

MODERN THEOLOGIANs

— 1. KARL BARTH

This is the first of a series of articles which will give a brief introduction to the work of well-known modern theologians.

The articles have been written by Rev. Owen Thomas, M. A., B.D., curate of St. Alban's, Epping N.S.W. He does not intend them to be a critique of the theologians but they are aimed to stimulate readers to examine their works for themselves.

Karl Barth was born in Berne in 1886, and, after the usual preparatory education of his day, studied at the Universities of Berne, Berlin, Tubingen and Marburg. He then entered the Protestant Reformed Ministry.

His first major work was his "Commentary on the Epistle to the Romans," in which he radically questioned a number of current theological notions.

When Hitler's National Socialist Party came to power in 1933, Barth was one of the most outspoken theologians who opposed the German - Christian Church Movement sponsored by the Nazis; and in 1934 he again spoke out against the Nazis by championing the Barmen Declaration, which held firmly to the doctrines formulated in the Augsburg and other Reformed Confessions.

At the outset, Barth held firmly

that National Socialism, being purely a matter of secular politics, was irrelevant to the Christian, provided that freedom to proclaim the Gospel was not impeded.

However, he later came to the view that such neutrality was not possible in practice.

His vigorous attacks on the Nazi regime led to his being forced to leave Germany for Basle in 1934, where he was appointed Professor of Theology at the University, a position he held for many years.

NOT NEUTRAL

Barth's primary object was to lead theology away from what he believed to be the fundamentally erroneous outlook of modern religious philosophy, with its positive attitude to science, culture and art, its sympathy with mysticism, and its stress on feeling.

He sought to bring theology back to the principles of the Reformation: the prophetic teaching

of the Bible, and the affirmation of the supremacy and "otherness" of God, whose infinite superiority to all human aspirations meant the comparative worthlessness of all human reason.

SOLE REVELATION

Since the Fall, which brought man wholly under the domination of sin, man's natural capacities, including his reason, had been radically perverted, so that all "natural theology" as well as all religion grounded on experience has now become impossible.

God's sole revelation is in Jesus Christ, and the Word of God (the Bible) is His one and only means of communication with man.

Since man is utterly dependent on divine grace, all his boasted cultural achievements are rooted in sin. These doctrines Barth proclaimed with passionate fervour in a most graphic and forceful style and in language very much influenced by the Bible.

He made them the theme of many sermons and addresses, as well as of his copious writings.

Since World War II, Barth has not adopted the same hostile attitude to Communism as he did to German National Socialism, because he claims that the Church, which must essentially be detached from politics, cannot decide in advance that Communism is necessarily evil.

The greatest impact of Barth's theology in English-speaking countries was in the 1930s: today, while still having many followers, his influence is not nearly so great.

Nevertheless, he is an outstanding Protestant theologian and one of the most notable Christian prophets of our time.

SOME WORKS

- BY KARL BARTH:
(English Translations).
1. "The Knowledge of God and the Service of God."
 2. "Dogmatics in Outline."
 3. "The Creed."
 4. "Commentary on the Epistle to the Romans."

Continued Page 6

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EDITORIAL

THE LAST LAMBETH

The tenth Lambeth Conference will certainly be the last in the customary form. Asked if this was so, the Archbishop of Canterbury could only say that it was very likely that there would be another but that it would probably be held elsewhere and that bishops other than Anglicans might be invited. The next ten years will see the disappearance of many parts of the Anglican communion as they fuse into various schemes for organic union. So a radical change is on the way whether we like it or not.

The Bishop of Huron's hope for an authoritative pan-Anglican executive body was not realised. Instead, an Anglican Consultative Council has been proposed, to meet every two years. It has to be approved by the member churches before October 31, 1969. Wisely, the Archbishop of Melbourne asked for details of the proposed financing of such a council before it was finally voted on by the conference.

The primary concern of the Council will not be the development of Anglicanism or the promotion of such ill-conceived schemes as M.R.I., but with the relation between Anglicanism and the concerns of the whole Christian church.

One English newspaper commented that at Lambeth, "the stranglehold of Tractarian Anglo-Catholic theology has been decisively broken." Possibly it was referring to the resolution recommending full communion with the Church of South India. This was strongly opposed by the Anglo-Catholics, led by the Bishop of Exeter, Dr R. C. Mortimer. It was carried by a large majority.

Other blows to this group were the rejection of the Lambeth Quadrilateral as a basis for union negotiations and the indecisive resolution on the ministry of women which stated that Scripture was inconclusive on this question.

But evangelical Christians can take cold comfort from some other statements coming from the conference, or the lack of them.

Above all, the resolutions on the faith said nothing at all about the pre-eminent authority of the Scriptures. They said nothing at all about the physical resurrection of Jesus Christ. The conference felt no need at all to re-affirm the historic truths of our faith and their silence is not timely.

We looked in vain for a bold stand on these matters by our bishops assembled at Lambeth. Although it has no constitutional authority, what Lambeth does and does not do is oft quoted and we will have to live with the indecisiveness of this Lambeth for a long time to come.

In the closing minutes of the last plenary session, Bishop Luxton introduced an amendment to a resolution reading "assent to the Thirty-Nine Articles be no longer required of ordinands." Now we know why the bishop did not like the strong evangelicalism which he noted in his visit to Australia a year or so ago. The amendment was seconded by Dr Mervyn Stockwood, Bishop of Southwark (home of Bishop John Robinson and "South Bank" theology). After remarkably little debate, it was put and carried by a large majority. The amended resolution was then put and a division was sought by the Archbishop of Capetown. This was refused. The Bishop of Durham, the Archbishop of Sydney and the Bishop of Willesden spoke against it. Unfortunately, it was carried by a large majority, 37 voting against it.

This was a shocking example of untimely haste and although the resolution carries no authority at all, it will give grievous offence to the consciences of millions of loyal Anglicans.

This brings us back to our first criticism of Lambeth 1968. The paramount authority of the Bible was not positively maintained. The Articles are thoroughly scriptural and those who refuse Scripture refuse the Articles.

If further criticism need be made it is this. This ill-timed and hasty amendment should not have been introduced without at the same time suggesting some alternative. At the present stage in our history, the plain fact is that we have no alternative. Not unless we believe that every clergyman can teach what is right in his own eyes.

There are those who would like to see the Church of England go further along the road to ecclesiastical anarchy. They will gleefully accept this last-minute resolution as justification for anything they teach or do.

Since disruptive mischief like this is allowed at Lambeth, we profoundly hope we have seen the last of them.

OCTOBER LONG WEEK-END.

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CRISIS IN RHODESIAN CHURCH

Evangelicals are far from happy about their membership in the Anglican Church in Rhodesia as recent events have shown. Mr F. H. Sibson, of Doubleview, Western Australia, has sent the following excerpts from a pastoral letter put out by the Venerable A. R. Lewis, archdeacon of Inyanga, Rhodesia.

For years I worked in Tanganyika, thinking of nothing but the souls committed to my charge. Now from Radio Tanzania streams of falsehood are pumped into this country in the African languages, accompanied by shrill demands that every Rhodesian African seize his spear and kill the nearest white man. Tanzania has a Christian President: it has Christian bishops and priests. But is this Christianity?

I believe that in Rhodesia every priest — every Christian — has a duty to do what lies in him to ensure that Rhodesia does not go the same way.

