

CHURCH RECORD

EIGHTY-FIRST YEAR OF PUBLICATION

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New Church Studios to be opened

Australian churches are to have a suite of modern broadcasting studios and offices in Sydney.

The Christian Broadcasting Association's new studios will be opened in the Sydney suburb of Five Dock on Saturday, 18th February.

DEDICATION BY PRIMATE

The building will be opened by the Chairman of the Australian Broadcasting Control Board, Mr R. G. Osborne, and the Dedication will be performed by the Primate of Australia, the Most Rev. H. R. Gough.

The new Studios are fully equipped with three "floating" studios, each with its own production booth. The whole building is air conditioned, and isolated from outside noises by thick pads of cork. The cost, which is being met by public subscription, will be about £28,000, including furnishings and equipment. Two additional buildings are planned. One is a modern

Chapel, specially constructed for broadcasting and television productions, and equipped with a big Christie Theatre Organ. The second will be a large TV production unit, incorporating at least two television studios and technical offices.

Full-Time Staff

The Christian Broadcasting Association was commenced ten years ago by Presbyterian Minister, the Rev. Vernon Turner. A staff of fifteen radio experts works full time to produce more than 12,000 episodes of Christian radio programming every year.

The old studios were located in the rear of a small Church at Five Dock.

Heads of Churches and representatives of all commercial broadcasting stations will take part in the official opening of the new CBA Studios at 3 o'clock on Saturday, 18th February, in Lyons Road, Five Dock. Tanganyika.

W.C.C. Third Assembly to be held in India

The third assembly of the World Council of Churches will meet in New Delhi, India, from November 18 to December 6 next.

"Jesus Christ, the Light of the World," the 76-page preparatory booklet for the assembly, is expected in Australia shortly.

During the year, congregations of many churches in Australia will study this booklet, along with congregations of the 180 member churches of the World Council of Churches around the world.

The booklet contains a Bible Study on the theme and discussion material on three major

considerations of the assembly—witness, unity and service. It also contains a chapter about local congregations. "The local task in a total vision."

Through the whole study the churches will seek how Jesus Christ is the world's true light in every part of the complex life of our time.

Orders should be sent to the Australian Council of Churches, 472 Kent Street, Sydney. Prices are—single copies 4/-; six or more for local congregational use 3/6.



To aid in the suppression of Mau-Mau in Kenya, villages were established in Kenya, and the Kikuyu (from whom Mau-Mau derived most of its support) made to settle in them. Now a new generation is growing up in these villages, which provide the Church of God with a great evangelistic challenge and opportunity. This picture shows two Kikuyu children near their village, which is close to Weithaga, Kenya. Australian C.M.S. has two missionaries here, Archdeacon Keith Cole, who recently returned to pastoral work after several years as Principal of St. Paul's United Theological College, Limuru, and Miss May Dobson, who is engaged in literacy work and village evangelism. There is particular scope for work among women in villages both in Kenya and Tanganyika.

Vicar v. Parish

The Parochial Church Council of Normanton by Derby, England, has resolved to stop contributing to the stipend of its vicar, the Rev. George Seamer, unless he reinstates the secretary-treasurer and committee of the local Mothers' Union branch whom he dismissed.

Mr Seamer, who is an Evangelical, told the "English Churchman" that the Council's attitude regarded the clergy as servants of the Council.

He said: "I have had to stand firm against this all the time I have been here, and it is not just a matter of administration; the spiritual implications are considerable, for many of them object strongly to the preaching of the Gospel and to the teaching of Evangelical doctrines. . . . If Councils could once get away with this sort of thing the hopes of an Evangelical ever being able to establish a spiritual Biblical ministry in a social churchy background would be extremely remote."

The Bishop of Derby has stated that whatever the rights and wrongs, an incumbent should not be penalised by bringing his stipend below the diocesan minimum, and that the diocesan Board of Finance will make up the stipend to that minimum.

The vicar's warden has said that a more loving or kind person than Mr Seamer it would be hard to find.

The Devil In The New Catechism

The Bishop of Bradford (the Right Rev. Donald Coggan), who is to be the new Archbishop of York, said in a University sermon at Oxford on Sunday that he hoped the Church would not be sidetracked in any way in its consideration of the new draft Catechism by allowing proctors in Convocation or members of the Press to fasten on such "minor matters" as the omission of specific reference to the Devil.

"His Satanic Majesty no doubt realises that we are seeking to put into the hands of the Church's teachers a document which I doubt not will help them in no small way to make clear the mystery of Christ. To side-track us in this way might well be one of his more wily devices."

Sydney Procession Of Witness

The Procession of Witness on Good Friday, inaugurated by Archbishop Mowll, will be continued in Sydney this year on the traditional lines.

CHURCH RECORD

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

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Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcomed. Advertising and Business Communications to be addressed to the Secretary.

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Personal

The Rev. R. N. Wheeler will be inducted to the Parish of St. Matthew's, Ashbury (Sydney Diocese), on February 10, by the Ven. H. G. S. Begbie.

