

Mainly About People

N.S.W.

An African clergyman, the Rev. Gerevazi Rutihinda, from Western Tanzania, will be a guest in the parish of St. David's, Forestville (Sydney), from September to January. Pastor Rutihinda is seeking further experience in this country before returning to continue work as rural dean of the parishes bordering Lake Victoria.

The Rev. Gregory Blaxland, who has been recovering from ill health after serving for a period with the South American Missionary Society, has been appointed to the provisional district of St. John's, Keiraville (Sydney), where he will serve for an extended period. A watch will be kept on the health of Mr. Blaxland and members of his family (who have also suffered ill health) with a view to a further term of service in South America.

The marriage took place in St. John's, Beecroft (Sydney), earlier this month of Miss Elisabeth Johnstone, eldest daughter of Canon J. R. L. and Mrs. Johnstone, of Beecroft, to Mr. Raymond Christmas, the only son of Mr. and Mrs. H. G. Christmas, of Darlinghurst, W. Aust. Archbishop M. L. Loane officiated at the wedding service.

The Rev. Geoff Bingham, principal of the Pakistan Bible Institute, will be the speaker at the "This Is Life" rally sponsored by Campaigners for Christ, and held in Scots Church, Margaret Street, Sydney, on Saturday, August 27, commencing at 7 p.m. Mr. Bingham will also preach at a service in St. Philip's, Eastwood, on the next day, Sunday, August 28, at 11 a.m.

The Rev. Edward Subramani, an Indian minister from the diocese of Polynesia, has joined the staff of Christ Church Cathedral, Grafton, N.S.W., for a short term during his visit to Australia which is to take a total of three months. Mr. Subramani is visiting Australia under the auspices of A.B.M.

Elsewhere in Australia

The Rev. Harrie Scott-Simmons, chaplain of Malvern Grammar School (Melbourne diocese), is currently visiting Adelaide where he is to give an address at Holy Trinity, North Terrace, on the subject, "Bible and Holy Living." The address, forming part of a series on Reformation topics, will be heard on August 28 at the 11 a.m. service.

From Adelaide comes the following personal news:—The Rev. J. R. Roper will be inducted as rector of St. Matthew's, Kensington, on September 16; The Rev. K. S. Chittiborough, priest-in-charge of the Woomera Mission, has been appointed to the parish of Milcent (and is expected to take up his duties in February, 1967); and the Rev. B. A. Carter has been appointed priest-in-charge of the Tarcoola Mission District, as from August 15.

A professional actor, Mr. Anthony Howes, has been appointed as a part-time member of the staff of St. George's Cathedral, Perth. The move has been made possible by a gift from a parishioner. Dean Payne, of the Cathedral, said: "The appointment is indicative of the Cathedral's concern to look beyond the normal boundaries, to engage the secular with sacredness, and to have a flexibility befitting a capital city Cathedral in our modern age."

Certificate in Theology EXAMINATION RESULTS

Moore Theological College, Sydney, has released the following results for the Certificate in Theology Examinations in the following Subjects: Christian Ethics, New Testament - Romans, Religious Education I, Youth Group Leadership and Old Testament I. Results in each subject appear in order of merit.

CHRISTIAN ETHICS

Credit: Beer, Mr. T. Lindfield, N.S.W.; Scott, Miss P. J., Cannington, W.A.; Jones, Mr. C., Engadine, N.S.W.

Pass: Andrews, Miss J., Alphington, Vic.; Lam, Mr. T., Carlton, Vic.; Ho, Mr. G. E., Newtown, N.S.W.; Bridge, Mr. D. T., Floreat Park, W.A.; Ibbotson, Miss L. S., West Ryde, N.S.W.; Brotherton-Jennings, Mr. R. P., Turramurra, N.S.W.; Bailey, Miss C., Kingsgrove, N.S.W.; Bassett, Mr. W. G., Sydney, N.S.W.; Young, Mr. P. W., Palm Beach, N.S.W.; Pardon, Mrs. V. R., Turramurra, N.S.W.; Chan, Mr. W. S., Coogee, N.S.W.; Lilley, Miss F. E., Pymble, N.S.W.

16 Candidates sat for the examination; 15 passed and one failed.

NEW TESTAMENT—ROMANS

High Distinction: Tan, Mr. J. H., Singapore.

Distinction: Donovan, Miss K. O., Mosman, N.S.W.; Spratt, Mr. L. A., Dee Why, N.S.W.; Young, Mr. P. W., Palm Beach, N.S.W.; Jones, Mr. C., Engadine, N.S.W.; Johnston, Mr. R. W., Loftus Heights, N.S.W.; Swane, Miss M. J., Bellevue Hill, N.S.W.

Credit: McIntosh, Mrs. B. A., Newtown, N.S.W.; Lawry, Miss M. A., Cremorne, N.S.W.; Milnehall, Mr. P., Stanmore, N.S.W.; Blackwell, Miss E. J., South Coogee, N.S.W.

Pass: Lam, Mr. T., Carlton, Vic.; Powys, Mrs. J. G., Chatswood, N.S.W.

13 Candidates sat for the examination; all passed.

RELIGIOUS EDUCATION I

High Distinction: McKay, Mr. M. H., Jannali, N.S.W.; Smyth, Mr. C., Belmore, N.S.W.

Distinction: Mackay, Mr. A. G., Armidale, N.S.W.; Loader, Mrs. L. M., Shelford, Vic.; Busch, Mr. J. K., Punchbowl, N.S.W.

Credit: Peters, Mrs. E., Armidale, N.S.W.; Spratt, Mr. L. A., Dee Why, N.S.W.

Pass: Preston, Mr. R., Harbord, N.S.W.; Eastoe, Mrs. F., Mona Vale, N.S.W.; Gaul, Mr. S. K., Blacktown, N.S.W.; Brotherton-Jennings, Mr. R. P., Turramurra, N.S.W.; Leikowicz, Mr. R. N., Beverly Hills, N.S.W.; Weaver, Mr. D. A., Forbes, N.S.W.

16 Candidates sat for the examination; 13 passed and 3 failed.

YOUTH GROUP LEADERSHIP

Credit: Chalker, Mr. J., Albury North, N.S.W.

Pass: Coyle, Miss A. M. L., St. Kilda, Vic.; McAlley, Mr. P. P., Reservoir, Vic.; Loader, Miss L. M., Shelford, Vic.