RETHINKING

From all over Rhodesia and beyond I get perplexed letters asking why the Church will no longer speak out against evil, whether the Church today has nothing to offer but transient political expedients based on secular ideologies. A white churchman born in Rhodesia who has devoted his life to the service of Africans told me recently: "I don't go to church

much now. I am tired of being berated for oppressing the Africans."

Drastic rethinking by Christians is needed about Southern Africa. We are "wrong" because we are white. There is nothing we can do to be "right", short of abandoning the Christian civilisation we have brought and letting Africa return to the barbarism from which it came.

While ordinary priests like myself are quietly getting on with our jobs, teaching the Gospel of eternal salvation, it seems the Church is being taken over by the secular, "liberal" thought of the day. Bishop Skelton of Matabeleland deals with evangelism and imperialism in one breath.

We are being pitchforked, by nominated representatives, into a United Church which may well have the same outlook.

(The impression given by the publicity is that the decision is all but made. In the discussion now belatedly allowed the real issue — the secular take-over of the Church — is not on the agenda.)

Recently I myself suggested in print that the Church should condemn falsehood and murder and stand for peace and African progress. Within days I was howled down on the BBC by Paul Oestreicher, an Anglican priest who is prepared to hold dialogues with communists but not, apparently, with Rhodesian Christians.

SUNDAY SHOW IN MELBOURNE

The Royal Melbourne Show will be open on Sunday 22nd September, in addition to the usual week days.

This is the first time that the Victorian R.A.S. has succumbed to pressure to open the Show on the Lord's Day.

Learning about this change, the Social Questions Committee of the diocese of Melbourne has written to the R.A.S. asking what functions will be allowed to operate on the Sunday.

The Sydney Show does not open on the Sundays but the churches in N.S.W. have waged a vain battle to have the Show closed on Good Friday.

COMMUNION AND UPPSALA

(Rome)—Replying to Press reports that Roman Catholic delegated observers to the W.C.C. Fourth Assembly had taken Communion at a Swedish Lutheran High Mass, Bishop J. G. M. Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity, who was at the Assembly the entire time, has stated:

"At no time did the Catholic delegated observers receive Communion at a Eucharistic service celebrated by a minister who was not Roman Catholic. A few Roman Catholics, present at the Assembly in other capacities, did so receive Communion, but their action indeed caused surprise to both the delegated observers and some of the Assembly delegates.

"The delegated observers privately and publicly explained the present discipline of the church and expressed the hope that such exceptional actions by Catholics against present discipline would not prejudice that serious study of the complex question which is now being given by theologians and authorities, not only of the Roman Catholic Church but also of many member churches of the World Council." E.P.S., Geneva



• Cedar box pews, each with its own door in St. Thomas', Port Macquarie, diocese of Grafton, N.S.W. One of Australia's oldest churches, it was built by convict labour and opened in 1828. Present rector is Archdeacon A. E. Warr.

CHRISTIAN MEDICAL FELLOWSHIP

DURING the recent A.M.A., B.M.A. Congress held at Sydney University the Christian Medical Fellowship (of which 150 doctors are members in New South Wales) arranged for a Congress Breakfast in the University Union.

Dr Evan Thomson, immediate Past President of the A.M.A. in Queensland spoke on the subject of "The Leaven of Anarchy" to this gathering of well over a hundred people.

The Breakfast was chaired by Dr C. O. F. Rieger, Joint President of the A.M.A./B.M.A., who was introduced by Dr R. R. Winton, Editor of the Medical Journal of Australia.

The President of the Congress, Dr R. H. MacDonald and Mrs MacDonald attended, and Dr

Lorna Lloyd Green, President of the International Federation of Medical Women spoke very favourably of the occasion, saying how well it compared with similar functions overseas.

Dr Rieger said the opening grace, and Dr John Yeo, Chairman of the New South Wales Branch gave the closing grace. These graces were sent from the parent body in London, and used on similar occasions there.

Dr A. Murray Clarke, the Secretary of the Christian Medical Fellowship in Australia, came from Melbourne specially to be present.

• DONATIONS RECEIVED from 1/8/1968 to 12/9/1968: St. Paul's, Belfield, \$5.00; Rev. J. Mills, 50c; Miss Y. Lipscombe, \$1.00; Mrs C. J. Taylor, \$1.00; Canon A. A. Langdon, \$1.50; Holy Trinity Ladies Guild, Bulkhams Hills, \$50.00; Miss V. A. Poulsen, 50c; Dr G. Bearham, \$7.50; Mr L. Thearle, \$5.00; Rev. G. S. Clarke, \$5.00; Mr A. G. Small, \$5.00; Canon D. W. B. Robinson, \$10.00; Subscriber from Mt. Evelyn, Vic., \$3.00; Mrs L. A. Meyer, \$2.00; Mrs J. A. E. Burgess, \$5.00.

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Notes and Comments

UPPSALA & AUTHORITY

John Stott has drawn attention to the fact that despite some good Bible studies and the reverent use of Scripture by many, he was conscious that the Assembly did not regard the Bible as possessing sovereign authority as God's word to which it must bow and from which it must not turn.

He felt that conclusions were reached by the Assembly in various ways and that the Scripture was looked to for support for these conclusions. He suggests that Scripture was used as a drunkard uses a lamp-post.

He admits that there was much unimpeachable biblical exposition. But he deplores the misuse of the Assembly's theme-text; "Behold I make all things new." The Assembly as a whole failed to see the words in their biblical context. They refer, of course, to the new heaven and the new earth after this earth has passed away. Its message is eschatological and does not refer to renewal of the present order. The Assembly applied it continually to the renewal movements at work today.

PRINCIPAL SERVICE

Which is the principal service of the Church of England? The question has raised correspondence recently in the Church of England Newspaper in England. We reproduce part of a letter from Rev. T. M. Hearn, of Tushingham, Shropshire, which touches on a number of important issues.

"We must not, however, forget our mission to the doubter and unconverted, and there are plenty of these folk who come to Church. For them, the ordinary services of the Church, like Morning and Evening Prayer, are still one of the finest means we have of evangelising such people and bringing them ultimately into full communion fellowship. If the Keele statement referred to by Mr Shiress means a weekly celebration of Holy Communion to the exclusion of Morning or Evening Prayer, then they can count me out for one. A monthly one, perhaps, as I have intimated. But even of this I am becoming doubtful. It is my experience that non-communicants will not readily attend any form of Holy Communion service. And why should they? It is not their service. As Bishop Ryle so rightly says, 'It is for the strengthening and refreshing of those who have come to Christ already.' Like Mr Shiress, I am often indebted to Knots Untied which is still the finest book ever written on Evangelical standpoints, and I might add soundly scriptural. Alas, many modern ideas are not."

UPPSALA & MISSION

Professor Douglas Webster and Australia's Alan Walker tried hard to get the Assembly to show concern for the two billion people who have not yet had the chance to embrace the gospel. Both stressed the need for preaching to win these millions for Christ. They signally failed.

Alan Walker made a similar attempt at New Delhi in 1961, backed by the Australian Council of Churches. He must feel very discouraged to see the final recommendations swallowed up in a mass of other material.

It is now plain that the W.C.C. attaches a special meaning to "mission" which eliminates evangelism.

The International Missionary Council was merged into the W.C.C. at New Delhi on the understanding that mission in the sense of evangelism would henceforth be a major concern of the W.C.C.

Such a concern was not very evident at Uppsala.