The Rev. Hugh Scott, formerly Curate at Dapto, Sydney diocese, has been appointed Curate at St. Anne's, Ryde, in the same diocese.

The Rev. Hugh Voss, Curate at St. Alban's, Belmore (Sydney diocese), has been appointed Curate-in-charge of the Provisional Parish of West Kewbie, in the same diocese.

The Rev. Trevor Bryce Griffiths, Rector of Mungindi, Diocese of Armidale, has been appointed C.I.C. of the Provisional District of Villawood, Diocese of Sydney. Mr Griffiths was Ordained in 1955 after training at Moore Theological College. He will take up his new appointment in February.

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A Dangerous Symptom

It sometimes happens that Church members, usually possessed of more zeal than knowledge, make use of the correspondence columns of the secular Press to criticise some aspect of Church life and practice. Such a course of action is wrong. Both Scripture and commonsense show that public, acrimonious debate of this kind is not the way to commend the Gospel of Christ to the world.

It becomes harder to explain the state of mind that leads Anglicans (and apparently Anglicans only) to indulge in these outbursts when one finds that Church papers with wide circulation among Church members (such as this one) rarely if ever contain letters on these topics.

The past few weeks has seen such a correspondence in "The Sydney Morning Herald." It began with a condemnation of the Primate, mainly for following the example of his predecessors and not wearing a mitre. It went on to condemn the Diocese of Sydney for prohibiting the use of the medieval eucharistic vestments.

The most disturbing feature of this correspondence, apart from its appearance, was the fact that the critics displayed not only ignorance of the law of the Church, but a complete lack of concern about it. It clearly did not matter at all to them whether mitres and eucharistic vestments are permitted by the law or not.

Now it happens that the lawfulness of the mitre is very doubtful, and that the eucharistic vestments are certainly unlawful (on the authority of the highest ecclesiastical court of the Church of England). Consequently, the refusal by a bishop to wear a mitre is not a blame worthy but laudable; and the refusal by a diocese to permit illegal vestments to be worn is an indication that it takes its duty seriously. If, as one correspondent urged, the minister and congregation were free to decide whether the medieval vestments would be worn in a parish, it would mean that the Church was abdicating its God-given function of enforcing ecclesiastical law

and discipline and leaving its members free to decide whether or not they would obey the law.

There can be no doubt that this is just what the Church is doing in many parts of the world today. This correspondence is a very disturbing and dangerous symptom; for it shows how widespread is the contemporary disregard and contempt of law and order within the Church.

No society of people can long continue to exist unless its members respect and obey its laws. The Church, as the agent and representative of God on earth, has a particular obligation to preserve law and order within its fold. For the God who called it into being is not the author of confusion, but of peace (1 Cor. 14.33).

A Church, therefore, which loses its internal cohesion to the extent that its officers do not attempt to enforce its own rules and its members do not want to see them enforced is in extreme spiritual danger.

It is vital that this suicidal attitude of mind should be corrected while there is time. It is urgent that bishops and parish clergy, in particular, should both by precept and example show Church members how important it is that the common order of the Church and its laws be upheld.

It is especially important that this should be done now, when changes in Church law and discipline are being so widely contemplated. The processes of revision which have begun in England are almost bound to spread to Australia. A new constitution may soon come into effect, which in itself will modify the laws of the Church in this country.

Lawless habits, once contracted, tend to persist. A change in the substantive law of the Church will not be a panacea for indiscipline. The best preparation Australian Churchmen, whether clerical or lay, can make for the new constitution is to make a serious effort to observe strictly the laws of the Church as they exist at present. If we prove to be incapable of this effort the future prospects of the Church of England in Australia are not bright.

A Test Of Faith

(St. Mark 4.35-41)

By the Reverend Alan M. Stibbs, M.A., Vice-Principal of Oak Theological College, London.

In training his disciples our Lord's first concern was to lead them to recognise Himself, and fully to respond to Him in faith and obedience. He wanted them to learn to commit everything to Him, to count wholly on Him, to reckon His Presence and His Word as all-sufficient guarantees of safety and fulfilment.

It is, however, not enough that such response should be given theoretically by mere verbal assent. It needs to be proved by the practical test. Good teachers always give their pupils some exercises to do which provide scope for the application of what they have learned, and reveal to what extent they have actually made it their own.

With such thoughts in mind St. Mark 4:35-41 and the parallel accounts in St. Matthew 8:23-27 and St. Luke 8:22-25. Note at once that in contrast to once again seeing our Lord help others in need the disciples now found themselves in need. They were thus given an opportunity, no longer just as spectators, but as active participants themselves in peril, to prove what Christ could be to them and do for them.

Presence Of Christ

Christ took them apart into their own familiar world, in a boat on the sea of Galilee. He deliberately gave them several tokens for good—witnesses for faith to lay hold of. (1) He gave them His own clear unmistakable leading. He proposed that they should go. He chose the boat and got into it Himself. All that they did was to follow Him.

