

THE AUSTRALIAN CHURCH RECORD

PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SEVENTH YEAR OF PUBLICATION.

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Pentecost and the Power Age

By the Rev. A. D. Deane, B.A.

The observance of Whitsuntide in what has now come to be known as the "power age" is of more than ordinary significance.

It throws into sharp contrast the world's way and God's way of working for lasting happiness for mankind.

er, as D. R. Davies has pointed out in his book "Theology and the Power Age," has become the social and political value of the church.

ain, for example, has now earned world status by manufacturing the H-bomb. Mr. Kruschew has to bring about the economic and political potential of the United States by new international organisation of Russia's nuclear potential at the same time. The East and West are racing to win the

comforting laurel which will go to the first nation that can perfect the "ultimate weapon."

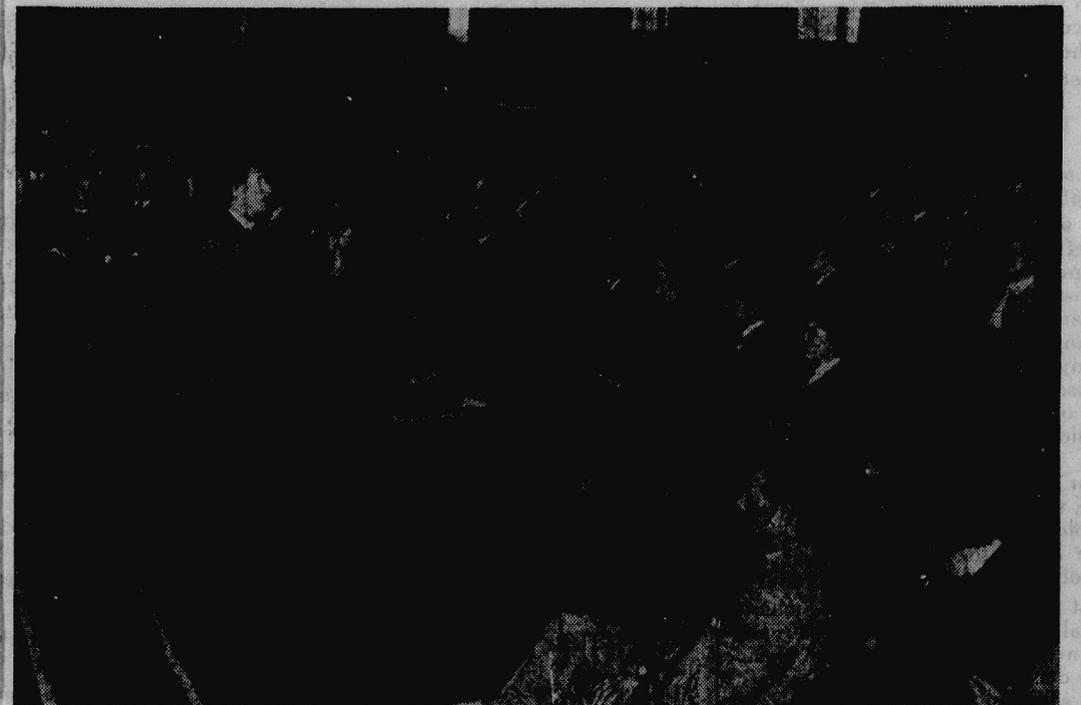
In the meantime, in another, but by no means unrelated field, the church in Australia has begun to enjoy a new prestige. It seems fair to say that the precise significance of the new "boom" cannot be assessed fully at the present stage. But we do well to heed the danger signals in the power situation which confronts the world at the present time.

To quote D. R. Davies again, in the book already referred to, in our day bigness has become a substitute for greatness. "Bigger" has come to mean "better". He goes on to add (and he no doubt speaks from his own situation) that the first question clergy ask each other is "How big is your congregation?"

A tremendous temptation faces the church to-day to prove her right to be relevant to the power age, by showing the world that she can hold her own in a way comparable with the rest—brick for brick, if necessary.

It is as though Goliath scorns David again with the challenge. "Am I a dog, that thou comest to me with staves!" We can almost hear him add—"Go and get some armour on!"

(Continued on page 2)



The Rev. Bernard Gook, Diocesan Missioner, addresses a meeting of the mission team in St. Michael's Hall, Wollongong, during the recent South Coast Key Mission. Students from Moore College and Deaconess House, Sydney, took part in the mission.

PENTECOST AND THE POWER AGE (from page 1)

But David's reply is worth noting—"Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the name of the Lord of hosts."

David's apparent weakness and lack of material equipment was deceptive. Goliath could not see beyond it. David delighted in it, because he was linked to God. And God was the unseen factor in the giant's overthrow.

This has always been God's way of working, His strength made perfect in our weakness.

J. B. Phillips, in his foreword to "Making them whole" summed it up when he wrote—

"In these days when power and size and speed are almost universally admired, it seems to me particularly important to study afresh the "weakness," the "smallness of entry," and the "slowness" of God as He began His vast work of reconstructing His disordered world. We are all tempted to take short cuts, to work for quick results and to evade painful sacrifice."

God began by taking and preparing a small group of believers, to work for Him.

They had no special church buildings of their own, no special equipment, nor, it would seem, much of this world's goods. They were confused and afraid.

Then when the day of Pentecost was "fully come," He poured out upon them the Holy Ghost.

Something happened to them, within: They were filled with the Holy Ghost. They went out and told others God's record concerning His Son. Then something happened in the hearts of their hearers.

The spirit-filled preaching of Peter, as he left the barricaded room, brought many people to repentance and faith in Christ. A new insight followed in Christian stewardship. "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet."

Hear Peter, as he speaks to the cripple at the Beautiful Gate—"Silver and gold I do not possess, but such as I have I give thee. In the name of Jesus of Nazareth, get up and walk."

That early church lacked many material things, but it had the one thing needful—power from on high.

The danger facing the church to-day is of a situation in which she may lack nothing but the one thing needful.

Yet Pentecost is for the Church of

to-day. All may share by faith in the fullness of the Spirit. Not until we are can God's will be done through us, whatever else we may do.

The way to Pentecost is via the Cross and empty tomb. Pentecost was divinely linked chronologically with the Passover and the offering of the first fruits of the barley harvest, corresponding to our Lord's death and resurrection. So our personal Pentecost is in a sense, connected with our identification with Christ in His death and resurrection to newness of life.

CONSENT.

As we by faith consent to our death with Him and trust in God to raise us up with Him in newness of life, so He will fill us with the Holy Ghost.

Writing of this great truth and his own consecration, Thomas Waugh, a preacher of righteousness in the days of English Methodism, said—

"I shall never forget that hour. At the beginning there was no joyous exaltation or deep inrush of emotion. But I kept on believing. Then the signs and wonders of my longings, hopes and prayers began to be fulfilled. Within twenty months I saw 1800 souls led to Christ, and since then those numbers have reached nearly 90,000 men, women and children."

Power to meet the power age? It is there, in Him, waiting for us to step into the stream.

BIBLE COLLEGE—NEW TERM.

The Church of England Bible College commenced its second term this year on Monday, 27th May, with an enrolment of over 150 students. Of these nearly 100 reside in all states of

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Australia and do the two-year course by correspondence. Numbers of students who reside in or near Sydney also do the course by correspondence being unable to attend the lectures each Monday from 6 p.m. to 7.50 p.m.

Lectures are given in the Lower Chapter House, Sydney, by a panel of experienced Bible teachers. Duplicated notes covering the course are handed out in class and posted to all external students. The course gives a comprehensive survey of the whole Bible in two years and a diploma or a certificate is awarded to all students who satisfactorily complete the course.

One great advantage of this College's course is that it has been so arranged that students may commence the course any night in the year and at any stage. Their enrolment continues for two years from date of commencement, by which time they will have completed the whole course.

It is interesting to note that some students who completed the course and gained the College diploma have this year re-enrolled in order to maintain the regular planned study of whole Bible which they had found so helpful.