CLERGY STYLE AND ATTIRE

We are indebted to an African bishop who pointed out at Lambeth that "my lord" and "your grace" were scarcely in keeping with the servant nature of the Church. "Venerable," "Very Reverend" and "Reverend" might well be allowed to quietly die also.

They are all status symbols and despite our long affection for them, the personal witness of ministers would be better without these props.

At the Lambeth garden party, a single bishop wore gaiters. And he was an Australian. Certain types were purple or crimson cassocks. Most wore lounge suits. Not so long ago, deans and archdeacons were rarely seen (outside their bathrooms) without gaiters, apron, etc. Even canons aspired to the black decorated hat. We seem less pompous and more realistic without these ge-gaws.

DIVORCE AND MOTHERS' UNION

The Canadian and New Zealand delegates to the world conference of the Mothers' Union received little support in their endeavours to have the rules changed to admit divorced women to membership. Two thirds voted against it.

However, Canada will go its own way and so will parts of N.Z. So, it seems, will Melbourne.

The conference also voted 162 to 129 against allowing dioceses or provinces to control their own M.U. affairs. Control from Mary Sumner House in London has hitherto not been felt as onerous. But London does not occupy the same position today and the divisions in national

churches over divorce have helped the move to throw off control.

A poll of Melbourne M.U. members last year showed that a vast majority (2,137 to 140) wanted a change in membership rules and a large majority (1,864 to 413) wanted autonomy for M.U. in Australia. The results of a similar poll in Sydney have not been announced but it is believed to favour admission of divorced women.

THE M.U. DILEMMA

The traditional development of the Mothers' Union has frequently made it the only organisation for married women in a church or parish. This it was probably never meant to be. With the steep increase in the world divorce rate, the M.U. is now in the awkward position of being accused of rigidity and exclusiveness for it now appears to exclude some women from membership.

The fact is that the M.U. exists primarily to uphold the sanctity of marriage and a world fellowship of Anglican women for this purpose is vital. Its members are bound together by one tie and moves to loosen it are calculated to change the whole purpose of the Mothers' Union.

Perhaps the time is ripe to examine parochial, diocesan, national and international structures. But it does not need a change of its basic objects. These were never more necessary than they are today. The Church should always welcome divorced people into its fellowship, but it is not obliged to order its affairs so that it gives no offence on any score to the conscience of the divorced. Indeed, it is our task to make consciences tender on this point.

A close study of what our Lord said about divorce and about remarriage must guide our thinking and our attitudes. We are not judging people or rejecting them. Very strong emotions are abroad in M.U. Councils at the moment. We need a much surer foundation than our emotions if the sanctity of marriage is to be upheld. Bible truth must be more precious.

HEART TRANSPLANTS

The present spate of transplant operations is causing some misgivings in both the medical and theological worlds. When is a person dead? When the brain stops sending electrical impulses or when the heart stops beating? Who can give permission for such operations? In view of the number of deaths and complications in this field, many may well feel that it would be wiser to keep a loved one from such temporary and painful extensions of life. Perhaps the wisest extensions of this nature are in cases of young lives in danger of being cut off in their prime by some diseased organ. Here perhaps the benefit could be more obvious and the risk more worthwhile.

THEY SAY

We mass-produce almost everything in this country except character.

American quoted in the Protestant World.

How can we welcome strangers to our church when some of the regular worshippers are strangers to us?

Rev. Wesley Girvan, Kiama, N.S.W.

I'm not awfully good at reviewing books. No one has ever taught me the technique and I just haven't picked it up.

—Mr Francis James in "Nation," 31/8/68.

The requirement of Confirmation, let me repeat, is not for communicants in good standing in their own denominations. It is a domestic rule for our own people only.

—Canon Desmond K. Dean, Vicar and Rural Dean of Tooting, London, S.W. 17.

UNUSUAL CHURCH SCHOOL

Threatened with closure at the end of 1966, Kobeelya School, Katanning, Western Australia, has been recognised and a large building program is now under way.

It is the only church school in the Bunbury diocese and is a girls' school with Mr T. G. Blom as its headmaster. But that is not its only unusual feature. The school's pony club and its instruction in the care of handling of horses is a long tradition. More recently, it has established its own business college course and offers training previously obtainable only in Perth.

● The National Christian Council of Kenya has welcomed the news that the University College of Nairobi intends to open a religious study department this September as a result of a comprehensive survey by the Rt. Rev. Stephen Neill early this year.

His successor as Premier (of Queensland), Mr Johannes Bjelke-Petersen . . . is a devoted member of the Lutheran Church.

—Bishop John Hudson, Coadjutor of Brisbane, Qld.

Evangelism on the first Sunday of the next three of four months will have a musical recital instead of a sermon.

—Bishop Cecil Muschamp, Dean of Brisbane, Qld.

The lack of friendliness towards visitors and newcomers in Christian circles has worried me for some time. I know this occurs in all walks of life but it stands out tremendously in a Christian group.

—Miss Faye Dobson, Melbourne League of Youth.

Dr Oswald J. Smith says:

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Letters to the Editor

Mr Rev.

I wish to reassure Mr Apeiran that the inconsistency he noted in "Societas" as regards the use of "Rev." and "Mr" was not due to "pedantry." Rather it was an oversight on the part of the magazine's editor. For that I apologise. The use of "Mr" with reference to the staff photograph was not meant to imply that they were some special group amongst the clergy.

The absence of the word "Rev." does not indicate "an undertone of doubt about the nature of the Anglican Ministry." Most clergymen are quite happy to be addressed as "Mr" so I felt that there was justification to use this form in the magazine. Is there a canon law which declares that we must call ordained men "Rev."?

Possibly the absence of articles expressly on the sacraments is because no students yet administer the sacraments. None of us are yet priests in the Prayer Book sense of the term. As catechists, we are asked to assist in the ministry of the Word, so it is not surprising that the magazine articles reflect this.

—Ray Barraclough, Newtown, N.S.W.

Confirmation gifts

Is either a necklet cross or a set of false eye-lashes a worthy gift on the occasion of confirmation?

Canon Eric Barker (ACR, August 8) seems to think that the former is and the latter is not. If we exclude false eye-lashes on the ground that they are only a beauty aid, then we must exclude the necklet if it is only a beauty aid. This leaves us with the assumption that the necklet is meant basically for its religious significance, presumably as a reminder of the death of our Lord, or of the vows of confirmation.

But in the New Testament the word "cross" always refers either to the actual cross on which Christ was crucified or to His suffering and death, never to a replica to remind us of the events. Indeed, St. Peter expressly discourages the "wearing of gold" by Christian women (1 Peter 3:3).

On the contrary the Bible and the Prayer Book set before us both an inward and an outward reminder of the death of Christ: The inward reminder is the Holy Spirit Himself, who shall "bring all things to your remembrance" (John 14:26) and in Romans 8:13, reliance on externals is contrasted unfavourably with reliance on the Holy Spirit to make the death of Christ effective in our lives. The outward reminder is the sacrament of Holy Communion. Our Lord said, "Do this in remembrance," and the Prayer Book echoes this phrase. No matter what else we see in the significance of the sacrament, we would all agree that it should, at the very least, be a constant reminder of the death of Christ and of our baptismal and confirmation promises.

Since in the confirmation collect the bishop prays that the Holy Spirit will ever be with the confirmands, and "lead them in the knowledge and obedience of Thy Word," surely a far more worthy gift on such occasions would be a Bible, Prayer Book or other suitable Christian Book.

