

## hot line

A round-up of church Press comment at home and abroad.

**CANADIAN CHURCHMAN** tells of a trust fund which is being set up in Winnipeg by dissident Anglicans who wish to remain out of the proposed merger with the United Church. This will enable them to have immediate resources when the time comes for them to go it alone. The editorial says that they include significant numbers of very conservative churchmen, coming from all parties except the liberals. After an hiatus of five weeks, the Anglican has resumed publication in an apologetic mood with touches of yellow to cheer itself up. Those who did read it in the past in order to be stirred up will now find it a sad magazine and if the main article on the first page of the first issue is any token, the excellent journalism of Mr and Mrs James has disappeared.

The English Churchman sets the record straight on the much-publicised protest at St. Paul's Cathedral when Cardinal Heenan preached there. The bulk of the protests did not come from Ulstermen and the followers of Mr Paisley. They came from English Protestants and were quiet and orderly.

The Brisbane Church Chronicle carries an article by the Bishop of Malawi on the Lambeth Conference which is one of the most down-to-earth and challenging that we have seen—and we have seen hundreds.

A correspondent in Tas-

mania's Church News takes the would-be Cranmers to task who ignore the rubric requiring a sermon at Holy Communion. He quotes St. Bernardino of Siena who said: "There is less peril for your soul in not hearing Mass than in not hearing the Sermon." Too many evangelicals have succumbed to influences which de-throne the authority and position of the Word in worship. Melbourne's "See" carries an editorial "Waiting for Billy" which is hardly calculated to stir enthusiasm for the Melbourne Crusade. "Nobody will want to see the Crusade flop" seems to be about as positive as it can get. A pity.

Church and People (N.Z.) quotes: "Truly the way of the ecumenist is hard. Walking a tight-rope is child's play in comparison." Its editorial then goes on to make it harder by suggesting that the churches negotiating for reunion in N.Z. should invite Roman Catholic participation. It regards the secret Anglican-R.C. Malta 1968 deal as "sensible and charitable." The Methodist has an excellent issue on radio broadcasting. Keith Doust tells about the race to broadcast the first church service in 1923. Two amateurs decided to beat A.W.A. and won when St. John's, Ashfield service was broadcast on April 8. The rector was the young W. G. Hilliard, later Bishop of Nelson and coadjutor of Sydney.

Rev. George Parker has been appointed curate of Wallend (Newcastle). Rev. Stuart Benson has been appointed curate of All Saints, Singleton (Newcastle). Rev. Walter Ogle has been appointed curate of New Lambton (Newcastle). Rev. Trevor Smith has been appointed curate of All Saints, Singleton (Newcastle). Rev. Kenneth Jones has been appointed curate of St. Peter's, East Maitland (Newcastle). The following men will be ordained by the Archbishop of Sydney in St. Andrew's Cathedral on February 23: (Deacons) Richard Lachlan Andrew (Holy Trinity, Miller's Point), John Collins. (Priests) Harold Begbie, Richard Dempsey, Stephen Gabbott, Kevin Giles, Harold Hinton, Graham Knight, John Reimer, Anthony Richardson, Jeffrey Stewart. Rev. Allan Kitchingham from the diocese of Newcastle, has been appointed curate of St. Andrew's, Lismore (Grafton). Rev. Paul Watkins has been appointed curate of Hamilton (Newcastle). Rev. George Irwin has been appointed curate of Wyong (Newcastle). Rev. Donald E. Langshaw, rector of

## Mainly About People

Among Victorians mentioned in the New Year honours list was Mrs Kathleen Bright-Purvis, noted worker for the G.F.S. and A.B.M. who was awarded the O.B.E. for services to the church and community.

The Archbishop of Melbourne ordained the following in St. Paul's Cathedral on February 9: (Priests) Revs. Gerald E. Beaumont (St. Andrew's, Brighton), David T. C. Bann (St. Mark's, Camberwell), Stewart F. Boudry (St. Mary's, Caulfield), John B. Corby (St. John's, Bentleigh), Geoffrey R. Evans (St. James', Dandenong), William R. Featherston (All Saints', Geelong), Alan S. Hoskin (St. John's, Blackburn), Peter P. Kan (St. John's, Camberwell), Murray J. Morton (St. Barnabas', Balwyn), Graham F. Stephens (All Saints', Greensborough), Clement W. Watts (Christ Church, Berwick), John R. Young (Christ Church, Darwin).

(Deacons) Ian J. Braybrook (St. George's, Malvern), Robert D. Holland (St. David's, Moorabbin), Peter T. G. Richards (St. Matthew's, Ashburton), Allan T. J. Wood (Holy Trinity, Surry Hills).

Rev. Canon R. D. McCulloch retires from the parish of Taree at the end of this month and will live at Hamilton (Newcastle).

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All Souls', Leichhardt (Sydney) since 1965, has been appointed curate in charge of St. John's, Mona Vale.

Rev. Harold Hinton has been appointed curate of All Saints', Nowra (Sydney), with oversight of Kangaroo Valley.

Mr Warwick Olsen has been appointed Director of Church Information and Mr Leslie Jillett has been appointed Church Information Officer (Sydney). Mr Jillett has been Book Review Editor of "The Sydney Morning Herald" and has long been a practising journalist in Australia and overseas. Both will take up their posts on March 1.

Miss Eileen Armstrong, formerly matron of the Eastwood Chesham Home (Sydney), has been appointed matron for the Chesham Homes. She has just completed, with much distinction, a hospital administration course with the N.S.W. College of Nursing. She took up duties on February 1.

Rev. Philip Hutchinson, from England, was instituted to the charge of Marysville (Wangaratta) on February 13.

Rev. Cliff Brown, rector of Rushworth (Wangaratta) since 1966, has resigned to take up work in Brisbane.

Archdeacon Rodney Murphy, rector of Keppel (Rockhampton), has resigned to work in the diocese of Canberra-Goulburn.

An exchange of parishes has been arranged between the rector of All Saints', Wickham Terrace (Brisbane), and the Dean of Townsville.

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Rev. Wilfred Harmer is to become Dean of St. James', Townsville, and Dean Bernard Tringham is to become rector of All Saints'.

Rev. Christopher Dormer and Rev. Michael Hardy have arrived from England to serve in the brotherhood areas of north Queensland.

Rev. Warren Croft, who has been in charge of St. Paul's, Prospect (north Queensland), since 1966, has entered the House of the Epiphany to train for missionary service.

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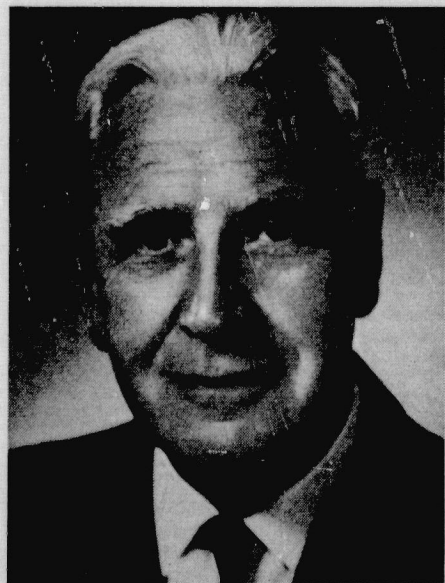
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| March 19-22 | Newcastle City Mission Hall                             |
| March 30    | United Rally, St. Phillip's Church of England, Eastwood |
| March 31    | Ministers' Seminar, City                                |
| April 2     | Wollongong, St. Michael's Church Hall                   |
| April 4-7   | Katoomba Christian Convention                           |
| May 10-11   | Orange, N.S.W.  |

For further details of Dr Baxter's itinerary, please contact Mr John Dykes

Box 19, Daking House, Rawson Place, Sydney, 2000  
Telephone: 211-0980. After hours: 649-8906.

Canon A. E. Begbie	Mr G. H. H. Gordon	Rev. R. Page
Mr K. E. Crawford	Rev. R. Hanlon	Rev. J. R. Reid (Chrmn.)
Rev. C. Drury	Mr R. A. Hind	Rev. S. W. Sommerville
Mr J. L. Dykes (Sec.)	Mr M. Lord	Col. G. Spillet
Rev. G. M. Fletcher	Mr W. J. McCartney	Mr E. J. Trezise
Rev. N. C. Gibson	Rev. F. J. Nile	Dr. E. H. Watson
Mr A. A. Gilchrist		

# THE AUSTRALIAN CHURCH RECORD

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

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## PRINCIPAL KNOX REPORTS

### THEOLOGICAL EDUCATION IN U.K., U.S.A. AND AUSTRALIA

Canon Broughton Knox arrived back in Sydney in February after more than a year overseas, investigating theological education. At a welcome dinner at Moore College, shortly after his arrival, chaired by the Archbishop of Sydney, the Principal told of his findings.

Dr Knox went overseas to attend a conference of principals of Anglican theological colleges and to spend some time reading at the British Museum. He left near the end of 1967.

He read in the field of reformed theology in the early English Reformation with particular regard to the Lord's Supper. He said that this is an area which is receiving more attention and that it is likely that some radical changes will come about in the thought of evangelical Protestants.

#### 60 COLLEGES

While in England he was asked by the Marcham Press to edit a book on Reformation writings on the Lord's Supper and to write

an introduction, a task he hopes to complete later this year.

While overseas he made a survey of English and U.S. theological education and either visited or was in touch with the principals of 60 colleges. He felt that there has been much change but not all of it can yet be called progress.

#### FREEDOM

Theology has not changed greatly in England since pre-war days or when he was teaching at Oxford. In the U.S.A. there is a complete turmoil of theological experimentation and change. He was able to visit some twenty colleges in the North Eastern states, most of them Anglican. He found this a most interesting experience.

