Evangelism and Preaching. The essays are uneven in standard; do not give a survey of evangelical thought but instead a general survey covering the last 100 years or more. The impression given is that evangelicals have made little positive contribution.

Most of the essays provide a superficial but useful general survey of their fields of study.

This is a sensible book on an unusual subject which has been abused in the past. The author upholds the general accuracy of Biblical numbers and draws attention to the poetic uses (Amos 1:3, etc.) and the symbolic uses (Rev. 13:18) of numbers. He rightly rejects the mystical interpretation of numbers so popular with the Gnostics of the Second Century A.D.

Dr John Painter.

THE BEATITUDES: A contemporary Meditation by George A. Buttrick. Abingdon, U.S.A. 1968. pp. 63. \$2.35.

PRECIOUS REMEDIES AGAINST SATAN'S DEVICES, by Thomas Brooks. Banner of Truth Trust, London. 1968. pp. 253. 7/6 (U.K.).

THE BIBLE TELLS US SO, by R. B. Kuiper. Banner of Truth Trust. 1968. pp. 132. 5/- (U.K.).

A slim little volume, attractively produced, with contemporary illustrations, this would make a useful gift for someone with time to muse on the application of the beatitudes to our modern society. The text accounts for a little more than half the book. The result is a pithy appraisal of some of the features of contemporary life — war, protest, advertising — through the Sermon on the Mount.

Both the title and the detailed table of contents of this old Puritan work may strike the modern reader as novel, but Brooks was engaged in serious business. He writes from personal experience of the wiles of the devil. The contents are arranged as a series of statements of satanic devices, and under each appears a list of suggested "remedies." These are expounded in detail in the body of the text.

Predictably, the third book is a statement of Reformed doctrine. In paperback form, it deals with such topics as the Bible, the word of God; the sovereignty of God; predestination and election; salvation by grace, through faith; and the antithesis between the regenerate and unregenerate. This book will be useful in establishing new believers in the faith. It is unfortunate that the author felt it necessary to refer to Billy Graham by name, as none who, he alleges, is neglecting the truth that faith is wrought in men's hearts by the Holy Spirit. Some will question the truth of that statement. Even Reformed theology can lose its savour in its concern for purity.

Arthur Deane.

THE APOSTLE PAUL by Olaf Moe. Baker, U.S.A. (reprint) pp. 580.

J. A. McIntosh.

This sturdy volume is the fruit of many years study by a notable Scandinavian scholar. It deals in considerable detail with the Apostle's early life and provides much illuminating material on Judaism in the first century A.D. Its treatment of St. Paul's life as a missionary is in many ways valuable, but, alas, leaves untouched a number of critical questions — concerning for instance the Jerusalem Council (Acts 15), or the composition of II Corinthians — which have been the subject of much debate in the years following its first publication (1923 in Norway).

A. Dauntton-Fear.

THE FUNCTION OF THEOLOGY. By Marlin Thornton. Hodder and Stoughton, London. 1968. pp. 184. \$4.25.

TRUTHS THAT COMPEL. By Stewart Lawton. Hodder and Stoughton, London. 1968. pp. 188. \$4.25.

THEOLOGY AND THE FUTURE. By E. L. Mascall. Darlow, Longman and Todd, London. 1968. pp. 183. U.K. 16/.

The first two books are the first-fruits of a new Library of Practical Theology, under the general editorship of Dr. Thornton, who is sub-warden of St. Deiniol's Library, Hawarden. The audience aimed at is "the intelligent Christian." The deep concern is theology; the special

gian," and the particular doctrines of God, Man, Christ, and the Church, and how these should be expressed today. Mascall and Thornton should both be read by those teaching theology today.

D. W. B. Robinson

SEVEN WORDS OF LOVE by G. Hall Todd. Baker, U.S.A. 1968 pp. 71. \$1.50 U.S.

The words from the cross have been the subject of many books and these sermons in the Preaching Helps Series are well worth reading. They contain good illustrations, an indication of the author's wide reading, and are good material for meditation.