—(Rev.) Neil K. Macintosh, Denistone East, N.S.W.

Unhappy Rhodesia

The excellent editorial about the World Council of Churches, etc., in your issue of August 8 prompts me to send you the enclosed extracts from a recent pastoral letter written by the Ven. A. R. Lewis, Archdeacon of Inyanga, Rhodesia. The letter was fully quoted in the July issue of the Salisbury publication "Rhodesia and World Report" (see excerpts on page 3).

Some of Archdeacon Lewis's points also go some way to explain your news item about the congregation in Fort Victoria which has broken away from the Anglican "Church of the Province" to join the Church of England in South Africa. I know a member of this congregation, have known her and her husband for years (when I last heard, he was Mayor of Fort Victoria). Her last letter spoke of the need for a church that would concentrate on evangelism rather than "High" ecclesiasticism and socialist politics, and

hoped that the C. of E. in S. A. would be the answer.

Archdeacon Lewis, who has worked for many years as a missionary in a remote country area in the Rhodesian Eastern Districts, still tries to be loyal to the Anglican Church but is finding it increasingly difficult, especially because of the attitude of the Bishop of Matabeleland (h.q., Bulawayo), a rather recent arrival from England.

—F. H. Sibson, Doubleview, W. Aust.

Christian tours

I read with interest your advertisement in a recent copy of the Church Record of the 1969 Round World Spring Tour under the leadership of Rev. H. Ralph Heaton, Director of Christian Tourism.

My wife and I travelled recently to England on the S.S. Australis on which Mr Heaton was conducting a tour, though we were not members of it. Mr Heaton conducted a short devotional meeting each morning on board in the main lounge at which everyone was welcome. This was an opportunity of worship, of meeting other Christians on board and also an opportunity to invite others to hear the Gospel. A Sunday service was also held.

I know of one passenger who committed her life to Christ after leaving the boat and we met up again a little later at the Keswick Convention! I would like to commend the work of Christian Tourism.

—John Crocker, Abingdon, Berks, U.K.

Women in ministry

I cannot agree with your comment (August 22) to the effect that it should not be possible for women to be ordained as presbyters. I think it should, and that the Lambeth Conference should have so decided.

God has made it clear that He does not intend the New Testament rule to be binding on the Church today. He has done this by calling women to this ministry. He could not and would

not tell a Christian to spend her life in a particular form of service and tell her not to at the same time.

A Christian must obey God's calling; a Church which prevents any Christian from doing so sins against God. Both you and others who espouse your point of view, such as Canon D. W. B. Robinson of Moore College, admit that there are exceptions.

It would not matter how few these exceptions were, since an exception never proves a rule but always tests or disproves it. The fact that they exist is decisive.

Most Christians today recognise that the New Testament rule about women covering their heads in Church does not apply to us, despite the theological reasons adduced by St. Paul for it (in 1 Corinthians 11). We need have no more difficulty in accepting this either.

Say, if you like, that God only calls women to this ministry because modern society has fallen away from His standard. None the less He does it. Say, if you like, that the practical difficulties necessitate restrictions and safeguards before we let women fulfil their calling. None the less we should let them fulfil it. God is God, and when He makes His will clear the Church should follow it.

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

SOLID FOUNDATION

The foundation stone of St. Stephen's Willoughby, N.S.W., was laid on 9th December, 1882, by the Bishop of North Queensland, Right Rev. G. H. Stanton. Under the stone were placed copies of the Sydney Morning Herald and the Church Record.

Bishop Stanton was the first bishop of North Queensland and was a firm evangelist. The Church Record too was an evangelical newspaper. With such a foundation, it is not surprising that St. Stephen's Willoughby today sells more copies of the Record to its congregation than any other church. Nor is it surprising that the evangelical witness of this parish is felt throughout the land and in the world's mission fields.

SPECIAL YOUTH CAMPS

The Scripture Union conducted a wide variety of evangelistic student camps during the August school vacation.

Most of the camps featured specialised activities which attracted non-Christian teenagers.

There were four agricultural camps, two sports camps, a sailing camp, touring camps to Canberra and Queensland and a "Jungle Safari" in tropical jungle.

In the Bible studies the students discussed the Christian gospel and many committed their lives to Christ.

In May, 1969, the Scripture Union is planning a camp for French students to Noumea in French-speaking New Caledonia.

Burnt and bought

Gospels have been burnt, and threats made to burn the Bible van as 45 university and seminary students have sold Scriptures in Gujarat, India. But one team has sold a thousand Gospels a day, and in less than two months 170,000 Scriptures have been distributed. Of the two million people of Gujarat, less than 2 per cent are Christians.

The students have been taking part in the One Million Scriptures Crusade which began in January. Courses run by the Bible Society of India have trained both students and local Christians in effective methods of distribution.

BRISBANE INNER CITY

A commission to thoroughly investigate the situation in the inner city areas of Brisbane has been set up by the diocese. These areas have the problems of industrialisation and changing populations which expose the weaknesses of the parish-based ministry.

The area to be investigated includes the Cathedral, All Saints, Wickham Terrace and the parishes of Auchenflower, East Brisbane, Fortitude Valley, Kangaroo Point, Milton, New Farm, South Brisbane, West End, Windsor and Woollongabba.

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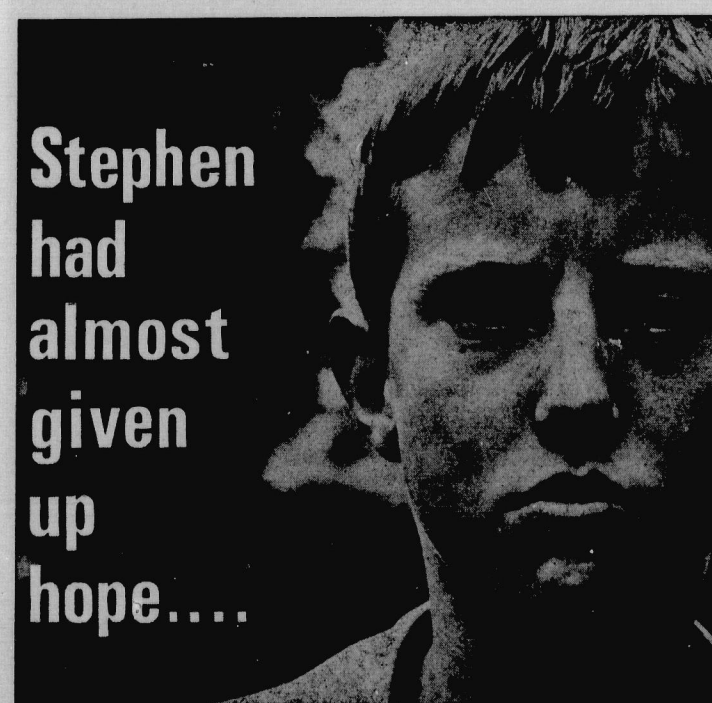
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STATE AID

From page 2.

sard, 1967, Volume 7, P855) must alarm all thinking voters.

Mr Berry said that it was ironic that public funds should be diverted to private schools at a time when the inadequacies—due to lack of finance—of the State system were under comment virtually daily in all news media. He added that the present State Government had disgraced itself in the eyes of hundreds of thousands of voters whose children are attending or have attended State schools by their disregard of many of the needs of State education, and their blatant use of State Aid as a means of political bribery.