5 Candidates sat for the examination; 4 passed and 1 failed.

OLD TESTAMENT I

High Distinction: Emmerson, Miss J., Mangerton, N.S.W.; Sanson, Mr. G., Strathfield South, N.S.W.; Treloar, Dr. D., Killara, N.S.W.

Distinction: Sommers, Dr. R., Gray's Point, N.S.W.; Magi, Mr. M., Canley Vale, N.S.W.; McLennan, Mr. J. P., Narwee, N.S.W.; Court, Miss C., Beecroft, N.S.W.; Pearce, Mr. J. H., Largs North, S.A.; Adams, Mr. J., Revesby, N.S.W.; Baker, Miss P.

M., Collaroy, N.S.W.; Cole, Mrs. M. F., Collaroy, N.S.W.; Palmer, Mr. D. J., West Pennant Hills, N.S.W.

Credit: Biggins, Mr. G. E., Prospect, S.A.; Kirkness, Miss G., Girraween, N.S.W.; Esdaile, Miss M., Blakehurst, N.S.W.; Moulton, Mrs. D., Lane Cove, N.S.W.; Gatenby, Mrs. J., Ryde, N.S.W.; Hughes, Miss L., Concord, N.S.W.; Weeks, Mr. J. F., Woonona, N.S.W.; Pinson, Mr. W. J., Canley Vale, N.S.W.; Shaw, Mrs. Brenda, Green Valley, N.S.W.; Miller, Mr. A., Greenacre, N.S.W.; Eager, Miss M., South Hurstville, N.S.W.; Harrison, Miss M., Mittagong, N.S.W.; Smith, Miss R. N., South Grafton, N.S.W.; Foster, Miss J. M., Bexley, N.S.W.; Frost, Mrs. F., Ryde, N.S.W.; Roberts, Miss J. R., Nunawading, Vic.; Avery, Mrs. M., Gympie Bay, N.S.W.; McGregor, Miss H., Drummoine, N.S.W.; Ford, Mr. L., Thornleigh, N.S.W.; Woodward, Miss C. N., Dundas, N.S.W.; Johnston, Mr. G. C., Wollongong, N.S.W.; Robinson, Mrs. E., Oatley, N.S.W.; Lilley, Miss F. E., Pymble, N.S.W.; Short, Mr. P. C., Ryde, N.S.W.; South, Miss J., Dundas, N.S.W.; Avery, Mrs. R., Randwick, N.S.W.; Beazley, Mrs. P., Dundas, N.S.W.; Curran, Mr. B., Coogee, N.S.W.; Findlayson, Mr. B., Epping, N.S.W.; Kristoff, Mr. S. P., Warrawong, N.S.W.; Martin, Miss M. P., Broadbeach, Qld.; Rowland, Miss P. A., Arncliffe, N.S.W.; Tong, Mr. J. St. J., Drummoine, N.S.W.; Churches, Mr. A. E., Earlwood, N.S.W.; Harvey, Mrs. M., Eastwood, N.S.W.; Humphreys, Mrs. K., Mosman, N.S.W.; Hutton, Mrs. K. E., West Wollongong, N.S.W.; Evans, Miss D. M., Kurrajong, N.S.W.; Masterson, Miss R., South Strathfield, N.S.W.; Taylor, Mr. J., Caringbah, N.S.W.; Wundke, Miss G., Kurralta Park, S.A.; Gray, Mr. D., Gympie Bay, N.S.W.; Mepem, Miss H. A., Moree, N.S.W.; McGregor, Miss R., Drummoine, N.S.W.; Park, Miss M., Flinders Park, S.A.; Beckett, Mr. G., Earlwood, N.S.W.; Curd, Miss J., North Adelaide, S.A.; Dell, Mrs. A. J., Nunawading, Vic.; Johnson, Miss P., Campsie, N.S.W.; Mathison, Mr. R. C., Camp Hill, Bris., Qld.; Rowney, Mr. G., Seven Hills, N.S.W.; Bedford, Miss J. E., Vermont, Vic.; Mayne, Mr. T. S., Dundas, N.S.W.; Shaw, Miss B. R., Greenslopes, Qld.; Smith, Mr. W. J., Greenacre, N.S.W.; Wilhoft, Mr. D., Lake Illawarra South, N.S.W.

Pass: Birkett, Mr. N. A., Blakehurst, N.S.W.; Carrington, Mr. A., Campsie, N.S.W.; Gaul, Mr. S. K., Blacktown, N.S.W.; Hordern, Mr. R. M., Oakdale, via Camden, N.S.W.; Roulston, Miss J. E., Mangerton, N.S.W.; Baron, Mr. T. V., Stirling East, S.A.; Bull, Mr. M. C., Keiraville, N.S.W.; Burling, Mr. M. G., Wollongong, N.S.W.; Griffiths, Mrs. B., Tahmoor, N.S.W.; Page, Mrs. J., Ryde, N.S.W.; Pardon, Mrs. V. R., Toorak, Vic.; Walker, Mrs.