(2) He gave them plain indication and implied assurance of the purpose of going and of the end in view. He said, "Let us go over unto the other side." (3) He gave them His Presence. He went with them in the boat. So as believers in Him they had the strongest ground for knowing that they were doing the right thing and for expecting to arrive safe and sound at their journey's end. There could be no possible question of mistake or misadventure.

But, though they knew it not, it would seem that the Master wished by this action to test their attitude to Him, and to discover what difference His Presence, His word, and His guidance would make to them in the place and hour of peril. Deliberately (as I believe) He chose to set sail when He knew that a terrific storm was imminent; deliberately He went to the back of the boat and went to sleep.

Then "there arose a great tempest in the sea." The word used here to describe the storm is the

common word for an earthquake. It was no ordinary storm. The very foundations seemed shaken. "The ship was covered with the waves." So violent was the storm, and so terrifying the waves, that even hardened fishermen, accustomed to the worst of weather, thought that their last hour had come.

The question that mattered now was what difference to them would the Presence of Christ make. Would they learn anything from His undisturbed calm? For He was asleep. Would they think that, if they could not save the ship, it was no use trusting Him because He was no fisherman like they were? Would it make any difference to their attitude that He had said, "Let us go over unto the other side"? Was this an occasion when He could be trusted? and would they trust Him?

In their peril and panic faith did move in the right direction. In Psalm 107:23-31 we read that the storm-tossed cried to God in their trouble. It is significant, therefore, that in this storm these men simply cried to Jesus; and that was enough. He Himself can answer prayer.

But when these men awoke the Master their words did not confess full faith. They said, "Carest Thou not?" as though He were indifferent to their peril, when actually He was there sharing it with them, and showing them that there was no cause for alarm. They said, "Save us; we perish," as though His promise of reaching the other side were going to fail, and they were going to perish in the middle of doing His will.

The merciful Saviour did not fail at once to hear their prayer. Immediately He arose; and, with a word, the storm was stilled. Their faith, however feeble, was not disappointed. But He re-

vealed that as their Teacher He was disappointed in them as disciples. He expected better behaviour from them. For they had dared to suggest that He was failing to care for them. Whereas the real truth was that they had failed to trust in Him. They had been needlessly afraid. So He turned the rebuke on them and said, "Why are ye fearful? Where is your faith?"

What a lesson for disciples still! Will our faith stand the test of the peril in which ourselves are involved? How often we fail and deserve a like rebuke. Yet to His own who are doing His will the Lord's word is plain. "Why are ye fearful?" "See that ye be not troubled." It is wrong, therefore, for disciples to be afraid. He expects His own to trust in Him. See Psalm 23:4 and 1 John 5:4 and 5.

Red Paper Attacks Church Activities

MOSCOW.—The activities of the Baptist and other "sectarians" in southern Russia have been sharply denounced in an article in "Izvestia," official Communist party organ.

The article, written by A. Blech, a member of the Krasnodor local court, accuses the groups of violating the law and engaging in "anti-Soviet activities." The article deals mainly with the alleged failure of religious groups to register with the local government as required by law and reprimands authorities who are "careless about enforcing this regulation." It also claims that another regulation against "involving people under age in religious communities" is not being properly enforced.

The Stewardship of Time

(by the Editor)

The current emphasis on stewardship in the Church of England is having the good result of making Church people aware of their responsibility as trustees to God of all He bestows on them.

This responsibility extends not only to money and abilities but also to time. God calls on Christians to redeem the time, that is, to buy up the opportunities which God presents them with every hour and day of their lives.

The fact that God gives everyone twenty-four hours of time every day makes it a better criterion of the depth and sincerity of our Christian profession than

money. For some have more money to give to God's work than others, and therefore (as in the case of the widow's mites) we cannot assume that we are more spiritual than another Christian because we give more money than he does.

If we find that we are so busy that we have no time, or insufficient time for prayer, Bible reading, worship, and Christian service, then we are bad stewards. It is easy to deceive ourselves about our motives for giving more or less money, but not so easy as regards our time, for we know that other Christians with the same amount of it as we have are better stewards of it.

350TH ANNIVERSARY OF A.V. OF BIBLE

The 350th anniversary of the publication of the Authorised Version of the Bible will be commemorated through 1961.

The Primate, the Archbishops and the Bishops of Australia have endorsed the program of the Bible Commemoration Council, which has as the main act of Thanksgiving an effort to stimulate personal Bible Reading.

All churches, the Bible Reading Fellowship, International Bible Readers' Association, the Scripture Union, and the British

and Foreign Bible Society are united in the campaign.

Printed material containing Bible Reading suggestions is being prepared.

To coincide with services throughout Great Britain, special services of thanksgiving, marking the 350th Anniversary of the publication of the Authorised Version Bible will be held on Sunday, 12th March 1961, throughout Australia.

A united gathering of Thanksgiving will be held in Sydney Town Hall on Wednesday, 15th March 1961.

In some suburban areas clergy are preparing plans for local United Thanksgiving Rallies.

Melbourne Meeting

A meeting to be held in the Melbourne Town Hall on Wednesday, March 15, at 8 p.m. will give to Victorian Christian people an opportunity for a united witness to their faith, and an occasion for public thanksgiving for what the Authorised Version of the Bible has meant for 350 years.