Geoffrey Hayles.

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:

ON THE OTHER SIDE. The Report of the Evangelical Alliance Commission on Evangelism. Scripture Union, London. 1968. pp. 190. \$1.20. This unusually thorough report assumes that effective evangelism depends on the number of Christians who really care for others and who are willing to alter traditional methods. Essential reading and cheap at \$1.20.

PHILOSOPHY AND THE CHRISTIAN FAITH, by Colin Brown. Tyndale Press, London. 1969. pp. 319. 12 / (U.K.). In masterly but non-technical style, the vice-principal of Tyndale Hall introduces us to the main philosophers and intellectual movements since medieval times and comments on the strengths and weaknesses of the people and movements concerned. Best book in print to help Christians understand Bonhoeffer, Chardin, Tillich, Barth and many others.

ZONDERVAN PICTORIAL BIBLE DICTIONARY, ed. by Merrill C. Tenney, Marshall, Morgan and Scott, 1968. pp. 928 plus 22 maps. 70 / (U.K.). Certainly in the top class for one volume Bible dictionaries and its 700 excellent illustrations make it a pleasure to use. Leading evangelical scholars like E. M. Blaiklock, Geoffrey Bromley, Philip Hughes, F. F. Bruce, Oswald Alis and Edward J. Young ensure a sound, scholarly approach to biblical criticism and biblical theology. Hard to imagine what more could be offered in one volume.

ORPHANS OF THE LIVING: A study of Bastardy, by Diana Dewar. Hutchinson of London. 1968. pp. 208. \$5.00

This is an appeal for more concern about parentless children, and a critical survey of British legislation governing unmarried mothers, putative fathers, adoption procedures, fostered children and institution children.

Its discussion of community attitudes to illegitimacy, and the psychological trauma such children suffer is relevant to similar problems in Australia.

Pat Neslon.

LAW, MORALITY AND RELIGION, by B. Mitchell. O.U.P. 1967. pp. 141. \$3.95.

This work by Prof. I. T. Ramsey's successor at Oxford, makes an important contribution, from a Christian point of view, to the debate between Lord Devlin ("The Enforcement of Morals") and Prof. H. L. A. Hart ("Law, Liberty and Morality"). It helps to have read these books by Devlin and Hart but it is not essential.

Mitchell scrutinises the debate and emerges somewhat critical of a so-called sphere of private morality as well as of the arguments against the right of the state to enforce morality. Although the author favours the position of Devlin slightly more, than that of Hart, both writers come in for much criticism and there is a strong plea for the right of the Christian to be heard in the shaping of a normative morality for the community.

Lying behind this book is the British Legislation on abortion and homosexuality. Its relevance to the Australian reader at this time hardly needs emphasising.

B. L. Smith.

SHORT NOTICES

CAMBRIDGE CAMEO WIDE MARGIN BIBLE. At last a wide margin Bible at a reasonable price with paper which takes ink without penetration. Highly recommended for students and for all who believe that a good Bible is a better tool if well marked. (75 / in U.K.)

CAMBRIDGE RUSSET BIBLE. (\$7.90). A new binding style in rich russet calf-skin which makes a beautiful presentation Bible that will last a lifetime. India paper and good black print.

A TIME TO CHOOSE by G. B. Hardy. Moody Press. 1968. pp. 96. 60c (U.S.).

Written in a breezy, matey style (and not free from slang) this book will not appeal to all. But it does give the message of the gospel, in a challenging way, and it demonstrates the relevance of the Scripture. Recommended for the seeker who will think.

YOUR CHALK TALK by Jerry Zwall. Moody Press. pp. 64. \$1 (U.S.) 1968. A professional artist who uses his skill to preach the Gospel sets out to provide assistance for beginners. Beginning with simple subjects, he goes on to suggest very elaborate equipment without detailed explanation which your reviewer would find necessary.

THE CHURCH OF ENGLAND EVANGELICAL TRUST (N.S.W.)