R. J., Regents Park, N.S.W.; Clifton, Mr. G. K., Punchbowl, N.S.W.; Davis, Mr. W. M., Eastwood, N.S.W.; Gill, Mrs. J. M., Blacktown, N.S.W.; Heilborn, Mrs. P., Dundas, N.S.W.; Phillips, Mr. R. J., Waragul, Vic.; Ross, Miss M. T. K., Mile End, S.A.; Barnett, Mr. T., Tottenham, N.S.W.; Graham, Mrs. J., Colonel Light Gardens, S.A.; Halliday, Mr. D. F., Brooklyn Park, S.A.; Haslehurst, Mrs. L., Earlwood, N.S.W.; Anderson, Mr. R. B., Dundas, N.S.W.; Bennetts, Mr. W. J., Bankstown, N.S.W.; Blowfield, Mr. T. Y., Glebe, N.S.W.; Dixon, Miss J., Levenshulme, Manchester, Eng.; Hall, Miss L., Enfield, N.S.W.; McLachlan, Mr. J., Dundas, N.S.W.; Smidlers, Miss V. J., Barrack Point, N.S.W.; Bluet, Miss M. J., Milperra, N.S.W.; Chatterton, Mr. R. C., Revesby, N.S.W.; Harper, Mr. R., Port Kembla, N.S.W.; Hughes, Mr. B. M., Millthorpe, N.S.W.; Masopust, Mrs. V., Kelmzig, S.A.; Busch, Mr. J. K., Lakemba, N.S.W.; Earl, Mr. A., Parkholme, S.A.; Garvey, Mrs. A., Oatley, N.S.W.; MacQueen, Miss S., Collaroy Plateau, N.S.W.; Spare, Mr. G. C., Rydalmere, N.S.W.; Berkley, Mr. R., Killarney Heights, N.S.W.; Kelly, Mr. A. G., Sans Souci, N.S.W.; Property, Mr. N. A., Broadmeadow, N.S.W.; Walker, Miss M. A., Wahroonga, N.S.W.; Costello, Miss G. I., Thornleigh, N.S.W.; Stanley, Mr. W. G., Abbotsford, N.S.W.; Filmer, Mr. A., Blacktown, N.S.W.; Parker, Mr. N., Blacktown, N.S.W.; Clarkson, Mrs. B. L. M., Kingswood, N.S.W.; Court, Mrs. P., Largs North, S.A.; Frost, Mr. W. P., Ryde, N.S.W.; Martin, Mrs. M., Waikaria, N.Z.; Matthews, Mrs. F., Rooty Hill, N.S.W.; Walters, Mrs. D., Ryde, N.S.W.; Boys, Mr. R. J., Baulkham Hills, N.S.W.; Pharo, Mr. N. H., Rydalmere, N.S.W.; Thompson, Miss S., Bulli, N.S.W.; Allan, Mr. C. M., Berala, N.S.W.; Appleby, Mr. B., Kingsgrove, N.S.W.; Calvert, Miss F., Tempe, N.S.W.; Carrington, Miss T. M., Old Toongabbie, N.S.W.; Drayton, Mrs. F., Tamar Springs, N.S.W.; East, Mr. G. M., Cringila, N.S.W.; Egan, Mr. P., Aspley, Qld.; James, Mr. L. W., Walgett, N.S.W.; Leadbetter, Miss B. J., Croydon, N.S.W.; Lean, Mr. G. D., Concord West, N.S.W.; Stewart, Mr. D. L., Point Clare, N.S.W.

155 Candidates sat for the examination; 135 passed and 20 failed.

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WELCOME TO ARCHBISHOP



• The Rev. Ray Weir, rector of St. Alban's, Lindfield, hands a cheque to Archbishop Loane at the official Diocesan Welcome given to him following his enthronement.

Sydney college gathering looks at the world scene

As part of its Jubilee celebrations, the Sydney Missionary and Bible College held a day for ministers and their wives on the College premises on Monday, August 22.

Some seventy ministers and Christian workers, drawn from a variety of denominations, gathered, with their wives, for the occasion. After morning tea, those present listened with deep interest to an address by Canon H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society, in which he gave his impressions of contemporary trends in the world today.

Drawing on his intimate firsthand knowledge of world affairs, Canon Arrowsmith expressed the conviction first of all that the world today is entering a period of judgment because of its present moral and spiritual degeneracy and bankruptcy.

He went on, however, to declare that there was nevertheless abundant evidence of a new work of the Holy Spirit taking place in the world, in the light of which the pessimism which prevailed in some quarters of the Church was to be deplored.

Mission

The second speaker was Mr. Bob Foster, General Secretary of the Sudan United Mission in Australia, whose address consisted in a report on the recent Congress on the Church's Worldwide Mission held recently at Wheaton College, U.S.A., at which he was a delegate.

After speaking of the purpose and constitution of the Congress, Mr. Foster dealt with some of the issues discussed by the delegates, amongst which were such matters as contemporary syncretism, neo-universalism and neo-Romanism. At the close of the Congress the delegates unanimously subscribed to a fresh declaration of faith and purpose.

After a buffet lunch provided by the members of the Ladies' Committee of the College and other friends, an illustrated lecture was given by the Rev.

H. C. Green, Vice-Principal of the College, on the racial problem of South Africa.

In this lecture the basic facts of the situation were outlined, and something of the complexity of the problem and difficulty of its solution brought to light.

A fine spirit of fellowship and mutual goodwill prevailed throughout the day, and all present found the occasion stimulating and uplifting.

New aircraft for bush work

The dedication of the new twin-engined Beechcraft Baron B55 aircraft for the Bush Church Aid Society Flying Medical Service was due to take place at the Bankstown Airport on Wednesday, September 7, at 10.30 a.m.

The dedication was to be made by the Archbishop of Melbourne, Dr. F. Woods, who is the president of B.C.A., after the aircraft is handed over to the Society by representatives of the Hawker de Havilland Pty. Ltd.

It was expected that representatives of D.C.A., the Royal Flying Doctor Service, the Minister for Health and the Minister for Air would be present. Archbishop Loane was also expected to be present. The Beechcraft Baron opens a new phase of aerial medical service for the Bush Church Aid Society. Two single-engined aircraft have been disposed of and the proceeds put towards the \$70,000 Baron which has just arrived from the United States.

The B.C.A. pilot, John Lindridge, who is based at Ceduna, South Australia, said recently that he expects the new aircraft to make a great difference to the speed and safety with which patients are transported in the Flying Medical Service.

THAT SOUTH INDIA SPLIT

THE March 10, 1966, issue of "The Australian Church Record" carried a report concerning the breakaway of a group of Indian Christians from the Church of South India.

Since then, numerous moves have taken place over the breakaway group and the following is a summary of the position to date.

The grievances felt by Christians of "low-caste" origin in the Travancore and Cochin diocese (Kerala State) of the (C.M.S.) Anglican Church go back to the formation of the Church of South India in 1947, and even further. (See Note and Comment, page 4.)

These grievances were brought to the surface in May, 1965, when the Rev. V. J. Stephen, described as "C.M.S. Spiritual Administrator," addressed a memorandum to the Archbishop of Canterbury. Particular stress was laid on the concern felt by the Kerala Christians at the "introduction of this new form of worship and new doctrines of faith."

Mr. Stephen complained about ritual, facing eastwards when praying, praying for the dead, kissing bishops' rings on bended knees and numerous other practices which had been introduced, "against our theological convictions."

Little took place to ease the situation until finally, on February 6, 1966, the executive committee of the diocese, which embraces some 80,000 members, issued a Declaration formally separating from the Church of South India.

SEPARATION

At the same time the diocese announced the severance of any connection with the World Council of Churches and that it was joining the International Council of Christian Churches.