Freedom is the keynote. He was told at the principals' conference at Oxford that if the freedom of the student body didn't send shivers down the spine of the staff, then something was lacking. The new principal of Salisbury Theological College, which was strongly Anglo-Catholic up to a year or so ago, said that his aim had been to turn a monastic institution into a free society. He did this by introducing women into every phase of college life. That certainly removed the monastic element.

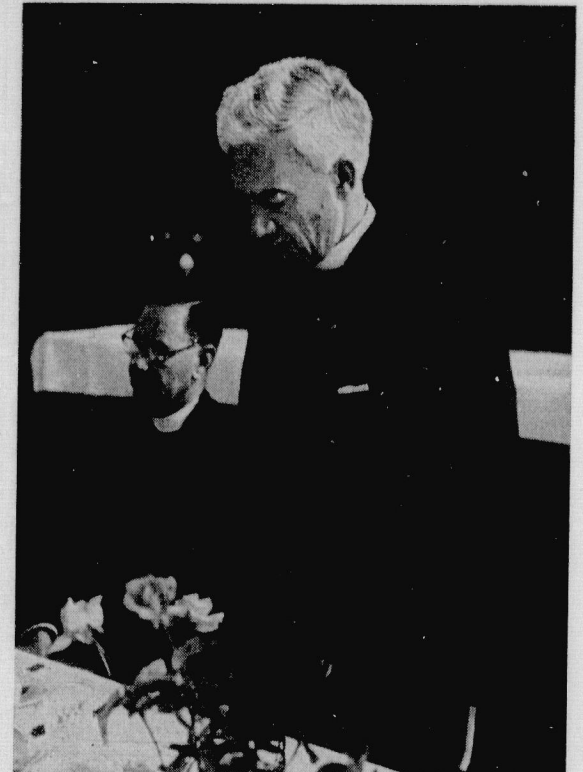
The breakdown of traditional ways had extended to college chapels. Fifty per cent of colleges represented now had voluntary chapel services. In the U.S.A., only 25 per cent of the students attended. There was also complete liturgical freedom except in the Holy Communion where the Prayer Book was still used.

Freedom has also extended to college courses. One college that he saw in the U.S. had an unvaried basic course but most had many electives. One Anglican college in Boston allows students to choose any subjects they like. They don't have to take Bible, doctrine or Prayer Book. They may elect psychology or sociology.

Students are given seats on college councils and on faculty committees.

#### UNIVERSITY LINKS

Dr Knox attended a first year doctrine lecture at an Anglican college in one state. It was a three-hour class attended by men and women students and three professors. It was a free-for-all discussion on a French film they had all seen the night before. He confessed that it seemed to



Canon D. B. Knox speaks at welcome luncheon.

him to be a form of discussion for pooling ignorances.

All colleges in both countries aimed to have a close relationship with a university. Students at a Jesuit seminary outside Boston had gone on strike to force authorities to move into the city area. They capitulated; the seminary library was moved into the city and into the Anglican college library. The two colleges are now cheek by jowl. While in the U.S. he had seen Dr Stuart Babbage's new college on a down-town site in Philadelphia.

In England, the Advisory Council for the Christian Ministry has told colleges that unless they move in close to universities, grants would cease. His own college, the London College of Divinity, has accordingly moved from a most commodious site 15 miles from London, to Nottingham.

Union Seminary in New York was a most interesting example of such co-operation. It had 600 students housed in multi-storied buildings close to Columbia Uni-

Continued page 2

## PRIMATE & MELBOURNE CRUSADE

3,500 packed both halls at Melbourne Town Hall and many were turned away at a pre-Crusade service. The Primate of Australia the Archbishop of Brisbane, gave the closing address and Bishop Sambell read a lesson.

Opening his address the Primate said: "I couldn't help thinking what an encouragement this Crusade is to us as Christians — to find a great multitude of people who do believe in Christ, and who do love and follow Him.

"I believe that, when the Crusade unfolds, it will be a wonderful revelation to see the thousands who will go to the Crusade because they want to know — because there is a thirst after God today."

The Archbishop based his remarks on two texts: Psalm 48:9 — "We have thought of Thy loving-kindness, O God, in the midst of Thy Temple"; and I Samuel 10:26 — "There went

with him a band of men, whose hearts God had touched."

Urging the Christians to dedicate themselves to persistent prayer, the Archbishop stressed that prayer is waiting upon God, putting our needs before Him in expectancy; putting our trust in Him.

We must be humble and dependent upon God: our Lord made faith a condition of the fulfilment of requests made to Him. "Our prayers are lifeless, so often, because they are faithless," declared the Archbishop. "We must pray with a real and living faith."

He asked all present at the Town Hall meeting, who would promise to pray each day for the forthcoming Crusade, to

stand. Almost the whole congregation stood to signify their willingness to pray daily.

In the concluding portion of his address, the Archbishop spoke specifically concerning the need for involvement if people are to be invited to the Crusade and brought to a saving knowledge of Christ. If the Lord's people are willing to be involved, when Mr Graham comes he will find around him a band of men and women whose hearts God has touched.

He emphasised, however, that God alone could bring about the salvation of souls. "We are all looking to God to show forth His loving-kindness," he exclaimed.



# MODERN THEOLOGICIANS

## 6. REINHOLD NIEBUHR

REV. Owen Thomas contributes the sixth in this series giving a brief introduction to some modern theologians.

Reinhold Niebuhr, despite his Germanic name, was born in Wright City, Montana, U.S.A., in 1892. He was educated at Elmhurst College and Yale University, graduating in theology in 1914. He was ordained to the Lutheran Church in 1915, and from that year until 1928 was pastor at the Bethel Evangelical Lutheran Church in Detroit.

In 1928 he was appointed Professor of Applied Christianity at the Union Theological Seminary in New York, where he remained for over 30 years.

Niebuhr's approach has been to expound, as he terms it, "a vital prophetic Christianity" which, while preserving the integrity of the Christian revelation at all times, also seeks to relate it to both social and international ethics. His writings reveal a considerable influence by Karl Barth, and he does not hesitate to afford a central place in theology to both paradox and myth. However, he constantly propounds (in opposition to Barth) that Christianity has a direct prophetic vocation in the realms of culture and other aspects of the life of the society.

### CREEDS SPURIOUS

Niebuhr has been bracketed—rather tenuously, one feels!—with the Existentialist "school"

of philosophers and theologians. Certainly he rejects the theology of the Creeds, in its traditional form, as a rather spurious form of metaphysics which "reduces true Christian faith to logical nonsense." But he departs significantly from the mainstream of Existentialism in several important areas of theology, most important of which is the sphere of the nature of human freedom. He writes:

"Man, despite his unique freedom, never ceases to be a natural creature, driven by natural hungers and necessities. But human freedom can enlarge, for both good and evil, the scope of every natural desire."

Thus, while supporting the need to make responsible decisions, he nevertheless acknowledges man's limitations.

### DOCTRINE OF SIN

Niebuhr also contends that the theology of the Creeds gives an insufficient place to original sin. He criticises the Pauline doctrine of original sin being inherited from the fallen Adam, and postulates what he claims is the Jewish concept of "evil inclination," saying that this is what our Lord understood. However, it is difficult to comprehend and appreciate this difference, since both regarded sin as being

inherited from one's ancestors. Niebuhr also accepts the universality of this defect in man's nature, but sees the possibility that this defect may be overcome by "education, social engineering, cultural disciplines, or any other method of channelling or transfiguring man's basic and inordinate self-regard," presumably by man himself. Again, more orthodox theology would contend that this was impossible without God's grace supplying the spiritual power necessary for this to be both lasting and effective.

Nevertheless, Reinhold Niebuhr has made a considerable contribution to modern theology by stressing very effectively the relationship between Christian theology and secular society, especially at a time when Barthian concepts seemed to be driving a powerful wedge between them.

### SOME WORKS BY REINHOLD NIEBUHR:

1. "The Nature and Destiny of Man" (2 volumes).
2. "Does Civilisation Need Religion?"
3. "Moral Man and Immoral Society."
4. "An Interpretation of Christian Ethics."
5. "Beyond Tragedy."
6. "Christian Realism and Political Problems."

## PRINCIPAL KNOX REPORTS

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versity. Union controls its first degree but at the post-graduate level there is integration with Columbia. Union has a strong school of theology and Columbia has a school of religions. This was thought to be the ideal relationship.

He felt that much could be learnt from this for developments at Moore College. The prime need there was to develop a strong school of Christian theology. Universities will be able to found and conduct good schools of religion but not schools of theology like those at

Oxford and Cambridge before the rise of the secular community.

Australia has more to learn from the U.S.A. than from England in this respect. Along with a strong school of Christian theology, Moore College must have staff that can take its place in the university. It needs standards that are university standards in the academic field but it should be thoroughly Christian in the contents of its own curriculum which must be under its own control.

Costs of theological education are steeply rising everywhere, as are those of all other education. The fees at Oak Hill are about \$1,000 while those at Moore College are \$750. In England, the whole of the fees are met by grants by either church or state. Married men are given additional grants of up to \$1,000.

### U.S. PATTERN

Central church funds allocate one quarter of their income to student grants. In the U.S., the cost of theological education is rising by 25 per cent annually. Much of this rise is caused by universities competing for staff. There is also a constant demand for improved equipment. Many U.S. colleges are equipped with video tape equipment, studios for production and closed circuit television. Dr Knox saw only one English college with such equipment.

English colleges are not endowed and depend upon the church grants. Moore College too, is unendowed and must

commend itself to Christian people for its regular support.