The council has now completed distribution of 20,000 copies of a pamphlet entitled "Electors of St. Kilda: Do you want this man Dixon?" throughout the St. Kilda electorate. The pamphlet, after outlining Mr Dixon's position on State Aid, calls on voters to work against him and against State Aid by supporting the council.

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The next such conference will take place in Sydney from January 15-22, 1969, and will deal with "South-East Asia and Christian Education."

Interested teachers in New South Wales are invited to contact the Office Secretary, Room 29B, 511 Kent Street, Sydney (phone 61-6263), for further details. The Secretary of the Australian Teachers' Christian Fellowship will supply details of secretaries in other States, and may be contacted at Room 23, 511 Kent Street.

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CRY, THE BELOVED COUNTRY

—By John R. Allison

AFRICA has been featured prominently recently in the Press, on radio and TV, including the following films: a 4-hour documentary film "Impact — South Africa" and "Cry, the Beloved Country," based on the well-known novel by Alan Paton.

A graduate from Biafra who is doing his Ph.D. at Monash University was interviewed on Channel 9 about the civil war and the terrible suffering of his people. The same morning the Melbourne "Age" published a featured article entitled "TODAY ANOTHER 3,000 BIAFRANS WILL DIE."

This is shocking, terrifying and heart-rending news. For most of us, Africa seems remote and is little known. My only direct contact with that country was a stop-over flight at Dakar, Senegal. West Africa, en route from Rio de Janeiro, Brazil, to London. Indirectly, I have seen the trail of human wreckage from Africa in Haiti in the Caribbean, and in North and South America. It takes something like today's tragedies to bring "Darkest Africa" into world focus.

The very name of Africa conjures up racial tensions, tribal conflicts, civil wars, exploitations, discrimination, degradation, darkness and despair. Besides the heartbreak of grinding poverty, hunger, squalor and need, crime and violence, there is also a religious war—a strong Moslem influence throughout the country violently and fanatically opposed to the Gospel and the followers of Jesus Christ. Basically this is one of the main problems in Biafra—which professes Christianity, whereas Nigeria is Moslem.

Tragedy

The novel, "Cry, the Beloved Country," is the story of how tragedy came to a black man—a godly Zulu pastor, one who had a heart of compassion for his people—and how tragedy also came to a white man. It is a very touching, moving story cleverly and brilliantly written, describing realistically the conditions, the conflicts, the fears and aspirations of these people.

This story revolves around two people from entirely different backgrounds. But what about the masses—the millions of people in Africa? What about these 15 million besieged starving people in Biafra where 3,000 DIE DAILY? Surely this is tragic enough, and yet it is the pathetic realistic picture not only of AFRICA but of TODAY'S WORLD—for two-thirds of the world's population falls within this category.

Add to this formidable list gross heathen darkness with all its hideous, terrifying repercussions and ramifications, and you

have the gruesome and yet realistic picture of mankind. This is not fiction nor fancy—it is factual! I have seen it everywhere in the course of my travels around the world.

Yes, the people cry! The masses cry! Perhaps their cries are suppressed or inaudible, but they cry nevertheless. How long will these people cry? Until something is done about it—until the consciences of people like you and me are stirred and moved to do something. What will happen if we ignore their cry? We have the answer in all the unrest, riots, and revolutions around the world.

Thank God Paul heard the cry, "Come over into Macedonia, and help us." That same cry is being expressed today around the world. Thank God for those like Paul who have answered the cry, not counting the cost. Church, mission and secular history abounds with the accounts of those who have done great exploits for God and mankind.

WHAT CAN WE DO?

WHO ARE NEEDED?

The needs of mankind are so great, it requires the dedication of every Christian with every talent and faculty with which God had endowed them—whether that one is a pastor, preacher, teacher, doctor, nurse, technician, professional person, scientist, agriculturist, or engaged in some other humble task. All are needed in today's world in answer to the cry that comes from untold millions of people around the world.

Will you say, like Paul, "Lord, what do You want ME to do?" Will you go? Will you help? Will you pray?

"Who, who will go, Salvation's story telling.
Looking to Jesus, counting not the cost?"

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Books

THE CHURCH AND CHRISTIAN UNION by Stephen Neill, Oxford University Press, 1968, pp. 423, \$9.80.

Stephen Neill uses Bishop Headlam's once famous Bampton Lectures of 1920 *The Doctrine of the Church and Reunion* as a foil for his own Bampton series of 1964. They are, as one would expect, expansive, interesting, stimulating, pontifical; well worth reading.

The main subjects are: new thinking about the church, especially in relation to missionary outreach, the "attraction" and "repulsion" associated with Christianity in various ages, the significance of the sacraments and the ministry in relation to missionary thinking, the doctrine of the Holy Spirit in the present times, and the practical importance of Christian relationships in local connection.

Under "The missionary dimension" Neill gives a valuable study of the missionary principles of the New Testament—a subject where one usually encounters slogans rather than exposition. But he fails like so many to identify the "church" of which he speaks so much, and constantly shifts from one sense of this word to another. He complains that the new understanding of the church as "mission" "has not yet made much impression on the writing or teaching of systematic theology." But the reason is perhaps because the so-called new understanding is not true: the church is not "mission," it is "assembly."

Neill's section on the outward looking aspect of the ordinances of baptism and the Lord's supper should be read by all engaged in prayer book revision as well as those who feel their own participation in these things needs revitalising. Nevertheless it remains a question, What is the nature of the continuity between these ordinances and the baptism and communion meal of the New Testament?

—D. W. B. Robinson

HOW TO DEVELOP A TITHING CHURCH by Charlie W. Shedd, Abingdon, 123, \$1.20.

HOW TO DEVELOP A PRAYING CHURCH by Charlie W. Shedd, Abingdon, pp. 111, \$1.20.

The first named book deals, as its title suggests, with the subject of Christian stewardship. It divides into two roughly equal parts, the first dealing with theory and planning and the second giving examples of literature used in Mr Shedd's Church, stewardship sermon thoughts, tithing talks to children, and other material. The second and most important chapter, Theology of Christian Stewardship, is the weakest, and fails to convince that Jesus laid on the Church the obligation of tithing. Tithing and "proportional" and "percentage" giving are synonymous through the book.

The second and more profitable book is another "How to," describing Mr Shedd's "Under-shepherd" program. It is useful in recalling the Church's task of prayer as a high priority. As the "Under-shepherd" program is developed it becomes evident that a whole scheme of lay-outreach is involved, and grows from a praying Church.

—Hugh Scott

APOSTLE EXTRAORDINARY by R. E. O. White, Pickering and Inglis, n.d., 209 pp., English price 18/-.

The author is Principal of the Baptist Theological College of Scotland and this is a fine "modern portrait of St. Paul": the debtor, the convert, the Christian, the servant of the kingdom, and the secrets of his power. It is scholarly but is addressed to the ordinary Christian and will challenge him to a closer study and a better response to Paul's own teaching ministry.

—D. W. B. Robinson

THE STORY OF THE EARLY CHRISTIAN CHURCH by R. Sylvester. Concordia Publishing House. U.S. prices — Teachers Guide \$2.30, Scholars Text \$1.75, 188 pages.

In this study of The Acts an attempt is made at "programmed instruction," a new method of learning. The Scholar's assignments are set out in 10 "Sections," each of about 10 "Frames." Each Section, covering about three Chapters of Acts, is studied privately so that when the group comes together the content should be thoroughly known. The group then is able to focus on the issues that arise.