The February Declaration goaded the Archbishop of Canterbury into action. He wrote to Mr. Stephen urging co-operation with an "independent" commission of inquiry set up by the Church of South India in January to inquire into the troubles.

The "independent" commission was headed by Bishop H. Sumitra, a former Moderator of the Church of South India. He was joined by Mr. R. D. Paul and the Rev. Geoffrey Paul, a former C.M.S. missionary in South India.

The commission recommended, among other things, appointment of an assistant bishop with particular concern for the "backward class" Christians, the appointment of two executive officers to assist him and measures to ensure better pastoral care for them.

It was reported that the recommendations were "generally accepted" by the working committee of the C.S.I. They were not, however, accepted by the

disaffected group and on May 5, 1966, over 30,000 Christians (some estimates ran to 40,000) gathered in convocation in the grounds of St. Thomas' Evangelical Church in Kerala and in the streets surrounding the church.

This was in marked contrast to a statement made by the Ecumenical Press Service (World Council of Churches) that only about 1,000 people were with the Rev. V. J. Stephen.

At the service, the Rev. V. J. Stephen was consecrated the first Bishop of the "C.M.S. Anglican Church of Travancore and Cochin" by Bishop James P. Dees, of the Anglican Orthodox Church of North America. The service was the regular Consecration Service from the Book of Common Prayer.

PROPERTY

In making this break from the Church of South India, the Kerala Christians have lost all their property, even their cemeteries. It is reported also that the Church Missionary Society in Britain has stopped all financial support for the Church.

In an address at the annual meeting of members of C.M.S. in London in May, Sir Kenneth Grubb, president of C.M.S., attacked the International Council of Christian Churches. "Whatever their basis," he claimed, "their purpose does not, in practice, seem to include the urgent preaching of the Gospel in the regions beyond." The I.C.C.C., said Sir Kenneth, "specialises not in advancing fellowship and strength, but in fostering divisiveness and weakness."

Many have, however, supported the Church. Bishop K. N. Oommen, of St. Thomas' Evangelical Church of India, in an address on May 5, referred to the faithful work of C.M.S. missionaries in his area in the past century and up to the present day.

Bishop Oommen said that the first C.M.S. missionaries sought to help the Syrian Christians, "who claim their Church was founded in A.D. 54." However, differences arose between the Syrian bishop and the missionaries and the latter turned to work among the backward class people.

"Some Syrians also joined the Church, which was formed as a result of the work of the C.M.S.," said the bishop. "In course of time, the backward class Christians felt their interests were not safeguarded and that they were neglected." A

• continued page four

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Australian eyes are turning towards the vast sub-continent of South America. The South American Missionary Society and the Church Missionary Society both have Australian missionaries working there. Canon A. W. Morton, M.A., D. Phil., Rector of St. John's, Darlinghurst, N.S.W., has written this article from his own experience in the fields concerned.

SOUTH AMERICA — RESTLESS AND EXPLOSIVE

The overall situation in South America continues to be restless and explosive as the clash between religious tradition, political conservatism and rising liberalism gathers strength.

Further, the insatiable desire for people in rural areas to move into the exciting capital cities, also continues unabated.

The recent invasion of certain universities in Argentina by Government forces is a frightening indication that the struggle for academic freedom is as keen as ever.

Communist propaganda and the infiltration of military weapons and subversive agents in northern areas of South America have not been checked.

Explosion

The population explosion also continues and many families are not satisfied with less than 14 children.

This growth, together with growth of wealth, although the latter is still in the hands of a relatively small segment, justifies the prediction that South America is rapidly becoming a world power, and will become increasingly evident in this respect.

Within a few decades the population is expected to be 500-

million. Obviously this fact has serious implications for the Western world.

Throughout the 21 Latin American republics abject poverty continues cheek by jowl with staggering luxury, and the comparative indifference of the wealthy to the needs of others is a sad commentary on the callousness of the unregenerate soul.

It must not be forgotten, however, that various Governments have active schemes for social and economic betterment, but the problems are so vast that considerable time must elapse before these schemes are really effective.

Obsession

As a study in contrast, South America must be unique. Brazil — capital of Brazil — a breath-taking city hacked out of the jungle, has buildings of the utmost modernity. Rio de Janeiro is a mecca for tourists and a city of intense commercial, industrial and political life.

Like most South American cities and towns, it is gay and festive at work and at play. Yet the belts of misery and acres of appalling shanty towns are obvious in Rio, and it is said that over 100,000 children roam its streets day and night stealing

and begging to keep body and soul together.

A further example of the spaciousness of Latin American life is seen in obsession with sport.

Soccer will draw an attendance of 100,000, horse racing, daily lotteries and music and drama — an interesting combination — have large followings.

The Maracana Stadium in Rio seats 150,000 people, has 58 bars, 45 sweet shops and 90 cigarette stores. Gambling is a universal craze, and the Christian observance of Sunday is non-existent. In the past, Biblical Christianity as Evangelicals understand it has been little known.

The rural scene is dismal indeed. Nearly every Republic has acres of neglected, forgotten native people, cursed by drunkenness and disease, superstition and ignorance.

Nominally Roman Catholic, it is believed that only 10 per cent to 12 per cent of the faithful attend Church, and millions have drifted away into paganism and agnosticism.

Majestic cathedrals and ornate churches abound in cities and towns, and in Santiago, Chile, there are at least 32 Roman Churches within a quarter of a mile of the heart of the city.

These are sparsely attended — mostly by women — and saints' days celebrated by garish processions seem to have little meaning now except as opportunities for festivity, feasting and drinking.

The witness of Protestant missions is becoming more and more acceptable, and our Anglican Society — S.A.M.S. — with its 145 Ambassadors of the Cross is undoubtedly doing a splendid work in Chile, Paraguay and Argentina.

The entrance of C.M.S. into Peru is a welcome effort to fill the spiritual vacuum characteristic of the whole Continent.

The work of S.A.M.S. in outlying parts of Chile, as in Northern Argentina, is certainly most impressive.

In Southern Chile, for example, the work has gone on for more than a century pioneered by Charles Sadlier, Canon Wilson, The Rev. John Hemans — father of our St. Andrew's Cathedral Master of Chantry — and is seen in the material sense by functional schools, churches and hospitals.

These are in desperate need of renovation and modern equipment because the Aracanian Indians have little money.

Thousands of them are happy Christians whose faithfulness and sincerity is most heart warming. Among these people are ordained native clergy, and the churches dotted over the rural areas are filled by devoted worshippers.