### THEOLOGICAL CENTRE

Australia needs a centre for theological research to help train Christian teachers and leaders for the future. At the moment Australians have to be trained overseas but this can't go on much longer.

This presents Sydney with a tremendous opportunity to develop into a theological centre for the whole of South-East Asia, one which values and teaches evangelical, biblical theology. Someone is going to train theological leaders and he hopes that they might be trained in evangelical theology.

Other centres are already competing. There is Melbourne, and the Jesuits have already gone down there to consolidate the theological position. There's St. Mark's Library in Canberra which has three staff members and only a few students. They hope to build up a theological centre.

Moore has every advantage here—close to a university, near the centre of a great metropolis and the beginnings of a good library. Dr Knox hopes that Sydney may be able to develop a theological school of the highest standards, true to biblical theology and with a close relationship to a university, getting the benefit of the cross-currents there and generally offering a contribution not only for church leadership in the diocese and state, but to all who come for study.

## EDITORIAL

### A VERY SPECIAL MINISTRY

The arc-light of enquiry and criticism has been turned in all its glaring brilliance on the full-time, ordained Christian ministry. This has added a further dimension of discomfort to some, enlarging the doubts and increasing the anxieties to which Christ's ministers have always been subject.

There has been much said and written about the truths we teach, the shortcomings of ministerial training, the irrelevance of the parochial system, the tensions and the breakdowns among ministers.

There is a serious danger that ministers and those who feel some call to the ordained ministry may forget the profound realities of the ministry which set it apart as the most glorious calling in which a man may serve God.

The Church's Lord has established three repositories of His truth: the Holy Scriptures which will guard it against all hostile attacks, the hearts of believers in whom dwell the Holy Spirit, and the Christian ministry in whom He has deposited "the treasure in earthen vessels" for the building up and enriching of the Church throughout the ages until He comes again.

Quite rightly, the Church has always preserved this ordained special ministry with the utmost care. Those who felt God's call had to satisfy the Church of this and then had to be lawfully sent, ministering within a required framework which tested their humility and their loyalty to the vital deposit of Christian truth.

The Church has always held its ministers in the highest esteem, not for what they are individually, but because of the sacred office to which our Lord has called them, to be one of the three ways in which He mediates His truth, His glory and His blessings to mankind. The ordained ministry is clearly one of our Lord's inestimable gifts to His Church.

It is a thrilling, humbling privilege to be called to this special ministry. There is no earthly calling which can be compared with it.

Other callings may require more training, more gifts. They will certainly offer far greater material rewards and other satisfactions which men highly regard. All callings can be blessed and used by God. But the ordained ministry is the only calling set up by our Lord to occupy a unique place in His Plan for man's salvation.

While the Church has always held this high view of the ministry, the world has never held it. Men scoff at the ministry. God calls ministers "fellow-worker with God." Pressures are on ministers to serve God rather through earthly callings in business and commerce. God says: "Remember the ministry to which you have been called."

More subtly, ministers are reminded about their low salaries, difficult conditions, incessant pressures, lack of appreciation and the wall of indifference that bars so many paths. Far too rarely are they reminded of their high calling, the promise of the Holy Spirit's indwelling energy, the strength in weakness, the grace for every need, the joy of being His servant.

We hear too little about the ministry's supreme satisfactions. The satisfaction of being in the place of God's appointment even though it seems to others that a bishop or a presentation board put him there. The satisfaction of knowing that he is doing the most noble thing that human nature is capable of, to be the conveyor of God's eternal good news to others. The satisfaction of sowing the seed and watching it bear fruit in men's lives. The satisfaction of just sowing without seeing any results but secretly knowing a harvest is sure.

Years ago I stood on the grave of Robert Morrison in Christ Church, Malacca. I remembered that he had laboured for a lifetime in China, winning but one convert and suffering continual frustration. But his translation of the Scriptures into Cantonese, opened China to the gospel.

Discomfited ministers should remember Morrison's one convert.

Other callings may have a deadening influence upon a Christian. The minister who is watchful and prayerful is like the man mentioned in Proverbs: "he that watereth is watered also himself." Other callings may undermine faith whereas the faithful minister's is confirmed in his daily experience.

It is often said that the minister is not expected to be successful, but faithful. True ministers of Christ should be reminded of the absolute certainty of success. The Bible says that "the pleasure of the Lord shall prosper in their hand" and that their "labour is not in vain in the Lord."

Above all, the minister's work is for eternity. "He that winneth souls is wise." "When the chief shepherd shall appear, they shall receive a crown of glory that fadeth not away."

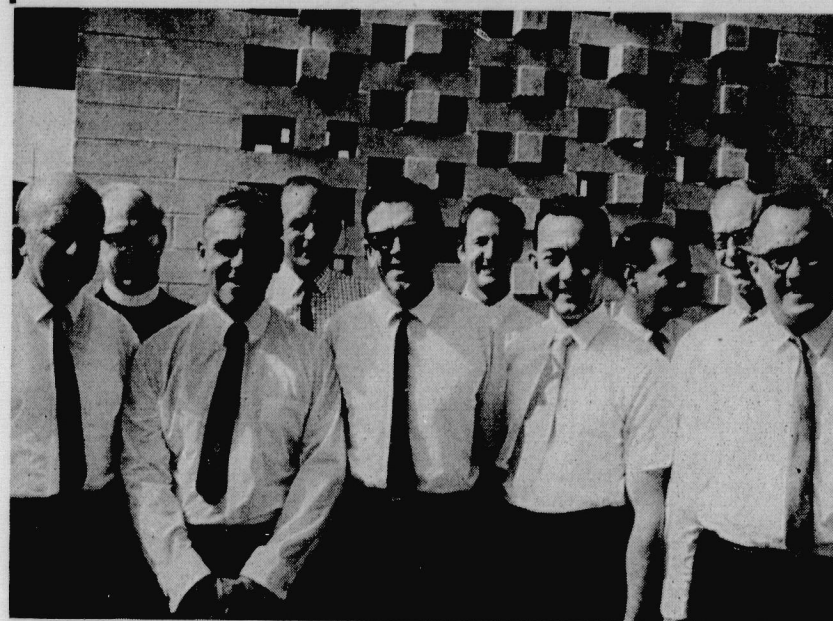
Christian ministers are servants, instruments of God's purposes and yet their ministry is as rich and full, as if the glory of the work were their own.

This is a very special calling, worthy of all honour. If any aspire to it and then decide otherwise, well and good. But if any man hears God's call and submits himself to the wisdom and discipline of the church for training and for the pastoral ministry, he is set apart for the highest office and the deepest satisfactions that a Christian can know.

Thomas Scott, notable commentator, warmly evangelical and a curate of John Newton at Olney, wrote: "With all my discouragements and sinful despondency; in my better moments, I can think of no work worth doing compared with this. Had I a thousand lives, I would willingly spend them in it; and had I as many sons, I should gladly devote them to it."

These sentiments need constant repetition today in our pulpits and in everything we publish. The ministry is the noblest of all callings and it calls our best men into its ranks.

## CLINICAL PASTORAL SEMINAR



Canon W. K. Deasey and parochial clergy assemble before going to patient groups at Broughton Hall Psychiatric Clinic, Leichhardt, N.S.W., during Clinical Pastoral Seminar, 17-21 February. L. to R.: Revs. W. Gregory, Canon Deasey, G. Croft, R. Fraser, D. Howard, R. Piper, G. Hynard, B. Schofield, G. Simmons and R. Hildebrand. (Absent—Rev. L. Monaghan.)

### C.E.B.S. CAMP PROGRESS

On Saturday, February 22, the Archbishop of Sydney dedicated the new dining hall at Camp Wanawong, Loftus, N.S.W., property of the Sydney Church of England Boys' Society.

As far back as 1933 Sydney C.E.B.S. talked about having their own camp like Melbourne's at Frankston. Camp Wanawong only became a reality in the post-war period. For many years the Society has vainly struggled to establish the camp and provide essential amenities.

The boys and their leaders had to build an access road. Then they had to put in a water supply. They faced great odds and had no financial help.

However, progress has been made and the new dining hall is part of a plan for the complete development of the site.



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### TEENAGERS & MISSIONS

The attitudes of teenagers to missionary service overseas was studied in depth last year by the Research and Youth Commissions of the National Sunday School Association (U.S.A.). Moody Press, Chicago, has published a book giving its findings.

The findings underline some courses of action which might be taken by missionary leaders, clergy, youth leaders and all with missionary concern. These are:

1. Seek to encourage more boys to consider missionary service. Unless this is done the missionary force will continue to be staffed mainly by women.
2. Put missionaries in personal contact with Christian young people. Let young people ask questions of missionaries at youth meetings, retreats and conferences.
3. Encourage youth to read the Bible daily. The survey seems to suggest a relationship between regular Bible reading and one's sensitivity to God's call for full-time Christian service.
4. Continue to stress to young people the challenge of foreign missions. This can be done in sermons, Sunday school assemblies and classes, youth conferences and youth retreats.

### CONFLICT: A PROBLEM

Acts 24:25: "When I have a convenient season, I will call for thee." Of course, Festus hadn't the faintest intention of ever talking to Paul again about faith in Christ. He felt a great conflict between his finer self, which Paul's message appealed to, and his high Roman office and the kind of life that he felt his position demanded of him.

So he resolved that conflict by a method all of us use at times—denial. He refused to admit that there was a conflict. "I see nothing wrong in that," "It sounds all right to me," "Other Christians I know do that," "I do my best and a lot better than many." These are methods we use to deny we feel any conflict.

We experience conflict many times a day. What we shall have for dinner, what road we shall take to get to a place, whether or not we should get out of bed in the morning—these are conflicts that most of us resolve fairly easily.