The "Frame" approach appears too simple for use with adults. There would be difficulty in relating such a course to an on-going syllabus. Further the cost of the ten weeks' course for a teacher and eight scholars would be \$U.S.13.30. However, because of the new approach there would be merit in an experimental use, preferably in consultation with a Church educational authority.

—Ken McIntyre

THEOLOGY AND ETHICS IN ST. PAUL by Victor and Paul Furnish, Abingdon Press, Nashville and New York, 1968, 304 pp., \$6.15.

This is a sound and well balanced study to be welcomed as a guide amid much superficial generalising about the basis of Christian ethics.

There is an appendix which surveys 19th and 20th century interpretations of Paul's ethic and an intensive bibliography.

Dr Furnish is Associate Professor of New Testament at the Perkins School of Theology, Southern Methodist University, Dallas. This is a study of the basis of Paul's ethical concerns and it concludes that this basis is found in the very centre of his theological convictions.

Furnish first examines the general source of Paul's ethical thought and areas of possible influence (Old Testament, the teaching of Jesus, Rabbinic and Hellenistic moralism), then the latter he proceeds logically to the themes of his preaching: his eschatology (this age and the age to come), his soteriology (the law, sin and righteousness, and the event of grace in Jesus' death and resurrection), and the obligation of faith, love and obedience.

—D. W. B. Robinson

THE STUDY OF THE BIBLE IN THE MIDDLE AGES, by Beryl Smalley, University of Notre Dame Press, Indiana, 1964, pp. 428.

This learned work appeared first in 1940 and in a second revised edition in 1952. This is an American reprint. It deals with the period of the fathers, of the monastic and cathedral schools, the St. Victor School, the Preachers, the Disputers and the Friars. It discusses many leading figures, schools and their exegetical methods in a full and scholarly manner. Miss Smalley sets out to dispose of Dean

Farrar's judgment, that few in the dark ages "added a single essential principle or furnished a single original contribution to the explanation of the Word of God." Despite much evidence of ingenuity and devotion, the reader is left with the impression that Dean Farrar was right! It is a most interesting book nevertheless.

—D. W. B. Robinson

THE CRISIS OF PIETY, by Donald G. Bloesch, Eerdmans 1968, pp 168, U.S.\$3.50.

The fact that most of us acknowledge a distinction between those books thought of as "theological" and those thought of as "devotional" indicates the need for a study of the theology of the devotional life. The author of this book seeks, with reference to the main modern theological movements, to analyse the authentic devotional experience, and to provide the basis of a theology of Christian commitment.

He proposes a biblical evangelicalism which takes full account of the theology of the Church in the world, of conversion and sanctification, and of spiritual discipline and exercises. Consideration is given to the alternate views of the secular theologies of involvement on the one hand, and of both mediaeval and evangelical mysticism on the other. The result is a stimulating analysis which should please those who seek for something to replace the flowery and untheological pietism of so much devotional literature.

The book lacks a systematic treatment of the modern theologies so that it is hard to gain any real understanding of the views being refuted. There is also a tendency to skimp on certain aspects of fundamental definition, for example in the area of the relationship between baptism and spiritual experience. Nevertheless this must surely be an important book in view of the failure of most standard textbooks of theology to treat the subject of the devotional life of the Christian in any way at all.

—G. Goldsworthy

THE RIGHTEOUSNESS OF THE KINGDOM, by Walter Rauschenbusch, ed. and introduced by Max L. Stackhouse, Abingdon Press, Nashville and New York 1968, pp. 320, \$5.40.

Rauschenbusch was known as the "father of the social gospel" in America. Reinhold Niebuhr regarded him as "its most brilliant and generally satisfying exponent to this present day." He died in 1918. His earliest work, not published, has recently been discovered, edited and put forth with a 50-page introduction by Dr Stackhouse. It has been described as "a hard-hitting and direct approach to the very problems that are part of today's deep concern in the church—poverty, race, social status."

—D. W. B. Robinson

THE BIBLE AND THE OPEN APPROACH TO RELIGIOUS EDUCATION. (Tyndale Press. Editors: P. Cousins and M. Eastman. U.K. Price 3/-, 1968, 42 pages.

This booklet deals with the relationships between (i) the content of R.E. (ii) the authority of the Scriptures and (iii) methods of teaching. Its key statement is, "A Biblical point of departure may not be the most appropriate." Coming from publishers dedicated to the authoritative role of the Scriptures the book confirms the need in our Society to be "open" to suitable methods of instruction. Very worthwhile.

—Ken McIntyre

CONCISE DICTIONARY OF THE BIBLE, ed. Stephen Neill et al, Lutterworth, 1966, pp. 339. U.K. 25s (Also in 2 vols. pb., 17s)

This book has all the advantages and disadvantages of any concise reference volume. On the one hand it is of a manageable size which does not deter one from its frequent use as a more cumbersome volume might do. On the other hand both the length and number of entries are severely curtailed in order to achieve brevity. It will be found useful for information on uncomplicated subjects such as personal or place names. In dealing with questions of a literary or a theological nature the book is decidedly liberal in its outlook. The casual Bible student will thus be provided with easy access to much useful knowledge as well as much one-sided conjecture. The serious Bible student would do better to use a larger work such as the New Bible Dictionary.

—G. Goldsworthy

A PLEA FOR UNDERSTANDING, by W. A. Landman, Information Bureau of the Dutch Reform Church in South Africa, P.O. Box 930, CAPE TOWN, 1968, pp. 144.

In June 1967 the General Synod of the Reformed Church in America sent a strong letter to the Reformed Churches of South Africa deprecating the apartheid policy of South Africa and the support of those churches for that policy. This book is a reply with extensive documentation by the Synod Secretary and Director of the Information Bureau of the Dutch Reform Church in the Cape. It is undoubtedly an important document which no Christian who criticises South Africa should fail to take account of. South Africa believes that the solution to its race problems does not lie in integration but in separate development and it is implementing this by legislation, the ultimate aim of which is "the creation of separate, independent and self-respecting communities which will be free from the more serious frictions which are bound to arise under any policy of attempted forceful integration."

The author points out the special difficulties in the South African position and gives actual details of the application of the policy. He considers the American critics do not sufficiently appreciate the problem or the efforts being made to solve it.

If the American population were reconstructed to correspond to the problems and diversity of the South African population, and if the 180,000,000 Whites in the U.S.A. were taken as the stationary figure, the population of the U.S.A. would be as follows: 180,000,000 Whites, 90,000,000 Negroes (corresponding to the Coloureds), 29,000,000 Asians (the Indians), 647,000,000 Red Indians (the various African groups). The author asks, would white Americans insist on integration if this were their pattern?

The appendices include some 23 documents or extracts such as those relating to the case presented by South Africa at the International Court of Justice regarding South West Africa when charges of oppression were finally withdrawn by Liberia and Ethiopia, and the South African position vindicated.

This book deserves a wide circulation; it presents a very good case for South Africa.

—D. W. B. Robinson

Short Notices

WALK IN THE SPIRIT, by Michael Harper. Hodder and Stoughton, London, 1968. 96 pp. 80c.