The Chairman of the College is the Very Rev. E. A. Pitt, M.A., Dean of Sydney and the Registrar is the Rev. Rex Meyer, B.A., B.Ed., to whom enquiries may be addressed at P.O. Box 26, Rozelle, N.S.W.

MAKE A NOTE !!!

SALE OF WORK

CHURCH RECORD

SALE OF WORK

SEE ADVERT. PAGE 5

EDITORIAL

Presbyterian Bishops and Anglican Elders

A group composed of representatives from the Church of England, the Church of Scotland, the Presbyterian Church of England, and the Episcopal Church of Scotland, has made unanimous proposals for unifying the ministries of Anglican and Presbyterian bishops in the British Isles. It proposed that bishops should be consecrated within the Presbyterian churches represented in the conversations, by Anglican bishops: "Thus consecrated, each bishop would be within the apostolic succession."

The report further recognises that in the Church of England lay persons should be solemnly set apart for some measure of pastoral responsibility toward their fellow Christians, and given appropriate participation in the government of the church.

The report will be presented to the convocation of Canterbury and York and the General Assembly of the Church of Scotland at their next meeting, but it is proposed that the matter should be left to simmer for twelve months before a decision is taken one way or another.

The object of the proposals is to bring the churches into full communion with one another, involving fully authorised interchange of communicants and a mutual recognition of ministries.

The report is activated by the belief that "the church cannot adequately fulfil its ministry of reconciliation in the world so long as it manifestly fails to heal and reconcile its own divisions. . . . In the present conversations," it says, "we have renounced, and believe that the churches concerned should renounce, the method of selecting and measuring such faults and errors in past history as might be judged to be responsible for our present divisions. These matters have been investigated frequently, and complete agreement on them is not to be expected at this stage in history. It is acknowledged that mistakes have been made on both sides and that over the generations attitudes tending to bitterness and strife have been not infrequent, but the time has come when the voice of mutual recrimination should be silent. . . ."

If the recommendations in the report are adopted they will have far-reaching consequences, not only in the structure of the churches themselves, but also on conversations for reunion between churches of similar types in many parts of the world.

The proposals that the presbyterian churches should have bishops for the sake of unity is an old one. It was, for example, made by Calvin himself in a letter to Edward VI. Nevertheless, it is a concession to the sinfulness of men, for the holy scripture lays no injunction on the christian church as to what form of government should be adopted in the church. Consequently, to make differences in church government a barrier to inter-communion is to elevate a matter which the scriptures leave open into an essential of the faith. Such action is contrary to the spirit of Article VI.

The right way forward for inter-communion between the Anglican and Presbyterian churches is to recognise each other's ministries now. This was the way taken in the South India scheme of reunion, and in the latest proposals for church union in Nigeria. After all, in the past, before the rise of the Laudian, and later the Tractarian, schools in the Church of England, the Church of England recognised Presbyterian ministries, for which abundant evidence is given in Professor Sykes' recent book, "Old Priest and New Presbyter."

The present proposals which require the Presbyterians to adopt bishops before modern Anglicans will recognise their ministries, a requirement which the scriptures do not make, is a retrograde step and symptomatic of the confused theological scene of the present day. If we take scripture alone as our guide in these important matters, then there is no barrier for the immediate and full recognition of Presbyterian ministries.

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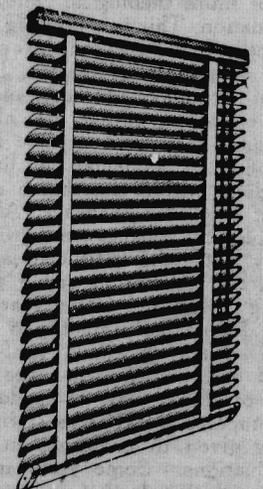
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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Adelaide clergy in their annual conference last month discussed the need for more clergy in the Diocese and it was stated that on the statistician's figures, 50 more ministers would be needed in the next ten years. What is true of Adelaide is true of the majority of Australian dioceses. An expanding population and increasing opportunities require more clergy. When our Lord was faced with a similar challenge he pointed the way to its solution, "Pray ye the Lord of the harvest that He will send forth labourers into His harvest." This should be the prayer constantly on the lips of Australian Christians especially.

The conference also discussed the need for more theological college accommodation. This is a pressing need, apparently little realised by church leaders or people at present. In the realm of secondary education and university education efforts are already being made to provide for the inevitable influx of students, but little is being done within the church circles to meet a similar challenge. Already our theological colleges are crowded to capacity, yet if the statistician is to be trusted, the number of young people reaching college age in ten years time will be double the present, and in addition, as the Adelaide conference pointed out, our present theological course of three years is inadequate, and compares unfavourably with the training given to ordinands in other denominations. Some years ago the Primate declared that a four-year course was the minimum desirable, yet if this is to be implemented in the foreseeable future, it will require tremendous efforts to increase theological college accommodation and also accommodation for increased staff to teach the students when they have been enrolled. This is a problem which should be to the forefront of the thoughts and prayer of the church.

The authority of the State and of government is derived from God and is limited by the laws of God. In a society where the thought of God's sovereignty has become weak, as in our own,

Road in Adelaide Cathedral, we have noted no evangelical protest. Nevertheless, the erection in churches of large images (or crosses) which engross the attention of the worshipper and serve as an aid to his devotions is contrary to the second commandment.

For it must be remembered that idolatry is not the worship of a statue instead of God so much as the worship of God by means of materialistic representations. The first commandment forbids the worship of other gods besides Jehovah, the second forbids the worship of the true God by aid of sensuous materialistic media. God is a spirit and must be worshipped spiritually. This worship is hindered when we multiply to ourselves materialistic aids in our approach to Him.

The natural man has a constant craving to use these aids and in doing so unknowingly puts a hindrance in his own path. It is the duty of all who know and love the spiritual religion of the scriptures to protest against the introduction of images into the church, for there is little difference between worshipping God by the bowing down before an image, whether crucifix or cross, and the worshipping of God by mental adoration directed to the image. Both are forbidden by the second commandment, and the introduction of images and crosses into the churches is a temptation to the worshipper to break this commandment.

The reason why God has forbidden us to worship Him by means of images is not far to seek.

Faith is Worship. Christian religion is essentially personal and spiritual. Its fundamental basis is personal trust of a repentant sinner in the mercy and provision of God in Jesus Christ. Trusting faith in God's promise is the highest worship we can offer Him and is the door to knowing Him through experience. An image cannot evoke trust; this is the office of God's Word. But the contemplation of an image may evoke sentiment and tender feelings which are often mistaken for true religious feelings by those who have not entered into full trust. Here then is the danger, that the emotions aroused by an image, and the adoration of God through an image, may be mistaken (and doubtless often are mistaken) for true religion, while in fact they do not rise above the worship of the natural human heart.

God is worshipped by trusting the promises of His Word which cannot be rendered by natural man but re-

quires regeneration and the gift of His spirit. An image can hold out no promise and so does not evoke this trust, but rather misleads the worshipper along wrong paths of humanistic religion. Consequently, God has forbidden the use of images in the worship that His children offer Him.

Encouraging reports come from New York with regard to Billy Graham's evangelistic campaign there. 18,000 persons attended his opening night. Locally the Illawarra mission held in thirteen Church of England parishes on the coast south of Sydney, is also a ground for much encouragement. A total average of 1000 persons attended the services each night, which is a greater proportion of the population than even Billy Graham's crowds; and the response was equally heartening.

The church has an abiding responsibility to evangelise. Our Lord's last command was, "Go ye into all the world and preach the gospel," and each individual believer is bound to use every opportunity of winning his neighbour to Christ. He has been commanded to love his neighbour as himself, and it reflects little love if he doesn't exert himself to save his neighbour from God's threatened punishment and to bring him into the fellowship of the people of God.