Another demonstration of the remarkable power of the Gospel of Christ is seen in Northern Argentina. For many years

the proclaimers of the social Gospel have thrown out the Biblical eschatology. And this, in spite of all the fact that all their hopes have been already dashed before in two major world conflicts within the past fifty years.

May the Berlin Congress sound out loud and clear the certain notes of a Biblical eschatology and its relevance to personal evangelism. It is a pity that at least two Australian States will have no Anglican representatives at Berlin for if ever our Church needed to recover a sense of the need to "evangelise or perish" it is now.

There is no other hope for man than in the saving news of Christ. Christians should join in prayer for those attending the Berlin meetings, that the results will redound to the glory of God and justify the tremendous expenditure of time and money involved.

S.A.M.S. has been at work in that area of the Chaco bordering the Pilcomayo River, 1,250 miles long.

The Chaco, which has been described as one of the most appalling land areas on the globe, covers hundreds of thousands of acres of scrub land and poor vegetation used for cattle raising, cotton growing and production of grain.

At Mission Chaquena there is an extensive mission compound with a spacious church, school, hospital, Bible Institution and other buildings. A number of different tribes live in the vicinity, and these are desperately poor, and life is very grim. The year round temperature is 124 degrees, and drought is common.

In this area Kevin Bewley — first Australian Anglican missionary to South America — travels by jeep over jungle tracks visiting villages in which there are Christian churches and

groups of stalwart believers. The tribes in this area are serene in temperament, and it is a heinous sin to raise one's voice. Mr Bewley is ideally suited by temperament to work among these people and is deeply beloved.

As a gifted linguist he has translated portions of the New Testament in several languages, and the receptiveness of those who receive these is a joy to behold.

The need for travelling medical clinics among these people is painfully evident, and it should be remembered that there are still more than 100 tribes in the rural areas of South America not yet reached by the Gospel.

Most challenging and encouraging is the fact that throughout the whole Continent the hearts of the people are wide open — national and natives alike.

This situation of unparalleled opportunity is too urgent to be evaded.

THE WORLD CONGRESS ON EVANGELISM

In July of this year some 400 delegates from all over the world gathered at the Geneva headquarters of the World Council of Churches for a conference on Church and Society.

A writer in the "Church Times," Dr Cecil Northcott, who attended the Geneva meetings, has described in glowing terms the deliberations of those who took part. He concluded with the statement:

"We can now talk more honestly about the 'world society' or, if you like, the Kingdom of God. . . The Church has seen itself as a truly 'worldly' Church, and that is a new triumph."

World conferences and congresses are being held in increasing numbers by the Christian Church. When such massive expenditure of both man-hours and money as would have gone into the Geneva conference is seen to result only in the pipe-dreams of the social gospeller then the Church has indeed sunk into a sorry state.

One conference of international importance which we believe will not be of this order is the forthcoming World Congress on Evangelism, being held in Berlin next month.

Again, thousands of man-hours are being used up and tens of thousands of dollars spent in travel and accommodation. It is to be hoped that the results will justify this tremendous expenditure.

The congress has set down its aims in black and white. They are (1) To define and clarify Biblical evangelism for our day, (2) To establish beyond any doubt its relevance to the modern world, (3) to underline its urgency in the present situation, (4) to explore new forms of witness now in use throughout the world and new ways of reaching contemporary man, (5) to deal frankly with problems of resistance to the Gospel, (6) to challenge the church to renew its own life through an intensified proclamation of the historic faith, and (7) to show the world in a fresh and dramatic way that God is in truth Lord of all, and that He saves men through His Son.

How different the tone of these words from those which have come out of the Geneva meetings. Seen here is the realisation which is close to the heart of every evangelical Christian, that the Kingdom of God involves relationship to a Person, which can only come through a personal encounter with the living Christ. Unregenerate society can never become the Kingdom of God.

The proclaimers of the social Gospel have thrown out the Biblical eschatology. And this, in spite of all the fact that all their hopes have been already dashed before in two major world conflicts within the past fifty years.

May the Berlin Congress sound out loud and clear the certain notes of a Biblical eschatology and its relevance to personal evangelism. It is a pity that at least two Australian States will have no Anglican representatives at Berlin for if ever our Church needed to recover a sense of the need to "evangelise or perish" it is now.

There is no other hope for man than in the saving news of Christ. Christians should join in prayer for those attending the Berlin meetings, that the results will redound to the glory of God and justify the tremendous expenditure of time and money involved.

NEW BISHOP CONSECRATED



The Rev. J. B. R. Grindrod was consecrated Bishop in St. Andrew's Cathedral in a service on Wednesday, August 24.

The Rev. John Basil Rowland Grindrod will be the sixth Bishop of Riverina and succeeds the late Right Rev. H. G. Robinson. The Bishop-Elect was born and educated in England at Repton and Queen's College, Oxford, where he graduated in Theology in 1949. His University studies followed military service in World War II with a commando unit.

Mr Grindrod served in several parishes in England and came to Australia in 1960 to take up the appointment of Rector of Emerald in the diocese of Rockhampton but a year later he transferred to the parish of St. Barnabas, North Rockhampton and became Archdeacon of Rockhampton.

The new Bishop of Riverina is married with two daughters.

Evangelical Alliance to have new secretary

Rev. A. Morgan Derham, editorial secretary of the Scripture Union, has been appointed to the position of general secretary of the Evangelical Alliance, in place of the Rev. Gilbert W. Kirby who is taking up the position of Principal of the London Bible College from September.

Mr Derham will be leaving the Scripture Union to take up his new appointment from Oct. 1.

He has held his present position with Scripture Union since 1947, and in the intervening years has become widely known both as a writer and speaker on a wide variety of Christian topics.

He is an ordained minister with the Baptist denomination and up to a year ago he continued to pastor a church in addition to his responsibilities with the Scripture Union.

His first church was at West Ham Lane where he was the minister from 1940 to 1944. He has served in four other pastorates since then.

Mr Derham has devoted a great deal of time to writing since his appointment to the Scripture Union in 1947. He started with three fictional stories for children, and then wrote "No Darker Rooms" which was a fiction story based on the life of Richard Baxter. "The Christian's Guide to Bible Study" and "The Christian's Guide to Love, Sex and Marriage" are among his other titles. He has also written many articles for various magazines.