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Mainly About People

Rev. William J. Lawton has not been appointed to St. Timothy's, Narraween (Sydney) as incorrectly announced in our last issue.

Rev. John Chapman, Missioner of the Board of Diocesan Missions (Sydney), has been appointed director of the board in succession to Rev. Geoffrey Fletcher. Mr Fletcher is to devote all his time to the Lay Institute for Evangelism movement from July 1. He will still be responsible for lay training in evangelism for the board.

The Archbishop in Council of the diocese of Sydney has agreed that Bishop H. G. S. Begbie is to be known as the Bishop in Parramatta and that Bishop G. R. Delbridge is to be known as the Bishop in Wollongong.

Ven. Clive A. Goodwin, Archdeacon of Sydney has been granted three months' leave of absence and is visiting the U.S.A., Britain, Scandinavia and other European countries studying schemes for the accommodation of the aged and other building projects similar to those being undertaken by the Glebe Administration Board of the diocese. He returns in June.

Rev. Geoffrey H. Feltham, chaplain to the University of N.S.W. (Sydney) since 1965, has been appointed rector of St. Alban's, Epping.

Rev. John R. Kaine, who has been executive secretary of the General Board of Religious Education, Melbourne, since 1964, has been appointed vicar of St. Stephen's, Belmont (Melbourne) from May 19.

Rev. Jack G. Thomson curate of Christ Church, Brunswick (Melbourne) since 1967, has been appointed vicar of St. Aidan's, Noble Park, from May 16.

Rev. Basil L. Stock, minister of the Church of the Holy Spirit, Belgrave (Melbourne) since 1962, has resigned as from June 2.

Rev. Harold H. Ham, formerly rector of St. Paul's, Korumburra (Gippsland) 1950-66, died in Melbourne on March 25.

Rev. Maurice A. Coombs, domestic chaplain to the Archbishop of Perth since 1967, has been appointed chaplain to the Archbishop in Jerusalem and will take up duties early in May.

Rev. John J. Clayton of the charge of North Beach (Perth) since 1968, has resigned.

Rev. Idris L. Jones, in charge of Minnewood (Perth) since 1967, was inducted as rector on April 26.

Rev. Benjamin Wright, in charge of Naremburn (Perth) since 1967, was inducted as rector on April 29.

Rev. R. G. Nelson from England has been appointed rector of Margaret River (Bunbury) and will arrive near the end of May.

Rev. Peter F. Newall was inducted as first rector of the newly created parish of St. Stephen's, Glenunga (Adelaide) on March 16.

Rev. Christopher Cooper, rector of St. George's, Maslin (Adelaide) has resigned from June 30.

Rev. Clive E. K. Beatty, rector of Inglewood (St. Arnaud) since 1964, has been appointed rector of St. Mark's, Red Cliffs from April 16.

Rev. Geoffrey H. Williams, chaplain of the Church of England Grammar School, Brisbane, has been appointed an examining chaplain to the Archbishop.

Mr John Birch, organist and master of the choristers of Chichester Cathedral will visit Adelaide August 28-31, and the Adelaide R.S.C.M. has invited him to prepare and conduct a choral Evensong. He will also give a recital on the Wintthrop Hall organ at the University on August 30.

Rev. Donald G. Anderson, curate of

PICTURES show scenes outside St. John's, Parramatta, N.S.W., at the presentation of a carved Maori font to mark 150th anniversary of preaching of gospel in New Zealand by Samuel Marsden, first rector of Parramatta. Below: A group of Maoris at ceremony. Centre: The Primate of New Zealand and Maori Bishop Mann Bennett. Right: Rector of St. John's, Rev. K. L. Loane, opens the ceremony. Archbishops Loane and Wood on right. Top right: Marsden's church in lovely gardens on the day.



hot line

Round-up of church press comment

GIPPSLAND CHURCH

NEWS notes the passing of Mrs Olive Carr Cranswick, wife of the late Bishop G. H. Cranswick, bishop of the diocese from 1917 to 1942. Tasmanian Church News records that St. David's Cathedral had Holy Communion at 9 a.m. on Good Friday.