The present time appears to be particularly propitious for evangelism. This is true the world over. It is also plainly true in Australia. Accordingly, every parish should be planning evangelistic activities now. The informal house meetings, to which Christians invite their non-church-going neighbours have proved as an effective form of evangelism as any these days, and they are simple to organise. House meetings might well form a regular part of the life of every parish and they would provide opportunities for Christians in the congregation, under the leadership of their minister, to testify to, and to evangelise, their neighbours.

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BOOK WELL AHEAD

WITNESS OF YOUTH

The greatest Church of England Youth Rally in the history of Sydney will take place in the Sydney Town Hall on Wednesday, 19th June, at 7.30 p.m. Every Anglican Youth Organisation in the Diocese will be present. The Anglican Youth Co-ordinating Committee, which has organised the Rally, consists of the Church of England Fellowship Diocese of Sydney, C.E.F. (Sydney Section), Girls' Friendly Society, Church of England Boys' Society, League of Youth, Comrades of St. George, Boys' Brigade, Diocesan Scout and Guide Council, Christian Endeavour, the Anglican Society and the Young Anglicans. Here in one place and at one time the Anglican Youth of the Sydney Diocese will gather as one body to make a bold witness to their Faith and their Church.

A first class programme has been arranged. There will be an impressive march of banners by the different organisations; music and song will be

provided by St. Andrew's Cathedral Choir; a modern drama will be played by the Australian Christian Theatre Guild. The main feature of the evening will be the addresses from young people representing Industry, Sport, Clerical and Academic work. David Woolfe from Panania will represent Industry. He is a young electrician in a factory. Tim Whitfield from Lindfield, an accountancy student, will represent the white collar worker. Barry Darke, Australian Junior and Australian Junior and Australian Senior Swimming Champion (1952-1953) will represent the Sporting World. Peter Bradhurst of Northbridge, a fifth year medical student will speak on behalf of the Academic side.

This great Rally is attracting widespread public attention—a section of the evening will be televised. To each Anglican youth in this diocese, the rally presents a great opportunity, a great responsibility and a great challenge.

Parish Council's Primary Duty Is Evangelism

says Bishop.

The primary duty of the parochial church council is to give an active lead in evangelism, said the Bishop of Chester, the Rt. Rev. Gerald Ellison, in a diocesan charge last week.

The Bishop quoted with disapproval some of the replies he had received to enquirers asking how parish councils were tackling the task of evangelism.

"Some left the question unanswered; some were honest enough to answer bluntly, 'None.' I should like to have heard that the council was sharing with the minister of the parish in his spiritual responsibility, and was planning with him for future action.

"I hoped to be told, for instance, that they had discussed and made plans for the visiting of the parents of baptised children or that they had considered the desirability of baptising before the whole congregation at Morning or Evening Prayer according to the rubric; or that they were concerned with the fate of confirmation candidates who failed to become regular communicants; or that they had evolved a system of street wardens who could inform the clergy about sickness, or newcomers, or some special occasion for pastoral ministrations; or that they had held a course of instruction in the technique of personal evangelism.

"These are the sort of matters which should be concerning the church council. These are the ways in which the laity are being called once more to take their proper place in the life of the Church."

MAKE A NOTE!!!

CHURCH RECORD

SALE OF WORK

in THE CHAPTER HOUSE, FRIDAY, AUGUST 9.

OFFICIAL OPENING, 11.15 a.m.

By SIR JAMES BISSET

CORRESPONDENCE

CHRISTIAN OPPORTUNITY— —AT AN OPPORTUNITY SHOP.

Dear Sir,

Many a fateful conversation might be overheard at St. Barnabas' Opportunity Shop in Glebe Road, Sydney, on week days.

Women who for the most part could not bring themselves to go to Church, do like to talk their problems over with sympathetic Christian women as they look over the goods for sale.

The team of women who run the shop are able to give guidance on all kinds of family and personal questions. A stranger would find the shop a busy and happy scene, and would quickly realise that more went on than mere buying or selling.

It began three years ago when the rector sold an overcoat and the idea of an opportunity shop came to his mind.

His problem was the financial need of the Community Centre he was planning to build. Women were found to share the venture with him, a shop was offered through the kindness of the Legion of Ex-Servicemen, and business began.

In these three years nearly £5,000 has been raised by the shop-workers, to help finance the repayments on the Centre.

The workers agree that more could be done with greater support from friends in other places. Saleable articles in a constant stream are needed. Every kind of household or personal goods, including books, electric toasters, or sewing machines, are to be found on "good" days in the shop. And when the goods come in, and the local women gather around them, many a spiritually helpful conversation takes place.

Gifts of any such articles will be gratefully received. If readers cannot deliver them, they will be picked up after a telephone call to either MA 5925 (the Warden of the Centre) or MW 2161 (the Rectory).

Yours, etc.,

R. A. HICKIN.

ROMAN CATHOLIC QUERIES.

Dear Sir

During a discussion with a Roman Catholic friend of mine, the following rather confusing question came up which I was unable to answer. We would be much obliged if one of your readers could answer it for us:—

"If an altar is rejected (in the Church of England) in favour of a Holy Table, then how can a clergyman offer sacrifice, on behalf of the people; and if he doesn't offer sacrifice then how is he a priest and not merely a minister?"

Perhaps you would tell us why, too, St. Joseph is not included in the Church Calendar.

Yours, etc.,

JAMES BROMLEY

The Armidale School,
N.S.W.

PARTY PLEDGES.

Dear Sir,

A recent editorial mentions "the obnoxious pledge" of the Labour Party (I think an earlier article called it "wicked" and asserts that "sincere Christians" cannot pledge themselves as the Labour Party requires.

There is in practice but a subtle difference between the Labour solidarity pledge and the much ventured freedom of conscience of the Liberal, as events of recent

years, at least in Victoria (and more recently in England) clearly indicate—woe betide the Liberal who uses his "freedom" too often, or on the wrong measure.

Yours, etc.,

10 Tanar Grove,

ALLEN G. JAMES.

Oakleigh, AE.12.

Newtown.

EDITORIAL NOTE.—Some of these letters have been shortened by omission.

The Reverend Mr. Punch. Compiled by Michael Edwards. A. R. Mowbray and Co., 1956. 9/6. Our copy from the Diocesan Book Society.

This is an anthology of jokes about the clergy from the pages of "Punch."

The compiler assures us that "there is an almost steady progress from "laughing at" to "laughing with." Judging by the cartoons, this is not a matter of sight; it may be a matter of faith. It is profoundly disturbing (and a call for self examination and self scrutiny) that the clergy should invariably be portrayed as remote and absurd. Are doctors and lawyers thus lampooned? Are they the inevitable butt of ridicule? Are they always objects of mirth? These are questions delicate to ask and imprudent to answer.

In lighter moments this volume will provide chastened enjoyment; in more serious moments, uneasy reflection.

—S. Barton Babbage.

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FIRST SESSION.

11 a.m. to 11.15 a.m.—Singing.

11.15 a.m. to 12.45 pm.—

The Rev. A. E. S. Begbie, Rector of St. Stephen's Willoughby.

Mr. K. E. Griffiths, Chairman of Directors, South Sea Evangelical Mission.

12.45 p.m. to 2 p.m.

BASKET LUNCH.

Tea Provided.

SECOND SESSION.

2 p.m. to 3.30 p.m.—

The Rev. G. M. Fletcher, Th.L., General Secretary of N.S.W.

Branch of C.M.S.

The Rev. B. W. J. Gook, Diocesan Missioner.

AFTERNOON TEA.

SIMULTANEOUS CHILDREN'S RALLIES

will be held in the Sunday School Hall.

Bright Singing — Film Strips — Quizzes — Stories — Barbecue Lunch

WE WELCOME THE WHOLE FAMILY

CHURCH SOCIETY RECEIVES WIDESPREAD SUPPORT FOR PROTEST ON CANONS.

The Church Society, London, has received very strong support for the Broadsheet which it published three months ago on Canon Law Revision.

The broadsheet caused considerable controversy amongst Evangelicals and others when it first appeared.