Other conflicts become real battle-grounds and at times we do not really want the sanctifying Holy Spirit to have the mastery. There are resources

available in God's written word to enlighten and guide us in these conflicts. Christ is alongside and the Holy Spirit indwells the believer. But to our shame, we do not always draw upon them. It's one thing to know they are there. It's another to personally use them.

All conflicts have to be resolved unless our lives are to come to a standstill. So even our serious conflicts are resolved in some way. But probably the worst way to resolve a conflict is to deny that we have any conflict at all.

This is the kind of self-deception that we are so good at and the Bible warns us solemnly against it. "We deceive ourselves" and what is twisted and distorted becomes for us the truth. The true feelings we have about ourselves are repressed but they fester inwardly and take their toll upon our spiritual and emotional resources.

David tells us about a conflict he had in Psalm 116, verse 12. He resolved this one, and it is a conflict every Christian experiences, by clear and definite action. He tells us about it in verse 13: "I will take the cup of salvation, and call upon the name of the Lord."

He didn't deny the conflict but did something about it that was consistent with his claim to acknowledge the sovereignty of God in his life.

## DISASTER STRIKES PROPERTIES

Bushfires and a gale have caused severe damage to church property in dioceses as far apart as Melbourne, Bendigo and Brisbane.

Severe winds struck Killarney, a small town just across the N.S.W. border in the Brisbane diocese. Christ Church was severely damaged, the Parish Hall collapsed and the rectory was unroofed. Offers of help came from as far afield as the diocese of Tasmania. The rector, Reverend Keith Clarke and his family have been given temporary accommodation until the damage can be made good.

Fires destroyed properties in two Melbourne parishes. Holy Trinity, Lara, an old bluestone church, was completely gutted and the parish hall was damaged. Pyramid Hill had an ablations block destroyed, but the church was saved.

Yandoit, in the Bendigo diocese, had its church hall completely destroyed. It was insured for only \$2,000 but the Bishop of Bendigo has assured parishioners that it will soon have a new church.

There was a tragic loss of life in these bushfires and many families were left homeless.

The day after the fires, the Archbishop of Sydney sent a cheque for \$2,000 to help bring immediate relief and the Archbishop of Melbourne was enabled to meet urgent needs, particularly in the Lara area.

## W.A. TROUBLE OVER CHURCH SITES

Future policy of the Housing Commission in Western Australia involves the limiting of church sites in new areas to three only.

The Australian Baptist has drawn attention to the injustice of this decision which hits the smaller denominations particularly.

The Commission announced its new policy at a meeting of church representatives to which the Baptists were inadvertently not invited. Later an apology was sent.

In future three sites would be made available in any one area. Two of these would be for denominations in the "ecumenical group" and one for denominations in the "minority group." No further sites would

be made available.

Following the meeting, at which it was reported that the announcement was made but no discussion allowed, protests have come from both "ecumenical" and "minority" groups.

Many feel that the policy is an infringement of liberty of action which churches have previously had. Now, church policy in any area will be dictated by Housing Commission decisions.

The new policy lays down that priority will be given to denominations with plans and finance to make an immediate start in any area concerned.

### THE YOUNG EVANGELICAL CHURCHMEN'S LEAGUE

has arranged a meeting to be held in the Moore College Dining Hall, Newtown, on Saturday, 22nd March, from 9 a.m. to 12 noon.

Subject: "ADAM AND EVOLUTION."

Speaker: Rev. Bruce Smith, B.D., Th. Schol.

All welcome.

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



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# Notes and Comments

## UNITY — INSIDE VIEW

A sad view of the effects of the union of several churches is given by Rajaiah D. Paul, writing in the "South India Churchman." He says that it would be idle to pretend that during its 21 years of unity, the Church of South India has consistently followed the path set out for it in its constitution.

In spite of its high aims, this period has been one of gradual spiritual deterioration, ineffective Christian living and inconsiderable achievement for the Kingdom of God, he says.

Six years ago, the then Moderator of the C.S.I. said: "At the inauguration, it was believed that by this union, the C.S.I. would become a more effective instrument for God's work and that there would be greater peace, closer fellowship and fuller life within the Church and also renewed eagerness and power for the proclamation of the gospel of Christ. We have to admit that this remains largely a hope."

Six years later, says Mr Paul, it must be admitted that there are few signs that this hope is ever going to be fulfilled—unless the Church and the people, the leaders and the rank and file, repent and renew themselves by the grace of God and the help of the Holy Spirit.

## DISUNITY

In reality, he goes on, there is no integrated Church of South India, except in name and theory, but only a collection of 15 dioceses, each more conscious of its own autonomy than of its membership in the C.S.I.

He lists five areas in which church life has deteriorated. Christian standards have declined and clergy confine their witness to Sunday sermons. Diocesan life and administration have deteriorated. Competent and spiritually-minded men are not elected as bishops. Dependence upon the West is increasing and self-support is dwindling. Evangelistic efforts and effects on the non-Christian community have dwindled to almost nothing.

Criticism of this kind, coming from within the C.S.I.'s own leadership ranks, should make us pause. Does organic unity mean a clearer understanding of the Church's aims and a more effective achievement of them. Does a larger unity mean better leadership or more efficient administration. Does it mean that the larger united Church will make a greater impact on the non-Christian community?

## RESULTS

If we are reluctant to accept what the Bible has to say about the basis of Christian unity and the pitfalls of visible unity, as being irrelevant to the twentieth century, perhaps we may be more impressed by the first twentieth century church to try organic unity of diverse Protestant denominations.

A short time ago, the United Church of Canada also admitted to a waning influence in many spheres, so serious that it was obliged to take stock. And the Anglican Church in Canada is seriously contemplating union with that church.

While Mr Paul admits that there are also areas of gain, he confesses that the failures are both many and widespread.

## SMALL DIOCESES

It has been urged in favour of the division of dioceses in Australia that the bishops will be able to exercise better pastoral care of their clergy who may feel isolated. This needs careful examination.

The nature and quality of the pastoral care offered is more important than the number of the clergy to be cared for.

In his report to his synod last year, the Bishop of Bunbury spoke about the defection of three of his clergy to the Roman Catholic Church. He said "I deeply regret that my only information about what was happening came from either the daily papers or from a press report."

Yet a church officer from one of the parishes concerned, Mount Barker, has said that it was obvious from the beginning of his ministry there that the rector intended to defect.

## PRESIDENT'S EXAMPLE

It is a clear indication of the theological liberalism that has seized much of the U.S.A., as elsewhere, that President Nixon has been criticised for his religious predilections in a way that former President Johnson never was.

President Johnson and his family presented a confusion of loyalties between the Disciples of Christ, Episcopalian and the Roman Catholic faith to which one daughter regrettably lapsed in order to marry. President Nixon is a Quaker and still retains his membership. He is also a close friend of Dr Billy Graham and this has been known for years. Graham offered prayer at his inauguration, and it was a very good prayer too. Graham preached at the White House service on the Sunday following.

Nixon has been rebuked for this by Rev Dr David Poling who suggests that Billy Graham does "not necessarily represent the broadness and depth of American life."

It is probably true to say that in President Nixon, the U.S.A. has a man whose deep Christian convictions mean more to him than to any president for a very long time. He is well aware of the power of presidential example and the way he exercises it can confidently be left to him.

## EASTER SHOWS

The R.A.S. Show in Melbourne last year was opened on a Sunday and according to the Royal Agricultural Society of N.S.W., it was an outstanding success. Naturally, profits come before principle in Sydney too.

So the R.A.S. in N.S.W. has circularised its exhibitors asking them if they are in favour of Sunday opening. Mr W. N. Parry-Okeden, Director of the R.A.S. since 1960 and before that secretary of the Australian Jockey Club, wants their opinion before he approaches the Minister for Lands and the Chief Secretary.

Christians have never been happy about the Show opening on Good Friday in Sydney. They will be even less happy that the R.A.S. is prepared to show open contempt for the greatest Christian festival.

## THEOLOGICAL CENTRE

Dr Broughon Knox's call for support for the development of an Australian centre for theological research and for the training of future Christian teachers and leaders, must not go unheeded.

We are in a strategic position to offer such a centre for the whole of the South-East Asian

region and there is already a demand which our present resources cannot meet. For years to come, only Sydney and Melbourne present possibilities, being in the mainstream of national and Church life.

Moore College offers certain distinct advantages which place it in a unique position to offer such leadership.

First, it is on the campus of Australia's oldest and largest university and has a close relationship with it. For some years, it has been building up its library resources. It has full-time library staff, a highly systematised collection which in many areas is unique in Australia and it is being well-used for theological research. The great Fisher Library at Sydney University is only a few hundred yards away and there are at least three other university or state libraries a few miles away.

Sydney University also has post-graduate courses in theology and Moore's staff do some of the

post-graduate teaching. Moore also has many students doing post-graduate theological studies and its record of success at the honours level at London B.D. examinations is unique for any overseas institution.

Already it attracts students at both graduate and undergraduate level from Africa and Asia and its existing facilities are more than adequate for demands.

The churches in Africa and Asia will need considerable financial aid if their future leaders are to study in Australia. American colleges often offer considerable scholarships or remission of fees and so attract most overseas students, including Australian.

If sufficient Australians with means could appreciate both the need and the wonderful opportunity that we have to consolidate the evangelical position by supporting the extension of the teaching of a truly biblical theology, Moore College could move ahead now.

## QUITE VENERABLE

It is hard to understand why the Archbishop of Sydney felt that he had to go on record to justify the appointment of Rev. John Reid, rector of Gladeston, N.S.W., as archdeacon of Cumberland. It is even harder to understand why the secular Press saw fit to comment on it. Long ago the Church in Australia gave up the idea of making such appointments on seniority.