Which raises the question why so many churches have every-thing else except Communion when the Prayer Book makes clear provision for it?

Rev. Richard B. Newell, rector of Kendall (Newcastle) since 1963, has been appointed first rector of North Lake Macquarie.

Rev. Canon E. H. Victor Pitcher, chaplain of the University of Newcastle, has been appointed rector of St. Augustine's Merewether.

Rev. Thomas J. Johnstone, Home Missions Chaplain (Newcastle), has been appointed rector of Taree.

Rev. Cyril Francis, rector of Muswellbrook (Newcastle), has been appointed a Canon of Christ Church Cathedral.

Rev. Wilberforce H. L. Brooke, rector of Paterson (Newcastle), retired from active ministry on 30th April.

Rev. Kenneth J. Drayton, of the charge of Tambar Springs (Armidale) since 1966, has been appointed rector of All Saints', Traralgon (Perth).

Mr John A. Newlin has been appointed by the Standing Committee as Synod Solicitor of the diocese of Adelaide.

THE ORDER of St. Luke the Physician has endowed a fund enabling the award of an annual essay prize, to be known as the John Hope Prize. The fund is to be administered by the Australian College of Theology.

The subject for the essay will be determined annually by the assessors, and will in some way relate to the healing ministry of the Church, though the assessors may at their discretion appoint a topic of more general pastoral concern.

The topic for 1969 will be "The Biblical view of sickness and health."

The essay competition is open to:

(a) bona fide candidates for Holy Orders and holders of A.C.T. certificate who are not more than three years in Orders at the date of entry for the competition;

(b) women who are training for admission to the Diaconess Order, or who have completed their training not more than three years prior to the date of entry for the competition;

(c) men and women who are training for qualification as officers in the Church army in Australia, or who have been admitted as officers not more than three years prior to the date of entry for the competition.

In general, the assessors will award a first prize; but may award a second prize for a meritorious entry. They will, however, have the discretion either to award the whole of the prize money (which will be approximately \$120) as a single prize, or to withhold any award at all if no entry is of sufficient merit.

Candidates should use a nom-de-plume, disclosing their own name and address to the Registrar of the A.C.T. only.

There will be no entrance fee; and the final date for the receipt of essays will be August 31. The essay is to be of not more than 7,500 words and not less than 5,000 words.

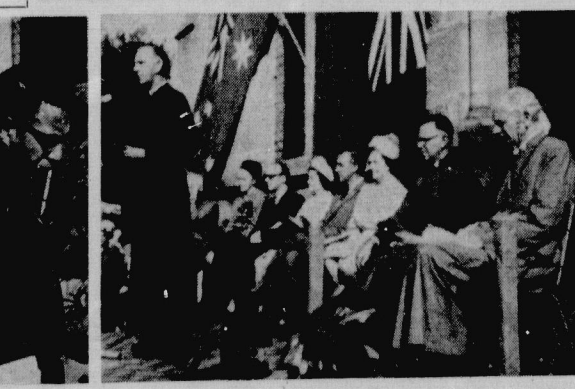
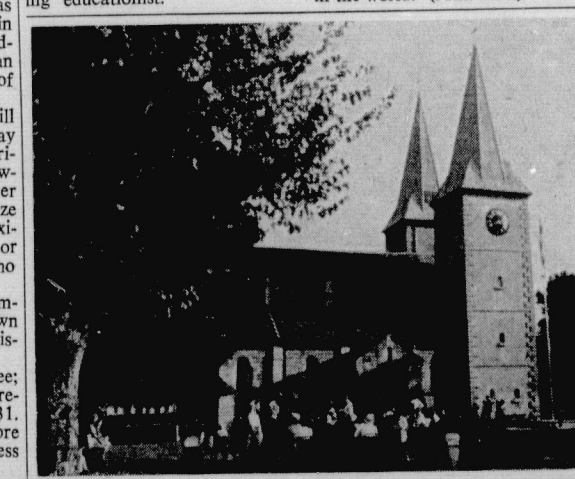
An old soldier in the person of Professor Sir Samuel Wadham writes in Melbourne's *See* about the Sinai campaigns of the 1st A.I.F. He compares them in a fascinating way with the journey and battles of Israel under Moses, 3,500 years before. The Archbishop dissents from some Press statements about the new Governor-General and is thankful for such an appointment.