The Secretary of the Church Society, the Rev. Thomas Hewitt, has commented:

"Over 2000 letters have been received and each person has offered to support us in our efforts to fight the Controversial Canons.

"It seems clear that a large section of the Church is opposed to the Controversial Canons. Leaving those Canons which will not come up for discussion at the May Convocations, would it not be better, for the sake of unity to drop at least for the time being the Controversial Canons. The Archbishop of Canterbury has maintained that Holy Scripture is the Supreme Authority. In the light of this why retain the Ancient Fathers and Councils of the Church when, apparently, nothing is gained?

"The second broadsheet is now completed and the date of publication is May 17. In view of the great success of the first Broadsheet it has been decided to publish 50,000 of the second and the price will be the same as that for the first.

"We appeal to God's people to ask God to save us from the Controversial Canons which will create confusion and divide the Church."

In the North of England a large group of Anglo Catholic clergy have publicly expressed their misgivings on the ground that churchmen both to the left and right of centre regard the pressure of Canon Law Revision as a party move designed to squeeze the Evangelical and Anglo Catholic wings of the Church into a central strait-jacket.

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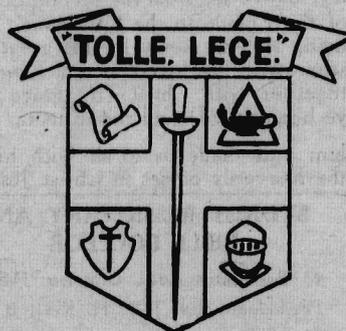
The Rev. A. R. Hooton, of Normanhurst (Sydney) has been appointed Rector of Bowraville (Grafton).

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The Ascension Of Our Lord

The subject of our Lord's ascension into heaven is much neglected in the church and for two reasons: The Ascension Day itself falls on a week day and the collect epistle and gospel for the Sunday after Ascension Day point forward to Whitsunday and the coming of the Holy Spirit.

There is much in the New Testament closely related to our Lord's Ascension that is of profit to the Christian. Our Lord is represented as seated at the right hand of God. This of course is a figure of speech but it conveys to us the truth that his earthly work of human redemption is completed and finished. Nothing now need be added to that; indeed nothing can be added, for the work of man's redemption was completed on the cross. It is now for us to enter by faith into the privileges that are ours in Christ.

The writer of the epistle to the Hebrews as we would expect gives emphasis to this. We would refer our readers to two beautiful passages. The first is at the end of the fourth chapter. He writes "having then a great high priest who hath passed through the heavens, Jesus the Son of God . . . let us therefore draw near with boldness unto the Throne of Grace that we receive mercy and find grace to help us in time of need." Our Lord is now on the throne of authority and power but that throne is a throne of grace. There is a grace there to meet our every circumstance. There is forgiveness of sins for all who turn to God in sorrow and repentance and there is strength and help for all who feel their weakness and their need.

The second passage we refer to is at the tenth chapter. The writer there gathers to a head all the teaching of his book up to that point. He says, "Having, therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say his flesh; and having a great high priest over the house of God let us draw near with a true heart in fullness of faith These Hebrew Christians would be familiar with the sixteenth chapter of the book Leviticus where the ritual is laid down for the great Day of Atonement.

It was on that day each year and on that day only that the Jewish high priest entered into the inner sanctuary within the veil. He must take in his hand the blood of sacrifice and sprinkle it before the mercy seat and upon the mercy seat. That blood of sacrifice was the only ground upon which he dare stand in the presence of

God and it was through that blood of sacrifice that the mercy of God would descend upon him and upon the people of God, for all had broken God's covenant and fallen short of his glory.

But now our Lord Jesus Christ by shedding his blood for man on the cross has "dedicated for us a new and living way." We all may now by faith "draw near" to God. It is only sin unrenounced and unconfessed that would hinder. But the ascended Christ has sent His Holy Spirit that we might be inwardly convicted of sin and given grace to forsake it. And the Holy Spirit will lift the veil of unbelief from every heart that truly submits to God.

And further all who are Christ's may now "through Christ" not only enter within the veil but may "in Christ" dwell there. It is the privilege of the believer to live a life of continuous communion with God. This greatly enlarges our Christian ministry. For instance why should the Christian who has already read the morning paper spend his time reading the evening paper. It is his privilege to sit quietly unobserved in the train or tram or elsewhere and lift up the eyes of his heart on the fields while unto harvest and pray, possibly by name, for the labourers working there. Might he not also pray the Lord of the harvest to send forth labourers into the harvest field? Evangelical places of training for men and women are a special target for Satan's "fiery darts," as we repeatedly see, but prayer by-passes Satan. Are workers lacking? Is money for their support lacking? Then we may be sure that prayer is lacking. If the Lord has bidden us to pray specifically for anything, is not that the assurance that he will hear? And for the Lord to hear, in the scriptural sense, is for him to answer; as for us to hear means to obey.

From the Epistle to the Ephesians we learn that Christ is "head over all things to the church" and that official ministries within the church are the gift of the ascended Christ. We learn further that these official ministries are given for a purpose and that purpose is the equipment of all believers to exercise a ministry within the church. The New Testament nowhere visualises a believer without a special work of his own to do within the

framework of the church and in its constant aggressive activity.

The words are these: "He gave some to be apostles; some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints unto the work of ministering unto the building up of the body of Christ." (Eph. iv 11,12.) The word "perfecting" used here means making right or bringing into right adjustment. It is used of the fishermen "mending" their nets. It is also used by non-biblical writers of reducing a dislocation. The first need of the believer is to be in right relationship with his Lord; his next need is to be in right relationship with his fellowmen and especially with his fellow Christians. If both these relationships are right he may expect to be directed and used of God. Lay people in any walk of life can be used to win souls for Christ and also to help their fellow Christians in their walk with God and their work for Him.

We cannot close this short discussion without referring our readers to the collect for the Ascension Day, where we pray "that like as we do believe . . . our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend and with him continually dwell." This is now the believers privilege as we see from the second chapter of the Epistle to the Ephesians; "God being rich in mercy for his great love wherewith he loved us quickened us together with Christ (by grace have ye been saved) and raised us up with him and made us to sit with him in the heavenly places in Christ Jesus.

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The Australian Church Record, June 6, 1957



The Book Page



Under the general editorship of Dr. Leon Morris

Myself and My Creed, Senior Lessons, by an Editorial Board. The Religious Education Press Ltd. 1957. Pp. 297. English price 8/6.

This book is one of a series of Teachers' Guides prepared by this publisher with the Agreed Syllabuses of the English State schools in mind. They are used fairly extensively in England by teachers and have a good reputation.

This particular book concerns the Apostles' Creed and its treatment in the secondary schools. The Creed is of course above denominational differences and so can be taught fully and without reservation in any secondary school.

Each clause of the creed is treated separately, in about twenty pages. First there is a theological introduction to the clause and to the key words in the clause. This is followed by five or six separate lessons which bring out the various aspects of the clause. These are heavily scriptural; indeed the book would be of little use to a class the members of whom were without individual bibles. Each lesson contains, besides the main body of the lesson, background notes and hints for practical class work. So much material is given that a teacher could prepare from the notes a lesson to suit any stream in an Upper School.

Theologically the book is neither liberal nor conservative. It reflects the contemporary general theological position. As a result it is at its weakest when dealing with forgiveness and at its strongest when dealing with the Church.

Teachers with at least an elementary grasp of theology, parsons, and perhaps an intelligent Sunday School teacher should find that this is a most useful book.

—S. W. KURRLE.

The Teachers' Commentary. Revised Edition, edited by G. Henton Davies and Alan Richardson. S.C.M. 1955. Pp. xvi + 571, 16 maps. Aust. price 31/.