We could not think of a man with better gifts or experience. It seemed an obvious choice to us. John Reid at 41 is scarcely a young man. His long experience with university students through the I.V.F., his fifteen years in parishes, his keen mind, outstanding gifts as a speaker with an international reputation and his quiet charm and friendliness mark him out as an archdeacon who will contribute much to the life of the Christian Church in the diocese and nation.

## MASS MEDIA AND CHRISTIAN BELIEF

MISS PAT NELSON challenges Christians to examine the extent to which advertising and the mass media have influenced our attitudes, our values, our thinking.

A graduate in arts and a diplomate in social studies of the University of Sydney, Miss Nelson gained her Th.L. diploma at Deaconess House, Sydney, and was later set apart as a deaconess. She is now a senior social worker at a large Sydney hospital.

Our beliefs and attitudes are being influenced every day by the modern methods of the mass media. Within the sanctuary of the home, the daily newspapers, television, radio, books and magazines all have their influence on our thinking.

We walk up the street to the suburban shopping centre and are further bombarded, consciously and unconsciously, by modern advertising methods in the display and sale of goods. We may want to reject but modern psychological techniques enable the advertising expert to influence us whether we like it or not.

The methods of the mass media are not evil in themselves, and can be used for good and useful purposes, as for example, the advertising of the Graham Crusade meetings in Australia

during 1968. Not only can the Christian Gospel of redemption be made widely known, but also newly acquired knowledge and skills in many areas of human endeavour, so enabling people to learn what goods and services are available. Thus commerce and intellectual life is stimulated to the benefit of the whole community and economy.

## MANIPULATION

If an honest and objective presentation of knowledge, goods and services were always made through the mass media, and if such a presentation left people the right of impartial and personal judgment, no reasonable objection could be made to its influence. Unfortunately the mass media, in advertising especially, has become the means for a deliberate manipulation of people's tastes and ideas by appealing to basic human motives, such as the sexual and the desire for acceptance and status.

Pervading all is a godless philosophy of hedonistic materialism, where hedonism is defined as the making the prime aim in life the pursuit of pleasure. Materialism lays importance on the material, the spiritual being secondary, and even illusionary. Thus hedonistic materialism can be described as the pursuit of pleasure through the material.

The advertising specialist knows that if he can convince people that they are in need, and so make them discontented with what they have, they have been "softened up" to buy the advertised product. The aim is to convince people that their needs can be met by purchasing some material object, which of course, as often as not, does not satisfy the basic need and so only increases the feeling of discontent.

## DEBT ENCOURAGED

With skilful manipulation people can be persuaded to endless attempts to overcome the ever increasing sense of discontent by obtaining unnecessary replacements for products already owned, or by trying out some new material "benefit." Those who do social welfare work will testify to the almost insoluble problem of the family who are always in debt with hire purchase companies because of a pathetic and futile attempt to "keep up with the Joneses."

This calculated fostering of discontent has been served up for so long that we have not thought sufficiently of the effect its influence is having on child-

Continued Page 6

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## High school R.I.

Regarding the withdrawal of Methodists from religious instruction in schools in South Australia and recent correspondence, I must confess a growing conviction that what I've been doing as a Scripture teacher has very little, if any, scriptural support. Any blessing has been due to prayer rather than faithfulness to Bible principles.

I do not advocate abandonment, but review.

The phrase that classes are "restless, captive audiences" has been criticised, but is true. Is there a single example in the New Testament of our Lord's audiences being under any compulsion whatever? Ah! you say—but students can bring a note and be excused. They can, but they don't. Various pressures against them make it hardly worth the bother—easier to have a loaf during R.I.; so although there is an escape, advantage of it is rarely taken.

There they sit in their droves, week after week, restless and captive and, with few exceptions, their natural hearts totally dead to the teaching of God's Word.

The result of the system is exactly as predicted by Our Lord in Matthew 7:6; "Do not give dogs what is holy, and do not throw your pearls before swine lest (1) they trample them under foot and (2) turn to attack you" (R.V. "and rend you"). This is precisely what is happening in every high school.

The solution? I quote loosely from a headmaster with more than 1,000 students, "I don't know that it (R.I.) achieves very much—you would be better working through I.S.C.F. or similar groups with voluntary membership."

Surely our answer lies in a teaching ministry to student believers and evangelisation on both a mass and personal basis to the rest. Perhaps we could have an evangelistic service to begin the school week and a dynamic cell of believing students meeting weekly, being spiritually built up and witnessing to the whole? Surely this is the New Testament experience and pattern? Is there biblical authority for any other?

If such an arrangement could begin in high schools, I suggest we will have:

1. Adopted scriptural methods of teaching and evangelising

## HELL IN CHAPTER HOUSE

Sydney's Chapter House is to be used by a film-production team to shoot various scenes in hell.

Centennial Park will be the location for a scene showing the cooking of a missionary by cannibals and the Chapter House will be also used to shoot a vast banquet scene.

The Youth Club of St. Andrew's Cathedral is making two motion pictures this year as part of their program. The producer is Mr W. J. Taggart.

## HIS HANDS

His hands were pierced by thick blunt nails . . . These same hands took the five loaves and two fishes and fed a multitude, These hands reached out and caught Peter sinking in the stormy water because of little faith, These same hands were laid on the little children, These hands healed a woman eighteen years a cripple,

These same hands touched the pier and the dead youth came alive, These hands broke the bread and gave it . . . His body, These same hands offered the cup . . . His blood, Hands that later proved to a doubting Thomas . . . The hands that had been pierced by thick blunt nails. —JOHN RAMSLAND

## Letters to the Editor

without legal or tacit compulsion, to the increased benefit of the church;

2. Heeded our Lord's admonition in Matthew 7:6;

3. Drastically reduced work and expenditure for an over-worked Department of Education, after initial organising problems;

4. Removed, once and for all, the greatest single factor in clergy stress. It is the "turning and rending" that becomes so soul-destroying in the life of a minister, to the great profit and glee of Satan.

(Rev.) Peter Hobson, Penrith, N.S.W.

## God's lessons

In your Notes and Comments (6/2/69) you stated that "it is not fashionable to suggest that from the present travail . . . God has lessons to teach His people. There is a purpose in all suffering and in death and in every form of human misery."

I do not think we believe this is so in Australia any more. For only a humanist could have ever conceived the Compulsory Tuberculosis Acts as they exist in our States as forced upon the States by the Commonwealth doctors as directors of the health of our country. Further it is in line with such an attitude towards sickness that I hope I am dead before such a system gains full sway in this country.

Incidentally, I agree with your "Grievance." I received my issue of February 6 on 18th.

W. Terry, Hawthorne, Q.

## Modern Israel

K. R. Webster (Feb. 20) says that it more than surprises him that the emergence of Israel as a nation once again could be branded by Christians as "aggression." Thus he apparently assumes that Israel is incapable of aggression.

I do not want to argue that matter, but it more than surprises me that Mr Webster can make the assumption that the Israel of prophecy and the modern State of Israel are the same Israel. The Israel of prophecy appears to me to be a holy nation of God's people, a people who truly honour God with their lives as well as their lips, a people on whose hearts the Law of God is written so that they "know the Lord" (Jer. 31:33f.).

I frankly see little similarity between the Israel of prophecy and the modern Israel. If the Christian Zionists must find biblical parallels to the modern Israel let them look a little deeper. I am sure they will find that the Israel of the 9th to the 7th centuries B.C. has far more in common with modern Israel (and with modern Australia or Jordan if it comes to that). But let them also remember that the prophets made it quite clear that

the secularist Israel of their day was under judgment to be driven out of the land. How can another godless and unrepentant Israel be the saved people of God when a former one was denied this blessing? Obviously it cannot.

Pre-millennialism which for the few decades of its existence has made pretensions of being the orthodox evangelical Christianity, wants to claim a literal interpretation as to where the Israel of prophecy is, but conveniently ignores the description of what it is. If Middle East watchers were to stop reading prophetic significance into every event which favours the Jews of

modern Israel, even at the expense of justice, and were to look instead at the New Testament, they would find that the Jews have been returning to Zion since the first century.

Every Jew who acknowledges Jesus as Lord has come to Zion (Heb. 12:22-24).

It is somewhat ironical that we have heard of cases of Jews who have acknowledged Jesus and who have for that very reason been refused entry to modern Israel since they are accounted to be no longer Jews. Yet they are the true Jews, the very core of the Israel of prophecy, and they have been returning quietly to Zion to worship their Lord while many Christians have been applauding another godless Zion.

G. Goldsworthy, Newtown, N.S.W.

## "See" Sees

SEE's article, "Waiting for Billy," which you regard as a pity (A.C.R. February 20), was published at the end of January reporting quite frankly a "malaise" which the Crusade organisers here in Melbourne (among whom the editor and a number of his advisers are proud to be named) found worrying. Our article, which we checked for inaccuracies with the Rev. Peter Corney (youth committee chairman) and other Crusade executives, presented what we believe was a true picture.

Happily, a turning point came, associated with the CLAW

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## MASS MEDIA from page four

ren. We need to consider whether there is a connection between the discontent shown by some young people today, and the constant bombardment by advertising.

Advertising has thus led people to believe that the possession of material objects is the means of happiness, while the Deity is not necessary, or indeed relevant to modern life. That is to say, God is dead.

The ultimate result of such materialism is not happiness but a sense of frustration, because the material is secondary to the spiritual, the material is transitory and exists in the divine plan as an outward manifestation of the spiritual, that is, of the mind of God. To understand the right use, and to see the significance of the material, it is necessary to understand the prime spiritual force within and beyond the material. The Christian believes this is done by repentance and faith and acceptance of the redemption of the world by Jesus Christ.