("Challenge")

Sydney comment on forthcoming Graham Crusade

The Board of Diocesan Missions in Sydney has made the following comments on the planned 1968 Billy Graham Crusade in Australia:—

"The most discussed and criticised feature of Graham Crusades has been the 'Survival Rate.'"

"One of the first medical targets in any newly developed country has been an attack on the 'infant mortality rate' and this must be our aim without any argument as to which are healthy children."

"We can say little in criticism of the Graham team and their contribution, but we must be frankly realistic about our part in the 'follow up.'"

"The problem really begins when the follow up office at Crusade headquarters has sent out the 'referral' cards. A rector already faced with school classes, sick visiting, and possibly a funeral, winces at the problem of adding names to his required visiting for the day."

"The Department of Evangelism of B.D.M. is studying the problem and has a plan (approved by His Grace the Archbishop) to present at the Rural Deanery Conferences prior to Synod in October."

"By this plan (which should be commenced in February, 1967) every 'referral' will be linked to a person, a group, a Bible-study course and the worship of the Church, following one phone call from the rector."

Deny the Bible view of man's origin and you can deny the need of a Saviour. But the Bible view of man goes much further than his origin. Before sin entered into the world, we are told that man was "very good"; that is, he was well pleasing to God. By sinning, this state of blessedness was changed. As Augustine makes clear, man's natural gifts were corrupted by sin and his supernatural gifts were withdrawn. Very pointedly, one theologian has commented: "a shapeless ruin is all that remains."

The picture of fallen man could not possibly be drawn too darkly. No human terms could be too extreme to describe his condition.

Natural man is perverted, degenerate, depraved, lost, hopeless. Romans 1, verses 21 to 32 gives us a most pitiful description of man without God. A true Evangelical view of man is just this.

To complete the Bible view of man, we must see that in this lost and fallen condition, under no circumstances does man turn to God. Naturally, he prefers his lost condition; he enjoys his state of rebellion. With intellect, judgment and will corrupted and integrity of heart irreparable, man's condition is hopeless indeed. Only when we see man as the Bible sees him can we appreciate the might of the gospel, whereby God reaches out to man in Christ and freely offers him salvation. And this reaching out to the heart and mind of man is of course, the work of the Holy Spirit.

Everyone with a passing knowledge of the customs of the Church of England will be aware that all Archbishops or Metropolitan wear scarlet trains upon certain occasions. There happens to be no difference of size or colour between the trains worn by Metropolitans and Primates.

140 YEARS.—The 140th Dedication Festival of St. Anne's, Ryde (Sydney), is being marked by special services through September. Special Festival Services are being held on Sunday, September 11, when the Rev. C. H. Sherlock will preach at 11 a.m., Bishop F. O. Hulme-Moir will speak at the Festival Tea and Service for Men at 4 p.m. and the Rev. D. R. Begbie will preach at 7.15 p.m. Other services will be held on the following two Sundays.

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PLATFORM

(4) MAN

Last issue, "Platform" drew attention to the unique importance of each individual and the concern among Evangelicals that every man should be brought face to face with the need for personal salvation.

But this concern for individuals, as against the popular and liberal concern for society as a whole, presupposes a certain attitude to man, as revealed in the Word of God.

The Bible view of man is that he was made in the image and likeness of God (Genesis 1:26) and that God breathed into him the breath of life (Genesis 2:7). Thus man is uniquely different from all other forms of life on earth.

This view is poles apart from the human theory that every form of life, whether bird, elephant or mosquito, man or tadpole, has evolved from an original primordial cell. In other words, man's origin can be explained in purely chemical terms.

The chemical origin of man's physical nature is acknowledged in Genesis 2:7 ("the dust") but so is the immaterial aspect emphasised in the same verse ("the breath of life" and "a living soul") so we read in Ecclesiastes 12:7 that the dust returns to the earth as it was and the spirit unto God who gave it.

Deny the Bible view of man's origin and you can deny the need of a Saviour.

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COMMENCEMENT AT THE OBEEDIENCE ACADEMY. Polly Poodle learns that "attitude" and "conduct" are more important than pedigree. (Luke 18: 9-14)
SILLY EXCUSES. Bobby Badger and his friends have cause to regret excusing themselves from the picnic. (Luke 14: 16)
THE FEATHER THAT WAS LOST. Dorothy Doe is upset until the lost feather from her collar is found. (Luke 15: 8-10)
SPEEDY THE SNAIL. Speedy learns a lesson in forgiveness the hard way. (Matt. 18: 23-35)

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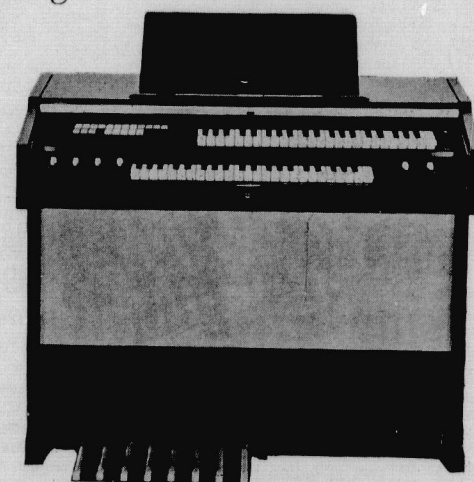
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WORLD NEWS IN BRIEF

A number of Christian groups in various parts of the world have sent protests to the French authorities over the holding of atomic tests in the Pacific area.

A service of thanksgiving for the victory won in the Battle of Britain will be held in Westminster Abbey on Sunday, September 18.

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Books

Historical

CATHERINE OF ARAGON, by Garrett Mattingly. Jonathan Cape (paperback).

The author first became prominent in historical circles with his book "The Defeat of the Spanish Armada" which became an international best seller.

Now, just before his death, he has written what the London "Observer" says is now the standard work on Catherine, and which should be in every theological college library, for it sheds much new light on the reign of Henry VIII.

How many of us know that she was the wife of Henry for 24 years, and perhaps the best-loved consort that any king of England has had? So denigrated has she been by historians that we have never been told before that twice this young woman saved England, once from invasion, and once from civil war.

Mattingly possesses two gifts rare among modern scholars. He knows sixteenth-century Spanish, Italian and French, and he can read the handwriting of that century, with its positive mania for contractions.