The publication of a new one-volume commentary on the Bible is always an event of note. In the present instance, the work is a revision of a commentary first published in 1932 and now brought up to date. As the title indicates, it is a teachers' commentary; that is, it is particularly directed to the needs of those responsible for Religious Instruction in schools in Great Britain. This circumstance dictates, for instance, which of the Psalms are selected for comment; for the textual commentary is very selective. Thus in the Pentateuch, Genesis receives 24 pages, Exodus 14, Leviticus, Numbers 7, Deuteronomy 8. The prophetic books are treated very briefly, as are the epistles in the New Testament, and St. John's Gospel receives 11 pages against 22 each for St. Matthew and St. Mark. The teacher who wants a reasonably detailed commentary on the whole of Scripture must look elsewhere for it. The contributors include some of the leading biblical scholars of the orthodox critical school in Great Britain: C. H. Dodd writes on "The Life and thought of St. Paul," C. E. Raven on "The beginnings of Christian doctrine," H. H. Rowley on "The history of Israel," Alan Richardson on "Miracles," D. Winton Thomas on "The language of the Old Testament," and so on. The late Dr.

P. P. Levertoff contributes a delightful article on the Jewish elementary school in Our Lord's time. In all the general articles, of which only a few have been mentioned, occupy rather more than one-quarter of the whole volume. The maps are from the "Westminster Atlas" and are very clear.

The writers are in several places at pains to point out what they regard as the errors of those who believe in any form of verbal inspiration. As usual, the criticisms are largely based on misunderstandings of the doctrine. As a whole the purpose of the commentary is to present the views of "modern scholarship" on the Scriptures. Many will therefore find the treatment of some portions of the text theologically unsatisfying, although the general articles and introductions to the various books contain much that is of great interest and value. Emphasis is rightly placed on the need for a theological aim in reading and teaching the Bible but surely more attention should be given to what the Bible says about this.

—J. A. FRIEND.

Early Christian Worship, by Oscar Cullmann. S.C.M. 1954. Pp. 124. Aust. copy from Diocesan Book Society, Melbourne.)

This little book has its chief value, not as an account of what is known of the worship of the early church, but as a statement of the view that the sacraments are frequently in mind in the Fourth Gospel. It is the translation of two of Cullmann's works the first of which is concerned with the characteristics of early Christian worship while the second deals with sacraments and the Fourth Gospel. The latter is the longer and the more important section of the book. This book will appeal differently to different people. If you are convinced that St. John was concerned largely to write about the sacraments it will be invaluable. But if you do not see the Lord's Supper and Holy Baptism as looming large in his writings you may well fail to be impressed. There is much sound scholarship here, and some profound insights, as we would expect from this distinguished author. But the present reviewer found too many dogmatic statements, and too little careful amassing of evidence to find the book to his taste.

Galilean Christianity, by L. E. Elliott-Binns. S.C.M. 1956. Pp. 80. Aust. price 9/6. (Our copy from Diocesan Book Society, Melbourne.)

It is a curious fact that, while the ministry of Jesus was largely a ministry in Galilee, our knowledge of the early church is largely concerned with the church in Jerusalem and then with the wider mission to the Gentiles. It is unlikely that those who were directly influenced by the earthly life of Jesus failed to play their part in the life of the early church. But our attention has not been on them. This book is concerned to direct our attention to the Galileans and to indicate where our sources of knowledge of Galilean Christianity lie. In the nature of the case there must be many tentative statements, and some will not appreciate the reconstruction we are offered. The author thinks of a pronounced tension between the Galilean and the Jerusalem churches, with a tendency on the part of some to belittle the Galileans. Whether he is right in his conclusions or not

this little book is to be welcomed as directing our attention to a little-noticed problem in the early church, and to the materials available for its solution.

An Approach to the Theology of the Sacraments, by Neville Clark. S.C.M., 1956. Pp. 96. Aust. price 10/-. (Our copy from Diocesan Book Society, Melbourne.)

There is a great deal of contemporary writing on the sacraments and this study will be very valuable to many as giving a very helpful summary of trends to-day. Mr. Clark deals with Baptism first and then with the Holy Communion and he summarises much that has been written on both. I found ch. IV on the Last Supper particularly valuable in this respect. But it should not be thought that our author is content simply to summarise. He criticises as he goes, and works in his own shrewd comments. In the end he has a chapter entitled "Towards a Theology of the Sacraments" in which he suggests the way in which progress may well be made. He insists on taking the two sacraments together, he emphasises the importance of attention to their biblical and historical roots, and in particular to their connection with redemption. Nor is he unmindful of the eschatological significance of these ordinances. This is a very valuable and stimulating book.

—LEON MORRIS.

God Became Man, by Rev. Alan Stibbs. Tyndale Press, 1957. Pp. 36. Eng. price 1/6.

This Monograph on the Incarnation forms a welcome addition to the very useful series which have been published in recent years by the Tyndale Press. The Rev. Alan Stibbs, who is well known as the Vice-Principal of Oak Hill, writes from a strictly conservative point of view and seeks to provide a reasoned point of view and seeks to provide a reasoned statement of evangelical doctrine. He keeps in view those who have expressed difficulty in accepting this doctrine on the ground of science or philosophy and he insists that to confess Jesus as God is "the crowning, and the only complete Christian confession of His person."

Mr. Stibbs discusses the doctrinal implications of this "mystery of Godliness" with great reverence and is content to point the direction in which faith must look when it is impossible for reason to pursue the path further.

The third section dealing with what Scripture teaches contains many most helpful exegetical comments. This monograph will prove of great value to many who wish to clarify their own thinking with regard to the Person of Christ and will provide an excellent statement of the doctrine to place in the hands of sincere enquirers.

—M. LOANE.

The New Being, by Paul Tillich. S.C.M. 1956. Pp. 179. Aust. price 13/3.

The author is a German Lutheran who has left his home land and found refuge in America where he is now a teacher of Theology.

These sermons, of varying length, show him to be a man of profound thought. His subtle analysis of a wide variety of theological terms and phrases is challenging, startling at times, refreshing in the originality with which it interprets Scripture and fearless in plumbing the subject to the depths.

(Continued on page 10)

THE WORLD OF BOOKS—(Contd.)

To him the Christian message is summed up as that of "A New Creation." The purpose of these sermons is to show how the Christian understanding of Life is determined by this concept. Love and Truth, embodied in Christ, are seen to be realities by which we are grasped, not things which we ourselves can grasp. Authority is seen as something inward and spiritual, which cannot be imposed from without. Here lies the error of Rome—and of ecclesiasticism generally—and here is the "greatness of Protestantism" which points "beyond the doctrines of the Church to the being of Him whose being is the truth."

Tillich dearly loves a paradox, and if sometimes he is a little enigmatical and over-subtle for the average reader, yet every word is thought-provoking, and the book is well worth reading.

—J. H. BROWN.

Episcopacy and Reunion, by E. R. Fairweather and R. F. Hettlinger. Mowbrays, 1953. Pp. 118. Aust. price 15/6 (our copy from Diocesan Book Society, Melbourne).

This book gives us the lectures delivered at a clergy conference in Canada by two theologians representative of very different schools within the Church of England. They do not endeavour to argue with one another, or meet one another's case. They have attempted to put forward constructively the point of view they represent. While each defends his opinions stoutly yet both are fair to their opponents. They are more interested in a frank examination of the issues than in scoring debating points.

It is noteworthy that Dr. Fairweather is prepared to abandon some of the positions taken up by the authors of *The Apostolic Ministry*, and that the present Archbishop of York commends this point of view. On the other side Mr. Hettlinger does not undervalue episcopacy, and looks for its preservation in any scheme for reunion.

This is not a brilliant book teeming with "insights." It is a patient going over of the issues involved and the evidence on which decisions must be taken. And it is none the less valuable for that.

—Leon Morris.

The Narrow Way, by R. V. G. Tasker. Inter Varsity Fellowship, London, 2nd Ed., 1956. Pp. 96. Eng. price 2/6.

Repentance, faith in the blood of Jesus Christ, a laying hold on eternal life resulting in a transformed way of life—this is the narrow way of salvation pointed out so explicitly and uncompromisingly by Professor Tasker.