It will also celebrate the publication of the new translation of the New English Bible (New Testament) which is to be followed later by the Old Testament.

This meeting will coincide with similar meetings to be held throughout the English-speaking world, and be associated with the great gathering to be held in Westminster Abbey, London, on the same date.

ANGLICAN UNION WITH METHODISTS

The suggestion that Methodists might be accepted as a kind of Evangelical Order within a united Church was made by Dr. Gordon Rupp at a meeting of Anglicans and Methodists in Manchester on January 30.

In assessing the present situation, Dr Rupp feared that there was a certain "one-sidedness" about the concern for union. Many Methodists cared very much about it. He thought that not many Anglicans shared that concern.

This might be inevitable and natural, but this situation had to be borne in mind. There was no reason for the Church of England to depart from the position of the Lambeth Quadrilateral. Methodist theology and liturgy were not attractive to younger Anglicans. As far as the ecumenical scene was concerned, Methodists were not "the chocolate creams" but the "liquorice allsorts."

Growing Together

Dr. Rupp regretted Anglican complacency concerning union. He compared the Anglican attitude to union with Methodists with that of people in a railway carriage who with some degree of annoyance have to squeeze up and do some rearranging of luggage when other people move in, but who settle down and accept the situation afterwards. In view of the Anglican complacency Dr.

Rupp asked "Are Anglicans really concerned about their separated brethren?"

Looking forward to an interim period before full union Dr. Rupp put forward some practical ideas related to adjustment on the constitutional level. Could the Methodists be accepted as a kind of Evangelical Order within a United Church? In Church history there had been Orders with some measure of independence within the Church. Methodism began as a Society within the Church of England.

Dr. Rupp went on to ask what might be done for those Methodists who contracted out of a scheme to bring them under episcopacy. Would it be possible to cater for these by allowing them to continue under chairmen? Furthermore, in an interim period could there not be intercommunion? And would there not be the possibility of greater adjustment at membership level, affecting confirmation and membership as it now stands in the Methodist Church?

Turning from the constitutional level, Dr. Rupp declared that there must be a growing together now at various levels.

NEW CHAPLAIN AT "SHORE"



The Rev. Leonard M. Abbott, B.E. (Adelaide), B.D. (Lond.), Th.L., who has been appointed chaplain at Sydney Church of England Grammar School, North Sydney.

Mr Abbott became a Fellow of the South Australian School of Mines in 1943 and an Associate of the Royal Australian Chemical Institute in 1944. From 1942-57 he was a metallurgist. He entered Moore College from Wollongong, N.S.W., and was senior student in 1959.

After his ordination in Adelaide in March, 1960, Mr Abbott served as Curate at Kensington, S.A. He succeeds the Rev. J. F. W. Mason, now Rector of Northbridge (Sydney Diocese).

"In The Beginning"

This is the title of the next "Week-end of Science" organized by the Research Scientists' Christian Fellowship for fourth and fifth year high school students who are interested in science as a career or hobby.

The weekend is to be held at the Methodist War Memorial Youth Centre, "Elanora," Westey Street, Narrabeen, near Sydney, on 17th-19th March, 1961.

It will be the eighth such week-end arranged by the Fellowship in conjunction with the Inter-Schools Christian Fellowship and the Crusader Union for about one hundred students from high schools within a distance of 100 miles from Sydney.

As the title suggests, the lectures and films will deal with the origins of the universe, matter and life on this planet and the relationship of these topics to Scripture as well as their importance to the Christian student. There will also be group discussions and the opportunity to put questions and problems to a Brains Trust panel of experts on the Sunday afternoon.

For application forms and enquiries the Registrar, Week-end

of Science, may be contacted at 4 Haig St., Chatswood, or telephone JY 2361 (Sydney exchange).

Pseudo-Christianity Dangerous in Africa

NEW YORK.—Alan Paton, South African novelist and a prominent Anglican, has told a New York audience that "pseudo-Christianity," rather than Communism or Islam, is "the real enemy" of Christian progress in awakening Africa.

Too often, he said, the Church becomes identified with those intent upon preservation of the status quo and is made to appear as an institution "impeding progress toward better human life."

Pseudo-Christianity, he declared, "always prefers stability to change, elevates the law above justice and serves expediency rather than love. We must face the fact," he added, "that at least in southern and eastern Africa many people have come to identify the Church as a sort of protector of the privileged, and they may therefore turn away from it when they are liberated."

S.C.M. Conference

The Australian Student Christian Movement's National Conference and Convention was held this year at Frensham School, Mittagong, N.S.W., commencing on December 29. About 340 university and teachers' college students and 80 leaders from a wide variety of walks of life gathered together from six States.

The title of the eight-day conference was "Living on Purpose." It centred on a study of the biblical meaning of vocation and its implications for the contemporary world. Members took part in three different aspects of the theme: the first — a Bible study on "Jeremiah and Paul" two individuals whom God called from within the ranks of Israel; the second — a series of job-studies in which the different disciplines and professions met under the guidance of an expert in that field; and the third was the sessions entitled "Today's Frontiers." Here the conference considered some of the contemporary needs of the world, and attention was focused through the fundamental issues of colour and hunger, on to Australia's particular responsibilities in New Guinea, the Pacific and Asia, as well as at home.