Some years ago the Lambeth Palace Librarian sent me a sixteenth-century will of an ancestor, or to be exact, a photostat. When sending it, Dr Urry thoughtfully sent me a transcript in modern English, as he said I might have some little difficulty in reading it. Looking at the will, I regarded Dr Urry's comment as the understatement of the year.

So I have some slight appreciation of Mattingly's trials when he was faced with the enormous mass of material in the Spanish and Vatican archives, letters, dispatches, etc.

He makes no ex-parte statements, but fully documents everything. His prose is rich and vivid, and his characters all come alive. Catherine herself, proud, possessed of indomitable courage, and with a simple faith in Divine Providence; Thomas Cromwell, originator of the modern police state; Sir Thomas More, England's greatest jurist, the King himself obsessed with his passion to have a male heir, who sincerely loved Catherine and later feared her, because he well knew that the people of England, Lords and Commons would, if she gave the signal, rise in revolt; in the background the French King fearing the Emperor, and doing all he could to make trouble for the unhappy Queen.

Altogether it is a book one finds hard to lay down, and one which every student of the Reformation in England should read. My copy cost me less than \$1.

—D.C.T.

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Two-way look

VIETNAM: SEEN FROM EAST AND WEST. Edited by Sibanarayan Ray. Thomas Nelson, Sydney, 1966, pp. 192. \$1.50.

This symposium should help Australians who are confused on the issues in Vietnam. Its editor is head of the Department of Indian Studies at the University of Melbourne.

The 15 chapters are contributed by academics, journalists and experts on international affairs from Europe, Asia, U.S.A. and Australia. One contributor, Hoang Van Chi, is a former Communist and a member of the Vietnam Resistance Movement from 1945 to 1955.

He gives a shrewd analysis of the long-term objectives of North Vietnam after the Geneva Conference of 1954.

Geoffrey Fairbairn, B. A. Santamaria, Owen Harries and Donald Horne are the Australian contributors.

Fairbairn wrote his chapter while in Danang. Harries looks at the issues raised in the current Vietnam debate in Australia. Horne contributes the last, tightly written chapter, in which the reader is obliged to face the harsh reality of Communist cynicism.

While the quality and value of the writing is somewhat uneven, Thomas Nelson's have, in this volume, made a worthwhile contribution to the understanding of a vital world issue.

—R.S.R.M.

Melancholy Dane

THE BURDEN OF SOREN KIERKEGAARD, by Edward John Carnell, London, Paternoster Press, 1966.

The book under review is a sympathetic presentation in a brief compass of the thought of Soren Kierkegaard, the 19th century Danish originator of what has become the modern Existential Philosophical Movement.

Kierkegaard's religious and thought patterns were to a very large degree, as the author points out, conditioned by his early years and background, but they were also in a very great measure a reaction against the two evils of the day as he saw it—Hegelian philosophy which with its Objective Idealism depersonalised the individual, and respectable Institutional Christianity which again depreciated the individual and exalted the movement.

In the Socratic manner Kierkegaard felt called to alert people to what he considered to be these twin difficulties and he traced the complacency of the Copenhagen of his own day to the error of supposing that, thinking about Christianity was the same as being a Christian.

It was harder, he claimed, not to be a Christian than to be one, in his own contemporary Society, and he was very keen to emphasise that Christianity is not a doctrine but an "existential communication expressing an existential contradiction."

It is only fair to say, as the author points out, that Kierkegaard was not non-orthodox, but in all his writings he very heavily emphasised the ever-present danger of substituting intellectual exercise for personal commitment.

His great watchword was "Truth is Subjectivity" and although his position may be initially correct he failed to draw the corrective conclusions that subjective experience needs an objective reference of authority as revealed.

Institutions, Priesthood and Sacraments were out—the problems of life are to be solved by the "leap of faith" alone.

The book under review is a very fair presentation of the thought of an important thinker whose influence only began to be felt from the first world war onwards and remains active with us and, indeed, increasingly.

However, one very slight defect may be the author's failure sufficiently to lay bare the weaknesses in such a completely subjective position. But for all that, for one who is seeking to acquaint himself in an interesting way with a force behind much of modern Theology, it is a very good book indeed.

—W. J. D.

A NEW CREATION?

Small child at sea-side for the first time is seen examining the sea with great interest. On inquiry, explains to parent that it is looking for the "Tinimies."

Mystified parent, "Where did you ever hear of 'Tinimies'?"

Child replies with superior look at stupid adult — "In church, when the Rector reads the commandments and tells us that in six days the Lord created the heaven, the earth, the sea and all the tinimies."

Pallister Home "still alive!"

The Rev. H. Broadley, Deputy Chairman of the Pallister Management Committee in Sydney has issued the following statement, under the authority of the Committee of the Pallister Girls' Home:

"Contrary to a rumour, which started we know not how, the Pallister Girls' Home, in River Road, Greenwich, where, under the Church of England Deaconess Institution, school-age girls with home and personal problems, are cared for, is continuing its work vigorously.

LISGAR HOUSE

"So also is Lisgar House, Knight Street, Arncliffe, for girls of 15-18 years, who go to work. Lisgar House is often asked to take in more girls, but lack of room prevents this.

"Pallister has accommodation for a few more. This would not be so if the Church could have more regular representation through Chaplains.

"Your continued prayerful interest and help is needed. The few, very useful legacies received, have provided us with some regular income from interest received, but this is far from releasing us from seeking gifts from you who are concerned to relieve the girls of their burdens, and 'to be a strength to the needy in her distress'."

(Isaiah 25 v4)

Notes and Comments

SOUTH INDIA BREAKAWAY

Some months ago we published a news item concerning the probable secession of a large body of Anglicans from the Church of South India. They were clergy and laity of the C.M.S.-supported diocese of Travancore and Cochin.

Eighty thousand evangelical Anglicans have now seceded and the Rev. V. J. Stephen has been consecrated as their bishop.

An official of the Church of South India, at present in Australia, has told us that his sympathies are entirely with these people. Although he himself is a member of the C.S.I., he feels that the secession was brought about by the intransigent attitude of the C.S.I.

These 80,000 Christians are mostly low-caste Indians and they were given an inferior status in the C.S.I. because of their low-caste origins rather than because they were evangelicals.

For many years the diocese negotiated with the C.S.I. to have matters rectified, but in vain. They have seceded from the C.S.I. and in the process they have lost all their properties, church buildings, etc.

This is a grievous loss because over 300 congregations are involved. Nevertheless, their courage in giving up all their material advantages in order to be true to the gospel is a striking witness.