### SEX EMPHASIS

Advertising has been most criticised for its emphasis on sex, and while the more blatant abuses have been controlled, the more subtle remain. Advertisers know that the sexual urge is a powerful one that can be harnessed by substitution to the desire to buy some product. It is the old story of prostituting a human desire for monetary gain.

At a recent court hearing of a charge of rape, the defence claimed that the defendants at the time were drunk, and had been affected to some extent by the emphasis on sex in the mass media. In other rape cases girls have been criticised for provoking young men to assault them sexually.

Young people are a product of the society in which they grow up, and it may well be that the prevailing attitude of hedonistic permissiveness that is churned out via the mass media, is giving them an "occasion for sin" which is too great to resist.

When the sexual instinct is exploited, a chain reaction is set up. It begins with an eroding of natural modesty, which leads to lessened self-control and self-respect. The eroding of self respect destroys the self image as a child of God. When men and women cease to respect themselves as children of God they soon cease to respect each other.

### RESPECT LOST

Normal contact and mutual respect between men and women is lost as they see each other only in their sexual roles.

Sex becomes a pagan tyrant dominating thought instead of a well-controlled servant to be used under God's law for the mutual comfort of husband and wife and for the procreation of children.

The female body has been gradually undressed in order to sell an idea or product, and the woman presented, not as an individual in her own right, created by God and as one for whom Christ died, but as a vulgar sex symbol. Her public image has become one where she is an object for man's lust.

If women accept this advertiser's image of womanhood they may well lose the civil rights they have gained. A backlash of disgust among decent men will

wish them pushed well out of sight.

The mass media are thus a powerful means for the spread of ideas that are not only sub-Christian but also anti-Christian, and Christians need to take care lest their biblical ideals are not twisted and subtly eroded away. Every thoughtful Christian knows how an idea once heard or read lingers in the mind even when it repulses the conscience, and can become an obsessional instrument of fear and temptation.

### FIGHT BACK

Of course the Christian can call on inner spiritual resources to enable him to defeat temptation and worldly defilement, but he also has a duty to fight back at evil wherever it manifests itself.

Concerning the effect of the abuse of the methods of the mass media on the community as a whole, it should be remembered that advertising agencies aim to sell a product. Christians can fight back effectively by never buying a product of a firm which uses advertisements, the method and content of which are of the teachings of anti-Christ.

Groups of Christians should band together and write to the companies concerned stating their objections and intention to



Miss Pat Nelson.

boycott the companies' products.

Any believer, male or female, with the appropriate talents and training should be encouraged to make use of the methods of the mass media to spread biblical teaching. This should be done without jealousy or prejudice, so that God may be glorified in this land.

### EFFECT ON CHURCH

And what of the effect of the methods of the mass media on the Church? To what extent have local congregations been beguiled by hedonistic materialism? It is unfortunately true that many parishes give the impression of measuring their spiritual progress by such things as successful money-raising campaigns, the size and excellence of the new church hall, and the provision of amenities of all kinds. It would seem that bricks and mortar are viewed with greater joy than Christian virtue and piety. Self-sacrifice and hardship, for example on the mission field, are an embarrassment and of less importance and significance than living the good life in an affluent society.

Christians must beware lest Satan, through a seemingly innocent use of the mass media, beguile them away from the truly biblical and spiritual.

## PIDGIN BIBLE

The New Testament in Pidgin for use in New Guinea was released with special services on Sunday, February 23.

Just as the translation of John Wycliffe served to standardise English from 14th century on, so the Pidgin New Testament will serve to draw New Guinea people together with the Scriptures in a common tongue.

It also represents a major breakthrough for missionary endeavour in the Territory. The Pidgin New Testament has been published by the British and Foreign Bible Society.

## \$40,000 CENTRE

A \$40,000 Centre for Art, Craft and Music was opened at Trinity Grammar School, Summer Hill, N.S.W., recently by Mrs J. Wilson Hogg in the presence of the Archbishop of Sydney.

The two upper floors of the three-storey building provide art, pottery, printing, technical drawing, woodwork and music rooms.

The ground floor houses tuck-shop, uniform exchange room, carpentry shop, store and amenities for the maintenance staff.

### R.S.V.P.

### BISHOPSCOURT

The Bishop of Chelmsford, the Rt. Rev. John Tiarks, invites the laity of his diocese to write to him.

He says (writing in his Diocesan Leaflet) "You went to your church last Sunday. I wish I had been with you—perhaps I was!—so that after the blessing I could have gone to the porch and asked you as you left the church what you got out of the service... None the less what did you get out of your churchgoing last Sunday? It would help me, and I think it would help you, if you would answer this question—on a postcard please—addressed to Bishops Court, Chelmsford."

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One or two-year term. Enquiries invited.

## Books

**THE CHURCHMAN**, Vol. 82 No. 4, Winter 1968. pp. 80. 4/- (UK).

In his editorial, Gervase Duffield deals with the Lambeth Conference Report and the change in the Bible Society's fundamental aims which is rightly causing considerable concern among its many supporters.

Jim Packer writes on "The Church of South India and Reunion in England." He concludes that even if Anglican-Methodist union is constitutionally practicable, it can only divide the churches on a deep spiritual issue. The CSI scheme shows a better way.

Professor Kingsley Barrett, Bishop Oliver Tomkins of Bristol, Bishop Leslie Newbigen of Madras and Bishop Stephen Neill all contribute convincingly their viewpoint on the Anglican-Methodist reunion scheme.

Charles Cranfield, reader in divinity at Durham, looks very closely at the desirability of annotated Bibles, in the light of the British and Foreign Bible Society's change of policy. He shows that the dangers are great and says that the free circulation of the Bible is incompatible with an authoritative interpretation or an authoritative organ of interpretation which the responsible committee for devising annotations will certainly seem to be.

Required reading for evangelicals who wish to keep in touch with what is being said on important issues.

Rex Meyer

**THE CAPTIVITY AND TRIUMPH OF WINNIE DAVIES**, Hodder and Stoughton, 1968. pp. 143. \$3.00.

A refreshing account, unvarnished but gripping, of a woman whose Welsh obstinacy and part-angularity was transmuted into the material needed for devoted missionary service in the Congo and final martyrdom under the rebel Simbas. This growth towards maturity, its development under danger and privation is etched tellingly by the writer, who, incidentally, is not related to Miss Davies except as a fellow W.E.C. missionary.

A. D. Deane.

**STUDY GUIDE TO EPHESIANS**, by Francis Foulkes. I.V.F. Pocketbook. pp. 144. 80c.

In 43 studies, Francis Foulkes, Warden of the C.M.S. Federal Training Centre, Melbourne, has covered the epistle with surprising ease and in such a way that the reader needs no technical knowledge to understand its contents.

D. A. Langford.

**JEREMIAH, PROPHET OF JUDGMENT**, by Irving L. Jensen. Moody Press. 1968. pp. 127. 95c (U.S.).

Evangelicals are now more aware of the need for books on the Old Testament which avoid both arid liberalism and soupy devotionalism. Dr Jensen has made a useful analysis of the message of Jeremiah which should commend itself to the average Christian reader. He does not ignore the main problems of composition and structure, and gives some helpful background material. A weakness is the failure to relate the prophecy consistently to the Christian life. Irrelevant references to a millennium and to modern Palestine are mercifully few and may be ignored.

G. Goldsworthy.

**CHRISTIAN ETHICS**, by D. H. C. Read. Hodder and Stoughton, London, 1968. pp. 127. \$2.30.

This belongs to the "Knowing Christianity" series and is a most worthy addition. Dr Read grasps and presents vividly the revolutionary character of our age and fearlessly spells out a Christian response to its challenge.

To the depressed and confused this book is a tonic; to the radical innovator it ministers a rebuke; to the biblically oriented Christian it is a powerful stimulus. It is not, in my opinion, without weaknesses (especially chapters 5 to 6) but these are insignificant alongside its great merit of stating sanely and incisively a Christian response to the ethical dilemmas of the twentieth century.

B. L. Smith.

**GOD'S POWER TO TRIUMPH**, edited by James R. Adair. Moody Press. pp. 198. 95 cents.

Forty-six personal testimonies by people who have proved in a wide variety of experiences that, whatever the need, if it is surrendered to Christ, his grace is sufficient. It shows how, by believing and obeying God, "troubles can be turned into tailwinds." A helpful book for those in need of encouragement.

W. Spencer

**A WOMAN IN HER HOME** by Ella May Miller. Mody Press. 1969. pp. 128. 60c (U.S.).

A collection of "Heart to Heart" radio messages, this paperback offers basic thoughts on effective homemaking and happiness in such vital areas as personal relationships and domestic economics. "Accept your Mother-in-law," urges one chapter, and another is headed "Woman-power." There are also poems, naturally.

Jean Newall.

**THE ZONDERVAN EXPANDED CONCORDANCE**, Zondervan. 1968. pp. 1,792. \$12.95 (US).

U.S. publishing houses often seem to go to unnecessary expense in publishing large reference works. This concordance, which enables you to trace any word or verse used in seven different translations of the Bible, shows great enterprise.

The seven translations are the King James, Phillips, Amplified, R.S.V., Berkeley, N.E.B., American Standard and the new words from the Revised Scofield are also listed. Unlike other concordances, important phrases are given as well as words. Important words which have modifying adjectives also have the modifiers listed alphabetically.

The general plan of the work and the layout is clear and helpful. The type is necessarily small to cope with 250,000 entries in a convenient-sized volume. The paper is excellent and the silk binding means that the book opens easily at any page.

It is the Bible study tool with a life-time of usefulness for the minister, student and teacher.

Rex Meyer.