Bp. of Winchester To Resign Soon

The Bishop of Winchester (the Right Rev. A. T. P. Williams) has announced his intention to resign his See on September 30.

Dr. Williams, who is 72, has been Bishop of Winchester since 1952. He was educated at Rossall School and Jesus College, Oxford. He was ordained in 1913, and in 1915 he went as a master to Winchester College, of which he became Second Master a year later and was Headmaster from 1924 to 1934. He then returned to Oxford as Dean of Christ Church from 1934 to 1939, and was consecrated Bishop of Durham in 1939. After 13 years at Durham he was translated to Winchester.

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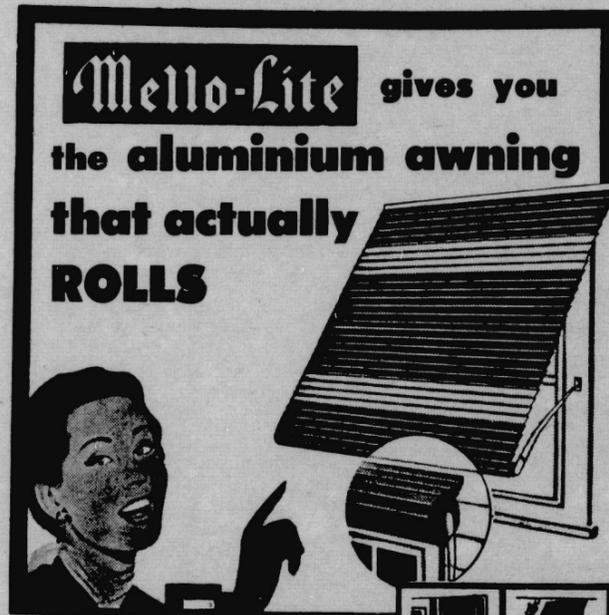
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Notes and Comments

AN UNTIMELY DEATH . . .

Our readers will have shared in the sorrow and regret that swept Australia with the news of the death of Viscount Dunrossil, the Governor-General. During his short term of office he made a great impression on the nation, not least for his obvious moral and spiritual qualities.

A Governor-General is appointed, of course, to fulfil constitutional functions. But it is quite clear that these, important as they are, are not so onerous as to kill a healthy if elderly man in 12 months. It can only be the social and ceremonial duties that have attached themselves to this high office that were so lethal in their effect.

This is wrong. The Queen's representative should not have to fulfil tasks of an essentially secondary and ephemeral nature so often and so hard that it kills him. (What will be the difference in a year's time whether the Governor-General or someone less exalted opened the new bus-stop?)

This trend, of course, is even more noticeable in regal than in vice-regal life. It is in large part a concomitant and effect of the steady decline of constitutional importance of the monarchy that it should grow in ceremonial importance.

But it shows a wrong and distorted sense of values on the part of the community when Heads of State and their representatives have to run treadmills of this kind. It is time that Australians (some of whom have recently suggested in all seriousness that the Queen should pass the rest of her life travelling over the world and tabernaculating for a few months in Canada, then a few in New Zealand, then a few in Australia, etc. etc.) took this matter to heart and began to demand less of their figureheads.

HYPHENATED EVANGELICALISM . . .

In a recent editorial on the Islington Conference the "Church of England Newspaper" commented that the Evangelical "flavour" is not as distinctive as it once was. It continued:

"Evangelical" is a term almost as wide as 'middle-class' in its connotation. There are, in fact, as many kinds of Evangelicalism as there are Evangelicals. There are Conservative Evangelicals, Liberal Evangelicals, Puritan Evangelicals and interdenominational Evangelicals. It is a distinct semantic possibility that the word 'Evangelical' will soon become obsolete through over-much and imprecise usage.

"Evangelicals are divided. They are divided about Canon Law, about the Thirty-nine Articles, about Revision of the Prayer Book, and about the desirable limits of comprehensiveness in the Church of England. At present Evangelicals give the appearance of hoping that young men will continue to swell their ranks until sheer numbers win the day. It was not with such tactics that the Tractarians radically altered the Church of England. Neither is evangelistic zeal a substitute for thrashing out a workable policy for the whole Church of England for the next 20 years.

"Evangelicals have much to contribute to the Church of England. Expressed in current terms that contribution should include a spate of fresh ideas about the strategy of the parochial system, about the evangelistic use of mass media, about the training of men for the Ministry, about church architecture. It should also express itself in agreement on such basic issues as: What kind of Prayer Book will best serve the Church of England in 20 years' time? What changes should be made to the Thirty-nine Articles to anchor the Church of England more securely to God's revealed truth and to preserve its comprehensiveness? What kind of Canon Laws will best regulate the life of the Church? Some may regret that these questions have been raised. Others will see this as an opportunity for a thorough reformation. Unless precise, far-sighted and constructive measures are agreed and urged by Evangelicals (for want of a better word) other counsels will prevail. The Church of England will be the poorer."