A charitable and lucid apologetic for the New Pentecostalism, with some helpfully practical exposition of the ministry of the Holy Spirit in personal and church life. However, the term "baptism of the Spirit" is not explored adequately, and the equivalence of biblical and contemporary manifestations of the "gifts" of the Spirit is assumed not demonstrated.

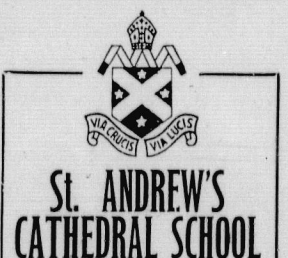
THE SOLDIER'S ARMOURY, prepared by the Salvation Army. Hodder and Stoughton, London, 1968. 127 pp.

This refreshing guide for personal devotional life is prepared bi-annually by the Salvation Army. Daily Bible readings are either consecutive or thematic, comments (from an impressive range of sources) are suggestive and illustrative more than explanatory, and suggestions for prayer cover a wide range of topics and concerns.

THE BAMBOO CROSS, by Homer E. Dowdy. Hodder and Stoughton, London, 1968. 223 pp. 90c.

Commencing as a rather conventional missionary history of Christian perseverance among tribespeople of the Vietnamese Central Highlands, this book becomes a quite gripping story of a search for religious freedom under the French, the National Government, and the Viet Cong. Subsequent history makes ironic the climactic founding of a Christian village in Government-controlled territory (the story ends in 1962), and a sequel would be welcomed—along with any parallel story of discipleship in the cities.

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EDGECLIFF PROPERTY DEVELOPMENTS

The diocese of Sydney has announced three major developments on several parts of its 29-acre Glebe land at Edgcliff. They are part of a scheme aimed at making inherited Glebe properties an example of good town planning, of service to the community, and at the same time increasing income to enable the Church to be more effective in its Christian social service work.

1. The Glebe Administration Board of the diocese has executed an Agreement to Lease with Edgcliff Developments Corporation Pty. Ltd. for the first stage of commercial redevelopment in the area bounded by New South Head Road, McLean Street, Cameron Street and Herbert Street. A principal of Edgcliff Developments, Mr Michael Rawlence, from London, is at present in Australia to discuss the project. The proposal will include about 25 shops, a supermarket, two floors of

Missionary Giving

Members of the Dutch Reformed Church in South Africa give 10 times more per head to missions than Anglicans in Australia. Their giving averages \$5 each per year. We give about 45 cents each per year.

The Dutch Reformed in Cape Province last year gave \$1,587,105 to missions. They make up a total of 1,800,000 in South Africa's population. Australian Anglicans gave about \$850,000 to missions last year. They comprise 3,680,000 of the population.

What have the Dutch Reformed got that we Anglicans haven't?

Mainly About People

Rev. George W. Christopher, rector of St. Barnabas' (Sydney) since 1966, has been appointed rector of All Saints', Oatley West, as from late November.

Rev. James Hall, curate of St. Paul's, Chiswick (Sydney), has been appointed to the provisional parish of All Saints', Figtree from September 27.

Rev. Kenneth P. Churchward who has been in charge of the provisional parish of St. John's, Sylvania Heights (Sydney) since 1966, has been appointed rector of St. Thomas', Kingsgrove.

Rev. Norman Wain, in charge of St. Luke's, Mascot (Sydney) since 1965, has resigned the charge and will return to England in October.

Rev. David de Dear, rector of St. Luke's, Gulgong (Bathurst) since 1964, has been appointed to a senior curacy at All Saints' Cathedral, Bathurst from September 15.

Rev. Dallas J. Hinds of Wyalong (Bathurst) has been appointed rector of St. Luke's, Gulgong from September 18.

Rev. John R. Gaden, curate of St. John's, Mudgee (Bathurst) since 1965, left Australia on September 16 for post-graduate study at the General Theological Seminary, New York.

Rev. Michael P. C. Wentzell, curate of Holy Trinity, Kew (Melbourne), has gone abroad on study leave.

Mr. H. Keith Turner, Advocate of the Melbourne diocese since 1958, died last month in Melbourne. He was a lay canon and treasurer of St. Paul's Cathedral.

Rev. Leslie W. Hahn, chaplain at Monash University (Melbourne), has resigned to take up appointment as Director of the Queensland Marriage Guidance Council from October 31.

Rev. Geoffrey H. Stephens, assistant chaplain at Melbourne Grammar School, has resigned and gone abroad on study leave.

Rev. Canon Kenneth B. Halley, rector of St. Barnabas', West Leederville (Perth) is to retire from the active ministry.

Rev. Norman H. Lacy, curate of St. Stephen's, Richmond (Melbourne) has been appointed vicar of St. John's, Reasdale from September 20.

Rev. Canon Henry E. C. Shepherd, chaplain to the Repatriation General Hospital, Daw Park (Adelaide) since 1950 has resigned.

THAI RELIGIOUS FREEDOM

(Bangkok)—"A person enjoys full liberty to profess any religion, religious sect or religious creed and to exercise the form of worship in accordance with his own belief, so far as it is not contrary to his duties as a citizen or to public order or good morals." So states Chapter III, Article 26 of the proposed new Constitution for Thailand.

It further states that "a person is protected against any act of discrimination by the State which is prejudicial to his rights or detrimental to his due benefit for the reason that the religion, religious sect or religious creed he professes or the form of worship he exercises differs from those of others."

EPS, GENEVA

THE AUSTRALIAN CHURCH RECORD

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

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SWINGING ENGLAND

VISITING England after fifteen years reveals considerable change in attitudes, easier to sense than pinpoint.

Shortly after my arrival last December, one prominent member of the political scene told me the trouble was lack of leadership in State and in Church.

Maybe it is the lack of causes and convictions to evoke leadership as the nation marks time after the ending of the struggles of the war and the responsibilities of empire. Certainly during the last few months the voice of the church has seldom reached the papers.

The customary structures, the statutory services, the church societies (mostly created by the upsurge of energy and faith last century) still continue. These absorb faithful service but there appears to be only sporadic Christian witness spilling over beyond them.

my study while an unexploded bomb rested underneath.)

The larger teaching staffs which larger college incomes have made possible means that new methods of teaching in smaller groups can be adopted. One or two colleges have already changed over to this method and claim better results.

The central church authority for advising on theological education has recommended that colleges should not have fewer than 120 students with a teaching staff of 12.

Since most theological colleges have an enrolment of about 50

By the Rev. D. B. Knox,
Principal of Moore
Theological College,
Sydney.

Talk of change

Among the theological colleges, there is talk of change but no change as yet.

The biggest difference noticeable after 15 years is the effect created by a generous policy of grants to theological students by educational authorities.

In addition, large capital grants to colleges for buildings, as well as aid to students, have been made from central church funds. This has enabled the colleges to increase the number of their teaching staff, and to build extra accommodation for single and married students and additional staff houses.

My old college, St. John's Hall London, has been completely rebuilt on a new site to replace the old buildings damaged during the war. (I remember evacuating

with a staff of five, to carry out the recommendation involves closing down some colleges to amalgamate them with others. But those destined for the axe are confident that they should continue, and knowing the sturdy independence of the Church of England, their survival is likely.

Libraries meagre

The theological colleges in England rely on the universities, especially Oxford and Cambridge for the training of their staff. As a consequence, college libraries are meagre in comparison with the theological libraries of the universities and college research facilities are nil.

But though the Australian universities may in the future set up their own faculties of

religion, they are not likely to form faculties of Christian theology as in the English universities. So we in the Australian church must create our own theological centres, and make provision for the training of our theological teachers.