Church of England Newspaper headline says "Methodist split down middle by unity vote." Fifty-one per cent of the circuits in the United Kingdom voted for unity. The *Church Times* headline ran: "Methodist circuit vote for unity is nearly 60 per cent." By then, more votes were in and there were 57 per cent in favour. Seventy-one per cent of the Anglican diocesan conferences were in favour. But in both Churches, the final vote must be 75 per cent. The reluctance of Methodists and Presbyterians in the U.K. and Australia to go along with one Anglican view that their ministers are not true ministers is understandable.

Adelaide Church Guardian comes out much smaller, but in brand new offset dress. Much more attractive and readable, but why do so many diocesan papers stick to columns over 20 ems wide? "Proteus" on the Graham Crusades comments: "Few of the usual adverse criticisms amount to much at all, and the good that Billy Graham's campaigns do overwhelmingly preponderates over such drawbacks as are not to be denied."

But this view is flatly contradicted by the editor of Brisbane's *Church Chronicle*, whose editorial freedom allows him to write with the Bishop of Ballarat's widely reported criticisms. The Primate's address at the funeral of Sir Fred Schonell is a deserved tribute to Australia's outstanding educationist.

● "I trust that Evangelicals will never renounce godliness or true piety, nor did they renounce fellowship with like minded Evangelicals. But what I am saying is that we have given up using these things, that is our godliness and our fellowship with one another, as refugees to which to escape from our wider responsibilities in the church and in the world." (John Stott).



THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline 12 days preceding date of issue, but earlier receipt preferable.

Kettering shared church

A NEW church at Kettering, Tasmania, claims to be the first in Australia especially built to be shared by Anglicans, Roman Catholics and Methodists.

The Church of the Holy Spirit was dedicated in March by the Bishop of Tasmania, Archbishop Guildford Young (Roman Catholic) and Rev. H. B. Freeman, Chairman of the Methodist Conference. It cost \$18,000 which came from insurance on a former building, a Government grant and gifts from the three denominations.

Services in the church are to be held on a roster system.

● "I trust that Evangelicals will never renounce godliness or true piety, nor did they renounce fellowship with like minded Evangelicals. But what I am saying is that we have given up using these things, that is our godliness and our fellowship with one another, as refugees to which to escape from our wider responsibilities in the church and in the world." (John Stott).

THE AUSTRALIAN CHURCH RECORD

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

No. 1438. May 15, 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

John Stott at universities' service

LET US LISTEN to the words of Jesus Christ. "One of the disciples came to Jesus and said, Who is the greatest in the kingdom of heaven? And calling to Him a little child He put him in the midst of them and said, Truly I say unto you, unless you turn and become like children you will never enter the kingdom of heaven. Whoever humbly himself like this little child, the same is the greatest in the kingdom of heaven."

There is, I think, a definite picture there in which the Christian religion is completely at variance with the spirit and standards of the day. There is insistence upon humility. The wis-

dom of the world despises humility. Even the great ethnic religions do not specially commend it. Humility is no part of the cultured and chivalrous gentleman described by Confucius; it is no part of the Buddhist ethic; it is not found among the five rules of Mahomet; it was not one of the characteristics of Aristotle's high-minded and generous person; and it is not a quality that is greatly admired today.

POWER PHILOSOPHY

Our civilisation has imbibed far more than it realises of the power philosophy of Nietzsche, who envisaged the emergence of what he called "a daring and a ruler race." Nietzsche's ideal was a super-man — tough, brash, masculine, overbearing. The ideal of Jesus was, and still is, the little child. Antipathy to this Christian teaching is so strong and so widespread that I think it is necessary for us to examine some of the key objections to it.