**ANGRY WATER**, by Bernard Palmer. Moody Press. 1968. pp. 128. \$2.50 (U.S.).

Suitable for a Sunday School prize for twelve-year-olds, this adventure novel might have limited appeal elsewhere, though it is fast-moving and its characters credible. It is the story of an adolescent Cree Indian in Canada, torn between the new set of values offered him by a young Christian friend and the ingrained superstitions of his ancient tribal religion. Robert G. Doares does black-and-white illustrations.

Jean Newall.

## SHORT NOTICES

**AGENDA REPORTS**, Reformed Ecumenical Synod, U.S.A. 1968. pp. 224. Contains some most interesting theological material, particularly on the ministry of women in the Reformed churches which Calvin in some respects is said to have encouraged; the nature of the church and the theological difficulties posed to biblical Christians by the World Council of Churches. Strong meat but excellently served up.

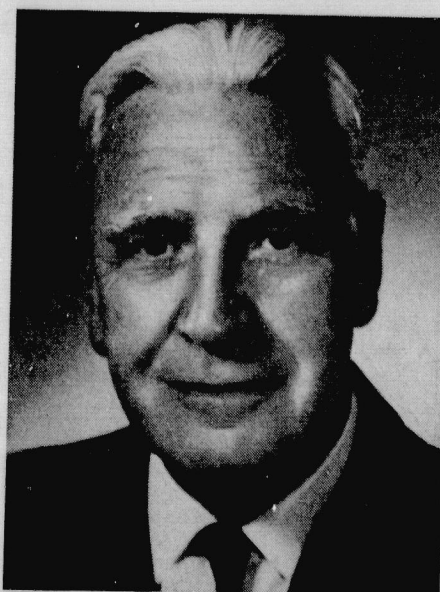
**INSPIRING DEVOTIONAL PROGRAMS FOR WOMEN'S GROUPS** by Cora Moore. Zondervan. 1968. pp. 55. \$1 (US). Full details for 14 programs which stress the joy of Christian living.

**52 PLANNED PROGRAMS FOR YOUTH AND ADULTS** by Jane Burton Zondervan. 1968. pp. 108. \$1.95 (US). 52 suggestive programs for all kinds of congregational groups. All seek to involve many of the group. **SKITS THAT WIN** by Ruth Vaughn. Zondervan. 1968. pp. 64. \$1 (US). Ten skits with an evangelistic emphasis for youth groups. Uses both Bible and modern situations.

**CHRISTIANITY TODAY**, Ed. by Frank E. Gaebelin. Revell, U.S.A. pp. 333. 85 cents. A Spire Book paperback which brings together some of the best material printed in "Christianity Today," the world's leading evangelical magazine. The kind of anthology to leave lying around, praying that it will be read for it speaks with deep conviction in prose, poetry and cartoons.

**STORY TIME TWO** by Jacqueline Sibley. Scripture Union. 1968. pp. 89. 80 cents. Well-illustrated Bible stories in bold type and told for the under sixes. Bound to catch interest and a brief prayer to conclude each.

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| March 19-22 | Newcastle City Mission Hall 7.45 p.m.                         |
| MARCH 24-29 | Baptist Bible and Missionary School, Eastwood                 |
| March 30    | United Rally, St. Philip's Church of England, Eastwood 3 p.m. |
| March 31    | Ministers' Seminar, City                                      |
| April 2     | Wollongong, St. Michael's Church Hall 7.30 p.m.               |
| April 4-7   | Katoomba Christian Convention                                 |
| May 10-11   | Orange, N.S.W.  |

For further details of Dr Baxter's itinerary, please contact Mr John Dykes  
Box 19, Daking House, Rawson Place, Sydney, 2000  
Telephone: 211-0980. After hours: 649-8906.

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## Mainly About People

Rev. Donald G. Anderson, formerly curate at Engadine (Sydney) was appointed curate of All Saint's, Hunter's Hill, from 19 February.

Rev. Geoffrey Taylor, Director of the Youth Department (Sydney), has been appointed rector of St. Paul's, Lithgow, as from 12 June.

Rev. John T. Griffiths, curate in charge of St. Timothy's, Narrabeen (Sydney), has been appointed rector of St. John's, East Willoughby, as from July next.

Rev. Cecil E. A. Reynolds, rector of St. John's, East Willoughby (Sydney) will retire on 30 June.

Rev. Canon W. Noel Rook, rector of Albion, Epping (Sydney), will retire on 1 September next.

Rev. John R. Reid, rector of Christ Church, Gladstoneville (Sydney), has been commissioned as archdeacon of Cumberland on 15 April.

Right Rev. J. A. T. Robinson, Bishop of Woolwich, will resign in September to become Dean and Fellow of Trinity College, Cambridge.

Canon Bryan Green, rector of Birmingham for the past 20 years, intends to resign early in 1970. He will live near Oxford and continue evangelism, lecturing and writing.

Miss Christine Hensley who completed training at Deaconess House, Sydney, last year, has been appointed to Widdowson School, Adelaide, where she will teach scripture and music.

Right Rev. J. T. Holland, Bishop of Waikato, N.Z., will be enthroned as the fourth Bishop of Polynesia on Sunday, 13 April, in Holy Trinity Cathedral, Suva. The Archbishop of N.Z. and the Bishop of Dunedin will be present.

Mr C. Foster Browne, O.B.E., organist and master of the chorists at Christ Church Cathedral, N.Z., since 1938, is going to London to receive the honorary degree of doctor of music from the Archbishop of Canterbury.

Professor Malcolm Jeeves, who holds the chair of psychology at the University of Adelaide, has been appointed professor of psychology at St. Andrew's, Scotland. Professor is the author of several books on the subject of science and the Christian faith and is President of the I.V.F. in Australia for 1969.

Lord Fisher of Lambeth, former archbishop of Canterbury, left England in January for a four months' visit to his son who is headmaster of the Scots College, Adelaide.

Rev. Brian Silverman, curate of Engadine (Sydney), was instituted as second resident minister at Green Valley on 14 February.

Rev. John Wise, curate of St. Luke's, Mascot (Sydney), will be instituted as second resident minister at St. James', Whalan, on 21 March. He will have special oversight of Tregear.

Bishop J. W. C. Wand, canon residentiary and treasurer of St. Paul's Cathedral, London, has announced his retirement. He was formerly an archbishop of Brisbane and bishop of London and is 84 years old.

Rev. Walford B. Andrews, chaplain of Missions to Seamen, Bunbury, since 1966, has returned to England.

Rev. Robert F. Collings, rector of Holy Trinity, Williams (Bunbury) since 1966, has been appointed rector of Christ Church, Mandurah.

Rev. Roderick P. Ople, curate of St. Boniface's Cathedral, Bunbury since 1968, has been appointed curate of Elizabeth (Adelaide).

Rev. J. E. W. McDonald, has been appointed curate of St. Mary's, Busseton (Bunbury).

Rev. D. O. Murray has been appointed curate of St. Boniface' Cathedral, Bunbury.

Mr Michael Dudman, music-master at Shore School, North Sydney, has been appointed organist at Christ Church Cathedral, Newcastle.

Rev. Dr. A. B. Catley, formerly vice-principal of St. John's College, Auckland, N.Z., has taken up duties as chaplain to St. Francis', Nundah (Brisbane), where he will also direct O.T. studies.

Rev. John P. Bedford, rector of R. Panypup (Ballarat), has been appointed rector of Portland.

Rev. Richard H. Pidgeon, rector of Portland (Ballarat), has been appointed rector of St. John's, Ballarat, from 9 February.

Rev. Raymond S. Check, in charge of Margaret River (Bunbury), has been appointed locum tenens of St. Luke's, Pinnely.

Rev. James H. R. Innes, formerly archdeacon of Mackay (North Q.), has been appointed vicar of St. Mary's, Wondai (Brisbane).

Rev. George T. Irwin, formerly vicar of Bellbrook (Grafton), has been appointed curate of Wyong (Newcastle) from 1 February.

Rev. T. Silverwood has been appointed dean-in-charge of St. Hilda's, Pemberton (Bunbury).

Rev. David A. McDougall, curate of St. Matthew's, Kilkivan (Brisbane), since 1965, has been appointed rector of Wyndham (north west Australia).

Rev. Henry St. J. Edwards, diocesan education officer, has been appointed Dean of Christ Church Cathedral, Grafton.

Rev. J. M. Edwards has been appointed to the charge of Warradale and Jarlington (Adelaide) from 7 February.

Rev. P. Hutchinson has been appointed to the charge of Marysville (Wangaratta) from 13 February.

Rev. Charles T. Holloway, minister of St. Chad's, Chelsea (Melbourne), since 1963, has been appointed vicar of St. Aidan's, Stratford, from 23 March.

Head Deaconess Elsie V. Wells, has been appointed principal of Deaconess House, Melbourne from 1 February.

Mr. Charles R. Badger of Ringwood North, has been appointed a lay canon of St. Paul's Cathedral, Melbourne.

Rev. George A. Mullins, vicar of Holy Trinity, Ringwood East (Melbourne) since 1963, has resigned as from 1 March to take up postgraduate study.

Deaconess Violet J. Hodge, who retired from active work in 1958, died in Melbourne on 12 February.

The following officers were elected at the triennial conference of the Church of England Men's Society held in Adelaide in January: President: Bishop F. O. Hulme; Vice Presidents: Rev. Canon J. Madden and Mr M. Dunn; National Secretary: Mr Allan G. James; National Treasurer: Mr Harry Day; Committee: Messrs H. Nott, N. Bothwell, J. Bishop, J. Reilly and A. Lacey. Alternate delegates: Messrs W. Sutcliffe, Stan Proctor and J. Ernest Benson.