The twelve addresses comprising this book are unrelated as far as their Scriptural texts are concerned, and were preached over a period of four years, mainly to audiences of University students, but their unity is centred in the scandal of the Cross.

The addresses are neither technical nor popular in approach. They are characterised by a fresh statement of man's relationship with God and a discerning appreciation of the personal issues of repentance, faith and commitment involved. In all of them Professor Tasker has his intellectual audience in mind and rightly divides intellectual pride and spiritual humility, transient and eternal issues, mental assent and complete commitment.

The titles indicate the pre-occupation with personal issues, "The Cleansing of Naaman," "The Penitent Thief," "The Spirit of Chris-

tian Ethics," "Paul's Last Message to Timothy," etc. Possibly the most forceful and piercing address is "The Constraining Love of Christ," a Remembrance Sunday Sermon, in which the uniqueness and transforming power of Christ's sacrifice is skilfully revealed.

These thoughtful, stimulating and challenging addresses are especially suited for the mature enquiring mind, whether Christian or unbeliever. This second edition is very welcome.

—Ronald E. Marks.

The Teacher of Righteousness in the Qumran Texts. By F. F. Bruce. The Tyndale Press 1957. Pp. 36. Eng. price 2/.

Professor F. F. Bruce is one of the most versatile scholars in the field of Biblical studies to-day. His earlier monographs in the same series, as well as his commentaries and other writings, have shown that he is equally at home in Old Testament or New Testament studies. The present monograph represents the Tyndale Lecture in Biblical Archaeology for 1956 and shows that Professor Bruce is just as much at home in the intra-testament period.

The lecture consists in a detailed study of the documents found in the caves at Qumran. He argues that the Teacher of Righteousness probably flourished during the time of Alexander Jannaeus who held office from 103-76 B.C. The most probable alternative is the view of Professor H. H. Rowley that the Teacher of Righteousness was Onias III the last legitimate High Priest of the House of Zadok who was deposed by Antiochus IV in 175 B.C.

Professor Bruce discusses the Messianic aspects of the subject and concludes that the Teacher of Righteousness in life and death and even perhaps in resurrection was a Messianic forerunner rather than a Messiah. The monograph presents the evidence clearly and persuasively and will be greatly valued by Old Testament scholars.

—M. Loane.

The Blessed Hope, George E. Ladd. Eerdmans, 1956, pp. 167. Price \$3.00.

Professor Ladd previously made a useful contribution to the study of prophecy in his *Crucial Questions about the Kingdom of God* in which he stated and defended a non-dispensational pre-millennialism. This position he maintains in this more popular, yet more polemical work.

He reviews the history of prophetic thought in the church from the early cen-

tures till the present time and notes the recent rise and spread of pre-tribulationism. This he tests by a careful exegesis of the Scriptural passages to which it appeals, and, in the opinion of this reviewer, shows that pre-tribulationism is neither taught directly in Scripture nor is a valid inference from it, but is plainly opposed to some passages.

He emphasises that pre-tribulationism is not an essential element of pre-millennialism, and that the Blessed Hope is the Second Coming of Christ and not a pre-tribulation rapture of the Church. He denies the validity of the expectation of an "any-moment" coming.

Even if one does not agree with all his interpretations, no one but should appreciate his gracious spirit and his fairness to those with whom he disagrees. He writes with an irenic purpose, and pleads that "neither pre-tribulationism, nor post-tribulationism should be made a ground of fellowship a test of orthodoxy or a necessary element in Christian doctrine."

While he deals with the subject with the calm patience of a scholar, he writes with a clarity and enthusiasm which should warm the hearts of all who love the glorious appearing of our great God and Saviour, Jesus Christ.

It is to be regretted that a book, which may be a reference volume for some time, has neither a textual or subject index.

—W. R. McEwen.

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The Australian Church Record, June 6, 1957

"COULDN'T CARE LESS"

By Dr. Leon Morris.

Most of the orthodox books on English usage have nought but condemnation for slang. The authors of these correct, and somewhat pontifical tomes find slang words inferior in quality and effect to those accepted as correct. They point out that the accepted forms are more precise, and astonishingly often more concise as well.

I do not propose to give reasons why this should be. Nor do I wish to take issue with the pundits in general. They are eminent men and they must be right. All that I have to say on the matter is that some slang words and phrases are extraordinarily expressive, and accordingly I imagine they will continue to be used, pundits or no pundits.

In our day the expression which forms the title of this article has gained a wide range. All sorts of people in all sorts of circumstances "couldn't care less" about all sorts of things. Some indeed seem to go further and make a philosophy of life out of it.

Jumping to Conclusions.

Now I do not wish to cast my net very widely in considering this fascinating subject. Rather I want to think of the specific application of the "couldn't care less" technique to the matters of our faith. The operative word here is "application." I am not concerned with those who declare that they have no great interest in religion, but with those whose lives declare it.

Such people have very queer ideas about the essence of Christianity. For some reason I am reminded of the plumber who was called out in the middle of the night to an emergency when a pipe burst in a new home. He was met at the gate by a very flustered Mr. and Mrs. The householder began to explain the situation. "Before you begin," he said, "I want to acquaint you with the cause of the trouble." The plumber bowed low to Mrs. "Pleased to meet you, madam," he said.

We may fairly accuse the plumber of jumping to conclusions on inadequate data. But many of us do exactly that with regard to our religion. We have only the haziest of ideas of what constitutes the Christian teaching on any subject at all.

That does not mean that we hold our ideas lightly. We can be very positive about what Christianity says. Nearly everybody is. My complaint is not that we are without heat, but that we are without light. We are ill-informed on the faith. We don't take the trouble to find out. We couldn't care less.

Study.

While the essence of Christianity is simple enough, so simple indeed that it is necessary to be childlike to take it in, yet the implications of that simple faith are more complex. It takes the whole Bible to form the text book for the Christian. That represents a formidable body of teaching. It will never be picked up by making snap judgments on issues as they arise, or by relying on hazy memories of what we learned when we went to the kindergarten many years ago.

If we are to be informed Christians it is necessary to take pains over our study of the faith. This is a commonplace in most areas of modern life. We expect our professional men in general to be highly qualified. They must know what they are about. Their work is important and must be well done.

But what can compare in importance with living out the Christian faith? If we really believe the things we say (and sing in our hymns) about it, then no effort would be too great to equip ourselves for the service of our Master. Yet for the most part we are content to take our Christianity from general ideas we pick up in the community in which we live. If we do read something with a Christian slant it is usually something in the way of light devotional reading. By and large we make little effort to grapple with the great doctrines of the faith.

Anglicanism.

We who are Anglicans pride ourselves that the tradition of our church is one of respect for and the practice of "sound learning." But to-day we can hardly be said to be putting it into practice. The requirement for the ordination of our clergy is a two year course in theology at a time when other denominations insist upon four, five or more years. Although it is true that our theological colleges in general train men for more than the two years required for Th.L., it is also true that many men these days are ordained without going through a college. Some of them do less than Th.L.

And if our clergy do not take the time they should in their early years

to study the faith (though thank God many of them rectify the matter with their own reading), it is also true that many of our lay folk have done little or no serious reading. A glance at the contents of the bookstalls in those churches which have them is revealing.

I don't want to make this a blanket accusation against everybody in sight. There are some who are aware of the importance of studying their faith, and who are making the attempt to carry this out. I know and appreciate this.

But I am complaining that in this age not enough is being done. There is a plentiful theological literature to meet our needs. But it is being utilised by too few of us. It may be too hard to say that the majority of Christians to-day "couldn't care less" about knowing the faith. It may be that most are well-intentioned. They mean to get round to it one day. It's just that at the present moment they are too busy with a multitude of things to get down to it.

But good intentions or not, they do not care enough to act. And so long as that state of affairs persists we will continue to be a race of theological illiterates.