Though the conditions of Australian Church life are in many ways different, this diagnosis has its point for us, too.

A DISCORDANT NOTE . . .

This was how the Anglo-Catholic "Church Times" described the remarks of a Roman Catholic priest who invited Anglicans to attend a Mass in Coventry, England, as part of the Week of Prayer for Christian Unity.

Father Walsh, the priest, said:
"You are welcome, but we cannot return the compliment. If we appear to our friends to be isolationists, let us be frank—we are isolationists. We cannot come to services in your Cathedral here in Coventry, nor take any part in your Chapel of Unity."

We must commend this gentleman's honesty. He is only being franker than his fellow priests; for this is the Roman Catholic attitude to the matter, and no Roman Catholic has any hesitation in proclaiming it. The hesitation is on the side of Protestants who compromise with their own Scriptural doctrines (which are quite as intolerant of fundamental error as those of the Roman Catholic Church) in order to pursue a will-o'-the-wisp reunion with the Roman Church on any other terms than absolute submission to it.

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There will probably be fresher students attending Sydney University from your church this year. However, while there the increase in knowledge may bewilder and stunt the growth of some Christian students.

There will undoubtedly be others who will be seeking the opportunity to bear testimony to their faith by life and word to their fellow students.

The Sydney University Evangelical Union (S.U.E.U.) exists to help students in these particular ways. It is a society of over 500 undergraduates, and helps to train its members for the task of evangelism by encouraging them to gain a mature understanding of their Christian faith. It will be seen how important it is that students be encouraged

to grow in knowledge of their faith while they undertake their courses.

The life and work of Charles Simeon of Cambridge (died 1836) may be said to mark the beginning of Evangelical witness and work in the modern university setting. Some 40 years after his time the Cambridge Inter-Collegiate Christian Union (C.I.C.C.U.) was founded, followed two years later by a similar move at Oxford (O.I.C.C.U.). Evangelical Unions began to spring up in other universities and in 1928 the Inter-Varsity Fellowship of Evangelical Unions (I.V.F.) was formed.

The roots of the E.U. at Sydney University go back to 1919, when a group protested against the widened basis of membership of the Christian Union (now

SYDNEY UNIVERSITY EVANGELICAL UNION

(By James Fitzgerald, Vice-President of the Union)

the S.C.M.), which admitted other than committed Christians. This group, which came to be known as the Bible League, regarded the Bible as authoritative and conversion as a real and vital Christian experience. The death of Christ as the atonement for sin was the heart of their message.

Activities

With the visit of Dr Howard Guinness (now Rector of Vaucluse, N.S.W.), from England in 1930 the League was re-organised and named the Sydney University Evangelical Union. The re-organisation was a symbol of the increased determination and dedication of the members. The membership grew rapidly from under 100 in 1940 to more than 250 in 1950 and over 550 at the

present time. Public meetings, houseparties and missions have continually been used of God. Missioners in recent years include Dr Guinness (1951), the Rev. Lawrence Love (1956), and the Rev. John Stott, Vicar of All Soul's, Langham Place, London (1958).

Realising the importance of prayer in the Christian life, the E.U. begins its activities each day with a daily prayer meeting. The main evangelistic and teaching meeting is the Wednesday Bible Reading. Studies in 1960 included the life of Christ, by the Rev. John Reid (Rector of Gladsville, N.S.W.), eschatology, by the Rev. Donald Robinson (Vice-Principal of Moore College, Sydney), and the Old Testament prophets, by Dr Gibson of the Baptist College, Sydney. Studies during 1961 will include

the Epistle to the Romans, by the Right Rev. Marcus L. Loane (Bishop-Coadjutor of Sydney), and Old Testament Themes, by the Rev. Bruce Smith (Senior Lecturer at Moore College).

The working basis of the E.U. structure is the Bible discussion group, when for one hour each week 8 to 10 members of the same year and faculty meet for fellowship round the word of God and in prayer. Since these are the basic units of the Union, their importance is always emphasised and the need for good group leaders will be apparent. It is with this need in mind that leadership training programs are organised and a group leaders' handbook prepared.

Missionary activity plays an important role in the prayer, thinking and finances of the Union. Several of the Daily Prayer Meetings have a missionary emphasis and during the year missionaries are invited to visit the Bible's discussion groups and present to the members their missionary responsibilities on a personal, informal level. The missionary interest has crystallised for many students in the privilege afforded by the presence of a large number of overseas students. The E.U. is affiliated, through the I.V.F., with the Overseas Christian Fellowship.

Associated with the Theological Students' Fellowship and possibly in the near future with the Tyndale Fellowship is a group of members called the Biblical Studies Group, which emphasises the need of Evangelical scholarship and the claims of the ordained ministry. This group would like to see a Department of Biblical Studies within the University, and they are not alone in this respect.

Objects And Basis

House parties and conferences are times of tremendous blessing and friendship, and in many cases are the highlight of the year's activities. A members' and a freshers' conference is held at the beginning of each year and other conferences through the year provide teaching and discussion on many aspects of the Christian life.