Rev. Andrew J. Schreuder, vicar of St. Mary's, Cheltenham East (Melbourne) since 1961, has been appointed vicar of Holy Trinity, East Ringwood, from 25 March.

Rev. Arthur G. Marshall, curate of St. Philip's, Heidelberg West (Melbourne) since 1967, has been appointed to the charge of Devon, from 23 February. He will work under the "director of the Department of Extension and Evangelism."

Rev. David Sheppard of the Mayflower Centre, London, a former English cricket captain and a leading evangelist, has been appointed Bishop of Woodwich.

Rev. Stanley Charles Moss has been appointed archdeacon of Kew (Melbourne) from March 5. Mr Moss has been vicar of St. George's, Malvern, since 1961 and was ordained in Melbourne in 1950. He is a graduate of Trinity College, Melbourne, and Worcester College, Oxford.

Rev. Rodney Murphy has been appointed rector of St. John's, Young (Canberra-Goulburn), from March 8.

Rev. W. Pryce, curate of St. John's, Young (Canberra-Goulburn), has been appointed rector of St. John's, Delegate.

Rev. Charles K. Sowell, chaplain of Canberra Grammar School, died on January 25, aged 45.

Rev. Douglas B. Hobson, rector of St. Philip's, Canberra, 1969-1968, died in Canberra on February 1, aged 50.

Rev. W. E. Wright, who has returned from study leave overseas, has been appointed to the charge of Marulan (Canberra-Goulburn).

## hot line

A round-up of church press comment at home and abroad.

NEW LIFE editorial highlights the danger of the Melbourne Crusade and all Crusades. Thousands of inquirers referred to churches not interested in helping converts find their feet in warm Christian fellowship. We know of one church where a young man told his clergyman of his acceptance of Christ through Billy Graham and who was told "you'll get over it."

Adelaide Church Guardian joins the growing number of Church papers with a less than adequate number of subscribers. It has always been one of the largest diocesan papers and has lots of good material. But its use of type and layout is bad. Must be Christian journalists in Adelaide who'd give it a far greater impact.

English papers give confusing comments on the results of voting at diocesan conferences on the Anglican-Methodist unity scheme. Church of England Newspaper puts it nicely in a comment that pessimists see the glass as half empty while optimists see it as half full. But it gives weighted figures which may reflect the voting of the two convocations later on. These suggest the rejection of the scheme. The Christian carries the headline with which many will agree — "Student Protest — Militants exploit grains of truth out of all proportion."

New Zealand's Church and People reports the concern of the Provincial Council for the Ministry that the Church should recognise the essential nature of the ordained ministry for the total task of the Church in the world.

The Willochran features a conference for the laity to be held at Woomea on 22 and 23 March. Shouldn't be any trouble getting it off the ground there. This paper packs much into little and is most readable. the Church Times agrees that there should be a moratorium on some accepted forms of Lenten observance. It also reports that the vicar of St. Mary's, Peterborough, is having an Evensong moratorium and substituting cheese-and-wine

parties. This is to "attract young people."

Mr James is back in full cry in the Anglican. One issue said that Mr Paul Hasluck had been mentioned as a possible Governor-General of Australia. The editorial comment was: "We think it would be a good choice." But the following issue put the record straight in terms which have a familiar ring: "Everyone knows" that Sir Paul Hasluck is "a monumental fool." An open day for source critics!

The Australian Baptist calls on local churches to heed the warning of William Booth as to the chief danger of the 20th century. He said these would be: religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, politics without God and heaven without hell. How right he was. Desmond O'Grady in the Catholic Weekly suggests that Rome is working on improving relations with the Roman Catholic Church in Holland. He says that the Curia wants to come to terms with the Dutch who are not going to be intimidated and are too important to lose altogether.

The Advertiser believes that this is an age of moral dilemma and religious crisis, in which many Christians are confused. But unlike most dailies, it has chosen a columnist who believes that the Word of God still speaks authoritatively to men and can guide them from confusion to truth and peace.

Is it right? Is it wrong? Who cares anyway?

"The Advertiser," South Australia's largest daily paper, asks these questions and announces that a new feature, "Guidelines," will appear each Wednesday and Saturday. Rev. Lance Shilton, rector of Holy Trinity, North Terrace, will answer questions sent in by readers.

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## 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 Thursday preceding date of issue, but earlier receipt preferable.

### WHO CARES?

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# THE AUSTRALIAN CHURCH RECORD

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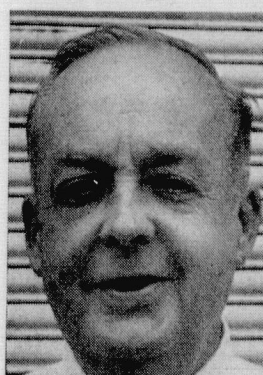
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## Hands across Pacific

### Australian team in Peru

REPORT BY RONALD WINTON

A VISIT of three weeks doesn't qualify anyone to be an authority on any place, let alone a continent the size of South America. Just the same, a recent short visit has left me with a few vivid impressions.



Ronald Winton

## Maori Gift to Aust.

New Zealand's Maoris are to present a carved wooden font to St. John's, Parramatta, N.S.W. on April 19.

The gift is an expression of Maori gratitude for the missionary zeal of Rev. Samuel Marsden, who went from St. John's in 1814 to preach the gospel to the Maoris and so was the pioneer missionary to New Zealand.

The centenary of Marsden's mission was celebrated in 1964 and the Maoris then made the decision to make this gift.

The intricately carved wooden font stands some four and a half feet high and has been on public exhibition in New Zealand where it has been acclaimed as one of the finest pieces of Maori carving to be produced.

It was flown over free of charge by Air New Zealand on March 14 and was placed on exhibition in Sydney.

Among those to be present at the presentation and dedication at St. John's on Saturday April 19 will be the Primate of Australia, the Primate of New Zealand (Most Rev. Norman Lesser), Bishop Bennett, Maori Bishop of Aotearoa, the Archbishop of Sydney and many other Australian bishops. The rector of St. John's is Rev. K. L. Loane.

I went there primarily to attend a meeting of the council of the World Medical Association in Montevideo, Uruguay. We had a busy agenda but there was still time to meet many of the local doctors and their wives and to get to know them. They were friendly and hospitable and willing to discuss politics, social conditions and the like in their own country and the rest of South America.

In Chile, it was again medical people whom I met and talked to. I also renewed my acquaintance with Bishop Howell, Anglican Bishop in Chile, Bolivia and Peru, and I had a long yarn with him, especially about life in South America.

So by the time I reached Peru I had some very slight background knowledge of South America and was interested to see the reaction to it by the little team of Australian C.M.S. missionaries in Trujillo — Rev. Colin Tunbridge, Miss Joan Levett, Miss Gaye Mercier and Miss Ann Bishop.

Trujillo, the second oldest of the Spanish cities of Peru, is a university town over 400 years old, some 300 miles north of Lima, the capital. It is surrounded by desert on three sides and the Pacific Ocean on the fourth. To the east the Andes rise in a seemingly endless series of ranges to heights of over 20,000 feet. Although only eight degrees from the equator, Trujillo has a surprisingly mild climate.

It is essentially a provincial city, still marked by the conservative social structure found in many parts of South America. The social strata are to a large extent maintained. There is apparently little intermingling between upper and lower classes, masters and servants, professional people and workers. Even on a particular social level, family circles tend to be exclusive and difficult to enter.

Roman Catholicism is the State religion in Peru and most people call themselves Roman Catholics. But for a large section of the population this adherence is nominal. There is a vacuum in a vital area of their make-up. Various agencies are willing to fill it. Among them is Communism which has a considerable following, not the least among students.

### STUDENT COMMUNISM

In Trujillo the university student body has this year come under Communist control. And as in many parts of South America, the student body has much more power in the university than we are accustomed to. Trouble has already come and more is anticipated. Part of the Peruvian Government's reaction to this was a presidential decree,



Student demonstrators from the pharmacy faculty outside the main entrance to Trujillo University, shout defiance of the helmeted police.

issued while I was there, abolishing with a stroke of the pen the longstanding privilege of the universities as places of sanctuary.

In the past, demonstrators and rebels have been able to retreat into the universities and thumb their noses at the police. No doubt the change will be resisted with more trouble as a result.

Other recent events muddying the political waters in a big way are the disputes with the U.S.A. over the seizure of U.S. oil installations and over fishing rights. U.S. and Peruvian vessels have openly clashed. At the other end of the scale is the acceptance (also announced while I was there) of major assistance from the Soviet Union in loans and personnel — and this by an anti-Communist dictator-type president.

### OPENINGS SOUGHT

In this environment of extremes, the little C.M.S. team is patiently trying to find an opening for the gospel amongst the professional and intellectual section of the Trujillo community.

These are the needy group — alienated to a large extent from their traditional faith and untouched by most of the other Protestant missions, which by their approach either have no appeal or are socially unacceptable because they have adherents among the lower classes.

The Australian C.M.S. team in Trujillo is a tiny task force for Christ — four people in a city of 50,000; a clergyman turned university student seeking through personal friendship to reach his fellow students; a trained nurse running a private

Continued page 2

## Assistant bishop for Adelaide

LIONEL Edward William Renfrey, dean of St. Peter's Cathedral, Adelaide, since 1966, has been appointed assistant bishop of Adelaide. He will remain dean of the Cathedral.

The new bishop was born in Adelaide in 1919 and has spent the whole of his ministry in the diocese. He was educated at Unley High School and St. Mark's College, University of Adelaide, graduating in 1938 with first class honours in English language and literature. He took the Bunday prize for English verse in 1939 and writing verse is still one of his recreations.

He was trained for the ministry at St. Barnabas'