And the first is the psychological objection. For this thought about becoming like a little child, our critics say is simply a rejection of man's basic need for security. It is a sign of his own immaturity. Instead of encouraging us to grow up, Christianity makes God a power figure and condemns His adherents to everlasting childhood. It is babyish, our critics say — you should become a man and put away childish things.

SELF-SUFFICIENT MAN

What do we say to them? We do not deny that there is an element of truth in it. Human beings do need security. A Christian does admit that the ultimate security is to be found in the eternal God alone. Is this sufficient to disprove the Fatherhood of God or to make it wrong of us to become like little children. Why should our need of something disprove the something we need? Are we suspicious of food because we feel pangs of hunger? Then why do we doubt the reality of God because we hunger and thirst after Him?

The second objection is the theological objection. You will know that modern radical theologians today are saying that man has now come of age. He has developed a new self-sufficiency in which he no longer has need of any recourse to God as a working hypothesis. He has learned, these radicals say, to cope with questions of import-

tant, man's increasing control of nature is precisely the fulfilment of God's original purpose for him. God said in the beginning that man was to subdue the earth and to exercise dominion. The same God which called man to be a child called him also to be a lord.

It is, however, when man objects that his dominion is a derived dominion which has been delegated to him by God; it is when he declines to keep his God-given dominion within its proper sphere; it is when man's lordship goes to his head and he begins to say that he is Lord of all, which is a title of Jesus Christ; it is then that his boasted autonomy has ceased to be a virtue and has become precisely what the Bible means by sin. According to the biblical revelation of God and man the only entirely self-dependent being is God Himself. God depends for Himself upon Himself but every other being in the universe, including man, depends upon God the Creator.

MAN'S REVOLT

Therefore this postulating of self sovereignty on the part of man is a revolt against God. It is a proud, a foolish, a selfish attempt at self-deification, in yielding to primeval temptation "You shall be like God" which man can never be.

Thirdly, there is a strong, more practical objection. Christian teaching about the necessity of child-like dependence upon God Himself is a highly dangerous doctrine: it undermines man's moral responsibility, it actually

Continued page two

NEXT ISSUE

Special coverage of Australia's Bible colleges and institutes.

Guest editor: Rev. Dr. Bryan Hardman, former editor of the English Churchman and vice-principal of Adelaide Bible Institute.

Annual bishops' meeting

NATIONAL Service, Army chaplaincies and the role of the Church to servicemen were among a wide range of questions discussed by the annual conference of bishops of the Church of England in Australia which met at "Gillbulla", Menangle, 40 miles from Sydney, late in April. Thirty-four bishops attended.

It was decided that in future the principal Air Chaplain of the Church of England and the Chaplain-General of the Army should have the honorary titles of archdeacon to bring them into line with the Senior Chaplain to the Navy.

MANY ISSUES

The bishops also discussed social questions, including abortion and marriage and divorce.

Other discussions centred on the progress being made by the Liturgical Commission with Prayer Book revision; theological training with special concern about whether clergy are being effectively trained for work in today's world; the use that can be made of worker-clergy; and the place of women in the Church.

Several specialists in these fields were invited to address the conference. These were the Rev. K. B. Jago, general secretary of the General Board of Religious Education; the Rev. Dr. J. S. Nurser, warden of St. Mark's College, Canberra; Canon D. W. B. Robinson, vice-principal of Moore Theological College, Sydney, who is a member of the Liturgical Commission; and the Rev. T. P. Grundy, diocesan missionary of Canberra and Goulburn, who is also a member of the Liturgical Commission.



Rev. John Stott chats with Judge Richardson after the service. Professor B. R. Williams, Vice-Chancellor, Sydney University; Professor A. G. Mitchell, Vice-Chancellor, Macquarie University; Sir Charles McDonald, Chancellor, Sydney University, outside the Cathedral.