The importance of Christian literature is emphasised through a bookstall at the Wednesday Bible Reading and a library in E.U. headquarters.

E.U.'ers participate in I.S.C.F. and Crusader Union camps and C.S.S.M. beach missions, and also church services, young people's meetings and missions in country towns.

The objects of the E.U. are:
"(1) To present students with the Christian Gospel and to lead them to a personal faith in the Lord Jesus Christ;

(2) To strengthen Christians in their faith and witness;

(3) To encourage students to devote their lives to the service of Christ in the vocation to which He directs them and to present them with the challenge of missionary service."

The doctrinal basis of the S.U.E.U. is:

"(1) The divine inspiration and infallibility of Scripture, as originally given, and its supreme authority in all matters of faith and conduct.

(2) The unity of the Father, the Son, and the Holy Spirit in the Godhead.

(3) The universal sinfulness

(Continued next page)

JUNGLE DOCTOR'S FABLES by Dr. Paul White



(continued in our next issue)

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Sydney University Evangelical Union

from previous page
and guilt of human nature since the fall, rendering man subject to God's wrath and condemnation.

(4) The conception of Jesus Christ by the Holy Spirit and His birth of the Virgin Mary.

(5) Redemption from the guilt, penalty and power of sin only through the sacrificial death (as our Representative and Substitute) of Jesus Christ, the incarnate Son of God.

(6) The bodily resurrection of Jesus Christ from the dead.

(7) The necessity of the work of the Holy Spirit to make the death of Christ effectual to the individual, granting him repentance toward God and faith toward Jesus Christ.

(8) The indwelling and work of the Holy Spirit in the believer.

(9) The expectation of the personal return of Christ.

Membership is based on the following declarations:

"I desire in joining the S.U.E.U. to declare my faith in Jesus Christ as my Saviour, my Lord and my God."

We are very anxious to contact Christian students coming to the University of Sydney next March. Our address is Box 58, The Union, the University of Sydney.

Adelaide Jubilee Summer School

The South Australian branch of C.M.S. held its annual Summer School at the Retreat House, Belair, from January 26 to 30. This followed up the Jubilee celebrations held recently.

Archdeacon Graham Delbridge of Sydney (formerly Rector of Holy Trinity, Adelaide) returned to Adelaide for the occasion; he was the Chairman of the School and gave the Bible studies.

The Rev. and Mrs David Gurney, who have worked in Egypt and Iran since they were last in Australia nine years ago, were missionary speakers, together with Canon and Mrs Arthur Riley.

Letters

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

SPIRITUAL HEALING

Dear Sir,

There seems to be an attitude towards the Healing Ministry which either skirts doggedly around the subject (as in Alan Stibbs' article), or regards its consideration as a waste of time (as in your remarks on the Draft Catechism).

The unconvincing drift of Mr Stibbs' article seems to be that our Lord healed reluctantly, escaping from it when He could and generally making it difficult for sick people to get at Him. He revelled in preaching (a sturdy Evangelical quality), but wasn't very happy about this Healing business which was always being forced upon Him (perhaps because it smacked of Sacramentalism—and not one of the Gospel two either!).

But if we look at the Gospel records without interposing the lens of our own preconceptions, surely the unavoidable impression is of One whose compassion for men was not confined to their souls, but included their bodies—on occasions not waiting to be approached for healing, but making the approach Himself. It is true that He was concerned for their souls as of first importance, but not to the exclusion, in any degree, of concern for their bodies and minds. His concern was "making men WHOLE."

We are told that He went about "preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease"—and that He instructed His disciples to do likewise. Jesus preached about a Kingdom that He Himself was establishing then and there; that people may enter then and there. And this Kingdom was made manifest not only in healing for souls, but in healing for sickness (Lu. 10:9; Mt. 12:28), for neither sin nor sickness were tol-

erable in the Kingdom. His work of healing was not so many signs to attest the Gospel of the Kingdom, it was an integral and essential part of that Gospel.

And so it was for the Church in the Acts and in the Epistles, and so it ought to be today. But we shall need more than a lone reference in a Draft Catechism to arouse Anglicans to a vigorous and confident exercise of that Healing Ministry which predominates so many pages of the Gospels and Acts.

One hopes that the visit of Mrs Agnes Sanford in April this year will stimulate our interest in that Ministry and its place in our parish life.

(The Rev.) Yours faithfully,

DAVID CRAWFORD,

Bondi, N.S.W.

"MASTER" OR "LORD"?

Dear Sir,

In view of your comments, (2-2-61) on the translation of 'Kurios' by 'Master' instead of 'Lord' in Mark XI-3 in "The New English Bible," the following extract may be of interest.