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The Evangelical Heritage

by the Bishop of Barking

Let us first of all repudiate a very widely held idea concerning Evangelicals. It is very often said, even in encyclopaedias and dictionaries, that Evangelicals are the same as Low Churchmen.

But this is entirely erroneous.

The name Low Church was coined early in the eighteenth century to describe the Whig Latitudinarian clergy. Henry Sacheverell writing in 1702 says "We will sum up the articles of a Low Churchmen's creed. He believes very little or no Revelation, and had rather lay his faith upon the substantial Evidences of his own Reason than the precarious Authority of Divine Testimony. He had rather be a Deist, Socinian or Nestorian than affront his own understanding with believing what is incomprehensible, or be so rude as to obtrude on others what he cannot himself explain. He thinks the Articles of the Church too Stiff, Formal and strait-laced a Rule to confine his faith in. He looks upon the censuring of False Doctrine as a Dogmatical Usurpation, an intrusion upon that Human Liberty, which he sets up as the measure and extent of his Belief."

Such words could never describe Evangelicals. They are more suited to members of the Modern Churchmen's Union, though they would then seem to show how inappropriate the term Modern is for those who rebel against the authority of Holy Scripture!

The present day use of the word Evangelical is really associated with the Spiritual Revival in this country under the leadership of John Wesley, a Revival which is usually called "The Evangelical Revival". Those who were leaders in this Revival eventually divided into two parties, the one which advocated separation from the Church of England and whose members were called "Methodists," and the other which was determined to remain loyal to the Church of England and to work for her return to the scriptural doctrines and practices of the Reformation, and whose members were known as "Evangelicals." These Anglican Evangelicals, as we may call them, were our real forefathers, and amongst them later on appeared Daniel Wilson, who in 1827 founded the Islington Conference.

Heritage of Doctrine.

We are brought to consider our Evangelical Heritage of Doctrine. Its foundation is the Bible. Evangelicals are not guilty of bibliolatry, as some accuse them, but, loyal to the sixth, nineteenth, twentieth and twenty-first of the Thirty-nine Articles, they believe that nothing, which cannot be found clearly declared in the Scriptures, should be taught as fundamental to the Christian Faith or added to its doctrines. From study of the Bible, available in the natural tongue, the Reformation arose. From the Bible the Evangelical Revival of the eighteenth century arose. For there, in God's Word Written, are revealed the great doctrines of the Holiness and Love of God, the Incarnation, the Atonement, the depravity of human

nature, the necessity for spiritual regeneration and new birth, the justification of the sinner by faith alone, and consequent upon this, his full assurance of salvation and his indwelling by Christ through the Holy Spirit.

These great doctrines are, of course, the doctrines of the Church of England, and are held by vast numbers of her members who would not call themselves Evangelicals. But it is the Evangelicals who attach such fundamental importance to the doctrine of Justification by Faith as the one from which true spiritual regeneration follows.

As Faith leads to Work, so does Doctrine to Worship and Service, and so we turn to consider our Evangelical Heritage of Practice. Our forefathers practised their faith, they demonstrated it, they worked it out in Worship and Service.

The Evangelicals' emphasis upon the Holiness of God and the sinfulness of man brought a new sense of Solemnity into their worship. They turned away in revolt from the fussiness of elaborate ritual and the intricacies of elaborate ceremonial, which no matter how well intentioned, seem to distract attention, turning it from contemplation of God to the antics of man and the beauty (or otherwise) of the garments he wears and detract from the glory of God, focussing thought upon His servants instead. Evangelicals realised that Dignity at its highest may be seen in Simplicity, and that to worship God in spirit and in truth depends not upon outward show but upon reverence and humility of heart.

Service.

How did our Evangelical forefathers practise their doctrine in Service? How did they carry out their parochial ministry? Here lies a field for useful research which would throw light on how these men faced the opportunities and challenges of their particular day and would provide incentive and ideas for us to-day. There is only time to mention here a few facts about this parish of Islington during the Vicariate of Daniel Wilson, Senior. He was only Vicar here for eight years before his appointment to the Bishopric of Calcutta, but during that time a complete transformation of the parochial life was achieved. The whole parish was mapped out into districts, and house-to-house visitors enrolled. Fifteen Sunday Schools were held.

The Rt. Rev. Hugh Gough, who is expected to visit Australia shortly, read this paper (here slightly abridged) at the 1957 Islington Conference.

At his first Confirmation Service he presented no less than 780 candidates! An early Sunday morning administration of the Holy Communion was started, the Litany was said on Wednesdays and Fridays, and a Service held on Saints' Days. Three new churches were built with a total seating capacity of 5000.

A study of our Evangelical Heritage would be grossly incomplete unless attention were drawn to the high standard of conduct and of disciplined holy living set by our forefathers. These Evangelicals of old were men who knew their God; they were men of God, men of Prayer, men of Christlike character, men filled with the Holy Ghost. They proved the truth of the Evangelical Doctrines by the way they lived. They demonstrated the reality of justification by faith by their works. Through their evangelistic preaching and through the witness of their lives, thousands upon thousands of sinful men and women were converted and experienced a similar transformation of character, and this miracle was one which even their opponents admitted.

Although special emphasis in their preaching was always laid upon the Atonement and man's consequent reconciliation with God, the great implications of the Doctrine of the Incarnation were not neglected. By word and by example these men proclaimed how the Lord Christ Who became Man, still dwelled with man upon earth, entering into his daily life, and toil, so that work became worship, and "the daily round, the common task" a thrilling experience of the presence and power of God.

Moreover, as these truths were more closely studied, the Evangelicals became foremost in the movement for social reform, for the material as well as the spiritual welfare of their fellowmen. Indeed, the better features of our Welfare State to-day can be traced back to Evangelical parentage! Realization of the need for expressing love for God by love for man also showed itself in the great foreign missionary enterprises which have been some of the greatest glories of Evangelicalism.

Are we showing ourselves worthy of our heritage? Are we at all like these men? In doctrine, in practice, in character? Such questions are disturbing and humbling, but must be faced if we are to be true "Evangelicals To-day."

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The Australian Church Record, June 6, 1957

ST. PAUL'S CHAPTER HOUSE RESTORED.

The chapter house of St. Paul's Cathedral London, which was burnt out by incendiary bombs over sixteen years ago, was reopened and blessed by the Bishop of London last week. The Bishop joined the Dean and Chapter in a procession through the Cathedral to the chapter house, which conforms to the exact design of Christopher Wren.

The chapter house was finished in 1714, four years after the completion of the Cathedral.

MIDDLE EAST RADIO TRANSMITTER

A 100,000-watt radio transmitter, as powerful as any in the area, will be erected in the Near East and supported by co-operating Protestant foreign missions boards, according to Dr. W. Burton Martin, executive head, RAVEMCCO, broadcasting unit of the National Council of Churches' Division of Foreign Missions.

The station, which will be operated in co-operation with the Near East Christian Council, will be ready in one year, provided the franchise is granted. Exact location is to be determined, Dr. Martin said, but franchise negotiations are progressing favourably.

According to plans for the new station, programmes will be educational and cultural, as well as religious. Broadcasts will reach as far as Indonesia and South Africa. Operating on an eight-hour, seven-day week schedule, the programmes will be beamed to the whole Arabic-speaking world.

Dr. Martin said that, although twenty-five per cent. of the staff would be American in the beginning, plans are being made to train local radio personnel to take over. This is in line with the RAVEMCCO (radio, audiovisual education, and mass communications committee) policy in stations now operated in Seoul, Korea, in the Philippines, and elsewhere.

The broadcasts will find a wide audience in the Arab world, Dr. Martin said, citing the 405,000 radio licenses issued in Egypt alone last year.

CHRISTIAN EDUCATION.

Attention is drawn to the advertisement in this issue inserted by the Victorian Council for Christian Education in Schools.

This Council has been a most progressive body and has secured very close co-operation by the State Department of Education, resulting in the employment by the Department of full-time chaplains in a number of government schools. A joint syllabus of religious education in State Schools has been drawn up and has been in use for many years.