The fundamental tool for theological study is the library, which though it is expensive, is absolutely essential.

Moore College is already much better equipped in its library than any theological college I have seen in England. We should bend our energies to increasing its efficiency, so as to make our college a theological centre for Australia.

I have appreciated the opportunity of reading in the great library of the British Museum, which my visit to England and living in London has made possible.

I have incorporated some of this research in a lecture for the Evangelical Library on the doctrine of the Lord's Supper in the writings of the English Reformers prior to the first prayer book. The lecture is to be published shortly.

I have also had the opportunity of visiting many of the English theological colleges and I hope to visit others in the latter part of the year, and to make a brief visit to America for the same purpose.

Everywhere I have been received with the greatest kindness, and the visits have been well worth while.

All the family are enjoying their stay in England but are also looking forward to returning to Australia.

TWO MELBOURNE CLERGY RESIGN

TWO Melbourne clergymen, the Rev. David Pope and the Rev. Peter Lane, have resigned from the ministry and are entering secular employment.

Mr Lane and Rev. David Pope, vicar of St. Matthias', North Richmond, declared to the Press in April last that they were agnostics. At the time, the Archbishop of Melbourne and Bishop Sambell suggested that if these two clergymen held the views attributed to them, they should resign.

After interviewing the two men, Dr Woods later reported that no further action would be taken in the matter.

Mr Lane said in a letter to the Press in April, "I find, as do many, the whole concept of the supernatural to be irrelevant, and thus do not use it as an operative part of my life."

At the time of the controversy Mr Pope was reported as saying: "A concept of God is meaningless. I don't believe in divine intervention; man is the one who can make or break the earth and we've got to acknowledge our responsibility for this. We've got to give this word 'God' a break."

Continued page eight

REFORMATION OBSERVANCE

REFORMATION Sunday this year will be held on Sunday 27 October. It is the Sunday nearest 31 October which was the date in 1517 when Dr Martin Luther nailed his 95 theses to the door of the Castle Church at Wittenberg, Germany. This action is generally taken as the beginning of the great Reformation of the 16th century.

The next issue of the "Record" will be a special Reformation issue. Here we publish some helps and suggestions for the observance of Reformation Sunday.

COMMENDATION BY ARCHBISHOP

Commending the observance, of Reformation Sunday, the Archbishop of Sydney writes:

"We can never remind ourselves too clearly of the great New Testament doctrines which were so strongly emphasised at the time of the Reformation. This is a heritage which it is our duty to cherish and to safeguard for our own generation and for posterity."

PRAYER BEFORE SERMON

O gracious God and most merciful Father, who hast vouchsafed unto us the rich and precious jewel of Thy Holy Word, assist us by Thy Holy Spirit that that Word may be written in our hearts to our everlasting comfort; to reprove us; to renew us after Thine own image; to build us up in the Christian faith and to increase in us all heavenly virtues. Grant this we beseech Thee, O Father, for Jesus Christ's sake. Amen. (A prayer of King Edward VI.)

SUGGESTED PASSAGES FOR SERMONS

Habakkuk 2:1-4; Romans 3:20-25; Romans 5:1-2; Hebrews 4:14-16; I Peter 3:15; I Timothy 2:5; II Timothy 1:13; II Timothy 3:14-17; Isaiah 52:7; II Kings 22:13; Luke 19:12-26.

SOME OF THE 95 THESES

1. When our Lord and Master Jesus Christ said, "Repent" (Matt. 4:17), He willed the entire life of believers to be one of repentance.

28. It is certain that when money clicks in the money chest, greed and avarice can be increased; but when the Church intercedes, the result is in the hands of God alone.

(Continued Page 3)

NEXT ISSUE:

Reformation issue. Articles by Dr Keith Cole of Ridley College, Melbourne; Ven. Dr Daunt-Fear of Adelaide; Rev. Lester Pfankuch of Christchurch, N.Z. Reviews of recent literature dealing with the Reformation. Illustrations of unusual historical interest. Parishes please order extra supplies early.

EVANGELISM IN N.S.W. COTTON BELT

From page One

reach the families on properties scattered over 10,000 square miles of country.

The North-West consists of black soil country on which it is possible to get bogged with less than half an inch of rain.

But the Lord sent two inches of rain and the visitation program collapsed. Some students were bogged in on the properties where they were billeted (up to 50 miles from town at Collarenebri).

Work in this country virtually comes to a standstill when it rains. In the towns men were willing to talk to team members as they were not under pressure of work, while on the properties the entire family was confined to the house with the student billeted, and opportunities to present the Gospel were provided in a way not possible on a property in fine weather.

In some homesteads private mission meetings took place, family worship was introduced and people were blessed as they came face to face with the Gospel.

We concluded that God is Sovereign indeed, for He knew what weather conditions would serve His purpose best.

The "Outreach" program catered for all sections of the community. Very successful children's missions were held in all the parishes and reports of meaningful decisions for Christ by children 10 to 12 years of age, as well as younger ones, have been received.

I am interested to note that of the six decisions made at the Wee Waa children's mission the two boys belonged to C.E.B.S., a girl belonged to G.F.S., and another girl came from a Christian Presbyterian family, and all attended Sunday school. All had a background of Christian teaching.

At Wee Waa we introduced a new idea, with the school principal's permission, by introducing school children to come to the Parish Centre, which is opposite the school, for their lunch break. Up to 70 young teenagers came to each lunch hour to sing folk songs with the coffee bar team and hear a message from a team member. I felt this was a useful contact with this group of young people.

A coffee bar was held in most centres to reach teenagers. In Walgett a shop in a strategic position in the town's main street was provided by the Lord in a miraculous way.

In Pilliga a small coffee bar attracted the village's teenage population and saw the commencement of a youth work in the village. The mission there coincided with the arrival of a new Christian family where the husband felt God was calling

him to a special work in Pilliga. He is now carrying on the youth work which the mission initiated. In Mungindi the team had access to a local club.

I am convinced that a good coffee bar with attractive folk songs and hymns, short testimonies and deliberate personal work around a candlelit table is a valuable means of contact with teenagers in a rural parish.

Meanwhile cottage meetings in the homes of Christians afforded the opportunity of reaching small groups of people with the Gospel. This method is valuable in that it involves the lay Christian in evangelism.

The Christian hostess invited her friends and neighbours (who may live up to 10 miles away) to her home for morning tea and a meeting, and then had the opportunity, and responsibility, of following up contacts. This follow up, I believe, ought to be done by the lay person involved initially, and then by the clergy. In this kind of situation in the country, all your neighbours know you are a Christian.

Perhaps one of the greatest results of the mission was the blessing received by the students themselves. They shared country hospitality, some had opportunities of witnessing in the homes of uncommitted people (all of whom, in my parish, appreciated the opportunity of having the students stay with them), and some enjoyed fellowship in Christian homes and were able to encourage Christian families by living with them.

Christians in my parish have told me of the blessing they received from having the students billeted with them. Then, of course, there was the tremendous benefit received by the students from the experience of working in a country parish.

Couple with this a children's mission and a well run coffee bar for teenagers and you have what I think is a good approach to evangelism in a country parish that has a significant Christian nucleus on which to build the outreach program.



Rev. Mathew Burrows outside the Vicarage, St. Augustine's, Wee Waa, in the background.

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The Reading Room of the British Museum.