'O Kurios.' It is generally assumed that Jesus means himself; but it seems unlikely that he would refer to himself as 'the Lord,' while his disciples may sometimes have addressed him by the title mari ('my Lord') or maran (a) ('our Lord') (cf. Mt. vii. 21 - Lk. vi. 46; in the vocative it was a respectful form of address that need not mean more than 'teacher,' 'sir'), it is doubtful whether he was referred to in the third person as 'the Lord' until after the Resurrection. In view of this difficulty it has been suggested that Jesus was referring to God, as in v. 19. Another possible explanation is that "O Kurios" has been substituted in the course of tradition for some other expression. But it is more satisfactory to translate "O Kurios" 'his (i.e. the foal's) owner' (so Taylor) and to assume that the owner was with Jesus at the time. This explanation is supported by Mark's usage, by the fact that the message is not sent to the owner but to anyone who may intervene, and by the fact that it explains Jesus' knowledge of the foal."

C. E. B. Cranfield, "St. Mark"—"The Cambridge Greek Testament Commentary."

Yours faithfully,

J. B. HENDERSON,

Roseville, N.S.W.

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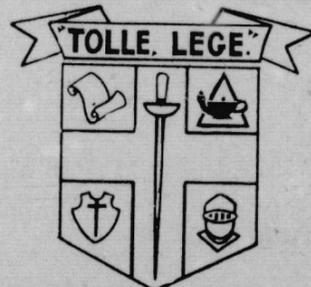
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WATCHER ON THE HILLS,
by Raynor C. Johnson.
Hodder & Stoughton, London,
1959. Pp. 188. English price
21/-.

A third book on mystical experience by the Master of Queens College in the University of Melbourne. Thirty-six instances of such experience are examined. A useful, if somewhat unusual, study of a certain type of "religious" experience, insofar as it is factual. The attempt to provide a hypothesis concerning the ultimate realities of the spirit, and to interpret the experiences recorded, will strike a believer in biblical revelation as somewhat laboured, and indeed foreign.

D. W. B. Robinson.

A SUMMARY OF CHRISTIAN DOCTRINE, by Louis Berkhof. Banner of Truth Trust. Pp. 192. Aust. price 5/-.

This is an excellent summary of Reformed theology. Most readers of modern Reformed theology know of Berkhof's fat volume on "Systematic Theology."

Berkhof is distinguished by clarity of arrangement, and by a thorough-going determination to base his theology on plain Biblical texts. "A Summary of Christian Doctrine" is a succinct distillation of his larger work, and the woodenness which sometimes mars his larger work is pruned away. The publishers have produced

Books

a very readable paperback at a very reasonable price. It is well printed on good paper, and the themes are clearly set out. Berkhof supports each point by scriptural references, and at the end of each chapter quotes in full the key verses, and adds a series of questions to stimulate further thinking. All who are interested in finding out what the Bible teaches will find this book a useful aid.

Berkhof was a member of the Christian Reformed Church in the U.S.A., and he treats church order from this point of view.

The publishers have added "to fill up the leaf," as the old printers would say, seven pages of glossary of religious terms by G.V. Vos. This is a defect; for the judicious and candid style of Berkhof is not reflected in these pages. Vos' definitions are acute; but at times slick, and even specious, e.g. his definitions of Episcopacy, Evolution and Kenosis.

D. B. Knox.

A HANDBOOK OF THE LITURGY, by Rudolf Peil. Translated from German by H. E. Winstone. Herder (Freiburg) and Nelson (Edinburgh-London), 1960. Pp. 317. English price 30/-.

This Roman Catholic handbook for teachers and pastors

well reflects the modern Liturgical Movement in the Church of Rome. The whole range of "liturgy" (defined as "the worship rendered by the Mystical Body of Christ in the entirety of its Head and members") is explained in an intelligent and comprehensive way.

The sections deal with liturgical worship in general, the Mass, the liturgical year, the other sacraments and private Christian devotion. A model text-book, and useful for an understanding of worship means to a well-instructed Roman Catholic.

D. W. B. Robinson.

THE STORY IN THE BIBLE
The Revised Standard Version of the Holy Bible in Shortened Form. Arranged by A. B. Davies and E. Henton Davies. Thomas Nelson & Sons. 292 pp. 20/9 (Aust.).

The appearance of another collection of selected passages from the Bible is bound to create apprehension. The Bible designed to be read as Literature, The Bible designed for Schools—what a depressing number have appeared!

One immediately asks: What is the basis of selection for this latest venture? What has been the criterion for selection or rejection? Aesthetic? Literary? Historical? Moral? Religious?

In this case, the answer is reassuring. The authors are aware that the value of the Bible arises from the fact that it is divine revelation. They have simply chosen passages to demonstrate the chronological

order of events and to illustrate the theme "the promise of God's Kingdom and its fulfilment in the life, death and resurrection of Jesus Christ."

The authors explicitly state: "The Story in Scripture is not an anthology of passages selected for their popularity or fine writing, nor is it a substitute for the Bible. On the contrary, it is hoped that this book may lead the reader to a closer study of the full text once he is able to relate individual passages to the main theme."

It is refreshing to have a study unencumbered with critical problems. The photographs which illustrate the land and cities of Palestine are altogether admirable. It is a pleasure to commend this study for students beginning a study on the Biblical revelation.

S. Barton Babbage.

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