AUSTRALIAN VISIT BY EPISCOPAL PROMOTION DIRECTOR.

Mr. John W. Reinhardt, Director of Promotion of the Protestant Episcopal Church of the United States has accepted an invitation to visit Australia in August and September next.

The invitation was originally given by the Sydney Dept. of Promotion and is being closely supported by the National Council of Promotion, and by the Melbourne, Adelaide, Brisbane, Newcastle and Canberra-Goulburn departments.

Mr. Reinhart will arrive in Sydney from U.S.A. on 26th August next.

NEW LAYMAN'S MOVEMENT IN SCOTLAND.

Three thousand delegates from the parishes of Scotland are expected to meet in Aberdeen in August for the first Kirk week. In addition, two hundred overseas delegates are expected to attend.

Kirk Week is a meeting for lay people men and women, sponsored by the Tell Scotland Movement. It is an endeavour to equip the laity for the work of mission in and through the congregations, to help them to live, speak, and act as Christians in the total life of the community, and to discover their specific contribution to the renewal of the Church. Kirk Week owes much to new initiatives in the churches of many countries, and especially to the German "Kirchentag" or Laymen's Meeting.

APPLICATIONS ARE INVITED

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Full details available from Chairman of the Council, Canon T. W. THOMAS 552 Burke Road, Camberwell, Vic., with whom applications must be lodged by 30th JUNE, 1957.

All enquiries will be treated as confidential.

A.C.R. DONATIONS.

The Members of the Board are most grateful to the following for their donations:— The Rev. D. A. Langford 5/-; The Rev. K. L. Milne 5/-; The Rev. A. A. Mutton 5/-; Mrs. J. H. Stanley 5/-; Mr. R. Newlands 10/-; Mr. T. Cookson 5/-; Mr. S. Moxham 5/-; Mrs. F. Jackson 5/-; Mrs. S. E. Hummerston 15/-; The Rev. G. Hayles 5/-; Anon. £2/2/-; Anon. £3/10/6.

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Mr. R. J. MASON (Hon. Secty.), 18 Wellesley St., Mont Albert (Vict.).

All communications to be addressed to
The Hon. Secretary.

KARL BARTH SPEAKS ON NUCLEAR WEAPONS.

The recent warnings given by Dr. Albert Schweitzer and by leading German nuclear scientists against the continued manufacture of atomic weapons and atomic explosions are causing wider circles to make statements on the problem.

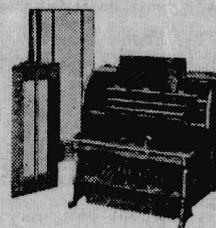
A West Berlin newspaper asked Professor Karl Barth, the famous Swiss theologian, to give his opinion. In response, Professor Barth speaks directly and in his personal capacity urging people not to accept any denials and empty promises offered by political authorities or by the "political press." People "must take the matter into their own hands," he writes. "They must make their governments and their press understand, by every means in their power, that they do not wish to be exterminated nor to exterminate others—not even in defence of the 'free world' nor in defence of socialism." In both West and East people must revolt against the madness which is running amok. They should thereby create a political factor of primary importance, with which governments and the press would have to reckon. "It is not a question of principles, ideologies and systems," says Karl Barth, "nor is it a question of power. It is a question of life and death. It is a question of man. People must insist on the application of plain common sense before it is too late."



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Sir Kenneth Grubb's Comments

Church's Task in Newly Independent Countries

"We must fight at all costs against the false idea that if a country wins its independence, or is concerned particularly to assert a nationalistic policy, the Christian community within its borders must cut itself off from all others," said Sir Kenneth Grubb in his Presidential Address to the Annual Meeting of the C.M.S. in London.

"This is a denial of the universal spirit and nature of the Church, and can only be endured by Christians under protest and sufferance," said Sir Kenneth.

Sir Kenneth's address particularly referred to missions in such countries. He said: "Missions in the organised sense are channels by which Churches and Christian peoples keep in touch with other Churches and give and receive aid in accord with the practical witness of the Church of Christ as a fellowship where the 'have's' share always with the 'have-nots.' There is nothing here which savours of religious imperialism, or spiritual patronage, or dubious methods of influence, or improper pressure.

"What then is the contribution that church and mission can make to territories which are near self-government or have attained it?

"The Church itself should be a practising school in self-government. It is an old and familiar story. Men must learn to love and serve the small unit before they can love and serve the big idea effectively.

"The art of government is, as we know, easy in appearance, desperately difficult in practice; and it is often much easier to acclaim the large ideal than actually to order the affairs of a small nation in righteousness. A Church which is truly indigenous and practised in its own self-government can, by its very experience, render a real service to a nation stepping out on the same path.

MEN OF CHARACTER.

"All new political orders and many very old ones, are in constant danger of wrecking themselves on the rocks of deficient character. New countries need men who are immune to the cheaper attractions of office, have a real vocation to service can resist corruption and disregard flattery. The Church should be the community from which such people can come to serve the State, and for the Church to supply them is much more useful than that it should be identified with any particular policy or party.

"The freedom of the Church and of Christian witness, has, in the past, depended much on the influence or the standards of the West. It is, therefore, an important task for the Church, and a task the pursuit of which will serve and benefit the whole nation, to explore and demonstrate the true grounds of liberty, namely the liberty of the Christian man.

WITHOUT ABUSE.

"Starting from here, the Church can adjust its relations with the independent state, can itself demonstrate the real nature, the range, and the proper limits of a liberty which can both be used and prized without its lapsing into licence or becoming unfair privilege. The Church can render an inestimable service by showing how freedom can be handled without degenerating into the familiar abuses of either tyranny or demagoguery."

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—Bishop G. Aulen

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—W. Griffith Thomas

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REVISED LECTIONARY (1922).

Lessons for Sundays and Holy Days.

(The Lectionary of 1871, printed in the Prayer Book, and the Lectionary of 1922, are the only ones lawfully authorised in the Church of England)

June 9. Whit-Sunday.

M.: Joel 2, 28-end; Rom. 8, 1-17.
E.: Isa. 11, 1-9; or Ezek 36, 22-36; Rom. 8 18-end; or Gal. 5, 13-end.

June 16. Trinity Sunday.

M.: Isaiah 6, 1-8; Mark 1, 1-11; or 1 Peter 1, 1-12.

E.: Exodus 34, 1-10; or Numbers 6, 22 to end or Isaiah 40 12 to end; Matthew 28, 16 to end; or Ephesians 3.

June 23. First Sunday after Trinity.

M.: Joshua 1 or Job 1; Mark 2, 1-22 or Romans 1.

E.: Joshua 5, 13-6, 20; or Joshua 24 or Job 2; Matthew 1, 18 to end; or Acts 8, 26 to end.

CHURCH OPPOSITION TO HITLER

A footnote to the history of World War II was provided by the Bishop of Chichester (Dr. G. K. A. Bell) last month. In a lecture given under university auspices at Gottingen (15 May) and Bonn (16 May), he took as his subject "The Church and the Resistance Movement."

Dr. Bell traced the chain of events which started when he paid a visit to Sweden in May, 1942. While there he was approached by two German pastors, both pre-war friends of his, who had come to report the existence of an opposition to the Nazi tyranny. They asked if the Allied governments could state that they would be willing to make terms with a Germany freed from Hitler.

Dr. Bell reported his conversations on his return to England, saw the Foreign Secretary (then Mr. Eden) and exchanged several letters. But the Government's view was that matters were plain enough, and the Resistance movement should prove itself. Two years later the plot of overthrow Hitler exploded (in July 1944) and was crushed. Looking back Dr. Bell believes that the negative attitude of the Allies was wrong, that a positive response to the approaches should have been made, and that "the failure to do so was tragic."

Of the two pastors, one was executed in a concentration camp, the other died after the war, aged 54, after illness.

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The Australian Church Record, June 6, 1957

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