It is, unfortunately, true that C.M.S. has withdrawn all support from this suffering diocese.

The United Church of South India was set up in 1947. It unites Anglicans, Presbyterians, Methodists, Congregationalist and some smaller groups. It would seem to be almost inevitable that these unions and mergers result in rigidity of thinking and illiberality of outlook.

YOUTH AGAINST HUNGER CAMPAIGN

A recent circular from the Youth Against Hunger movement of the Freedom from Hunger Campaign includes a petition being prepared from the House of Representatives. The basic design is commendable.

The House of Representatives is asked to see that Australia increases greatly its non-military aid to the needy areas of the world. It foreshadows the necessity of greater taxation to do this and asks that we spend 1 per cent of national income on overseas aid.

However, one may query the remainder of the petition which states that such aid should be "administered by an international organisation such as the United Nations," and also that it be "offered to countries without reference to political advantage or purposes, but solely on the basis of need!"

Here is a blindness to reality. One simply can't give 1 per cent of the national income to Communist China because its need is the greatest.

Nor can one simply hand 1 per cent of the national income over to an organisation of the United Nations and feel sure that the best possible use will be made of it. We have seen enough irresponsible handling of

international matters from U.N.O. in recent years to have little faith in such a proposal.

We need to give much more aid. But it must be given wisely, prayerfully, "as wise stewards of the manifold grace of God."

CHURCH SHERRY PARTY

We sympathise with the dilemma in which a "Confused Father" found himself when, after attempting to educate his teenage children concerning the dangers of alcohol when used internally, their local parish church organised a Sherry Party in aid of the Youth Fellowship!

That the Sherry Party was organised by the Parents Committee of the Youth Fellowship and that it was by invitation to adults only does not alter the fact that in the eyes of the teenagers, "Drink must be all right, even the Church agrees with it."

Perhaps the Church ought to take the lead in these matters and, when raising funds for the rehabilitation of drug addicts, hold an Opium Party—or a Heroin Hop. How about using LSD to raise some £.s.d.? (Would this be trading sense for dollars and cents?)

"CHILDISH VESTMENT?"

In view of comments which have appeared from time to time here, the following letter to the English "Church Times" (an Anglo-Catholic organ) is not without significance:

SIR.—Is it not high time that we clergy abandoned the use of this childish vestment known as the surplice? This outlitter's version of the alb, half-smock and half-shirt, which makes a grown man look like a choir-boy (and feel like one) should be relegated to the Victorian limbo.

Perhaps its use might be retained for the administration of the sacraments, but for choir offices and occasional offices I can think of nothing more suitable than cassock, gown, bands, hood and scarf. Such dress would be sensible and seemly, and I suggest it is high time we were willing to learn from Free Church brethren and Percy Dearmer, even if we have just bought the latest creation in nylon.

A. J. CATON,

Broomfield Vicarage, Chelmsford.

[It would be interesting to know what lay people think about clergy dress.—Ed.]

THAT SOUTH INDIA SPLIT

• from page one

resolution was passed in 1941 seeking to establish a separate administration for these people, but it was never implemented.

The consecration of Bishop V. J. Stephen, said Bishop Oommen, "is a great day, because one from among the untouchables of Kerala has been appointed for the first time as their bishop."

The bishop expressed his pleasure with the fact that the group had come out of the C.S.I. "to preserve the pristine purity of C.M.S. faith, which is based on the Bible." For this reason, said the bishop, he welcomed the fact that they had joined the I.C.C.C., which, he said, "stands to uphold Biblical faith and to eradicate modernism, liberalism and other apostasies."

The Rev. M. T. Corbett, Chaplain at Arusha, diocese of Central Tanganyika, in Tanzania, has been appointed a Canon of Dodoma Cathedral.

Need for Christian writers

WE often hear the cry for consecrated scholarship. Perhaps we ought also to issue a call for consecrated authorship.

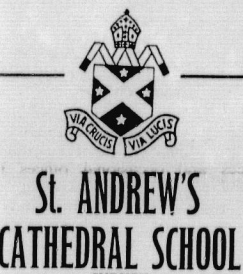
All the men who have opened and shut doors of world events have not been scholars—in the narrow and correct sense of the word. But in most cases they were authors. They believed in a cause, spoke for it, and wrote for it. Das Kapital and Mein Kampf were not accidents in literature. They were moulders of history.

Someone has said that Christian literature today suffers from a "low-grade infection." Not all literature, for which we thank God, falls into this category. But perhaps too much of it does, too much which we cannot afford. The answer to this problem is not in more writing but in the writer.

Christian Authorship.

The Australian Christian Writer's Institute has produced a small booklet called "Christian Authorship" to help the beginner in the field of Christian journalism.

The director, the Rev. G. L. Ascoug, Presbyterian Minister at West Pennant Hills, said "The booklet includes sections dealing with, Understanding Editorial Policy, Mechanics of Presentation, Hints for New Writers, Writing a News Story, Use of Photographs."



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Letters to the Editor

Miracles and Intervention

I would be grateful if you would permit me to correct a "printer's error" which occurred in the second last paragraph of my recent article on "Christianity in the new world of science," A.C.R., 25/8/66. The word rendered as "microscopic" should have been "macroscopic," which means virtually the opposite, viz. "large and visible to the naked eye."

The thought briefly outlined in my article has been more fully developed by D. Garth Jones—"The Challenge of Miracles"—in the June, 1966, issue of the "Christian Graduate" (I.V.F., London) which has just come to hand. Garth Jones defines a miracle as "an unusual event in the external world having a redemptive purpose, and resulting in what appears to man to be a temporary change of direction in God's detailed upholding of nature."

Confusion in the past has arisen from the idea that God's "intervention" in miracles was essentially different from his normal relation to the natural world. Jones states that "It is unwise to regard miracles as violations or suspensions of 'laws of nature.' The idea of God intervening in a closed system underlies such concepts. . . . While the idea of a closed sys-

tem is of considerable value for scientific thinking, it cannot be accepted as valid in the formulation of a Christian worldview."

The "heresy" of "interventionism" so commonly espoused in orthodox circles has been one of the greatest stumbling blocks in the Science-Religion debate. The mistake has too often been made both by scientists and theologians that the natural world is a "closed system." From the uniformity of nature and the validity of scientific method down to the sub-atomic level, scientists have rightly concurred with Laplace that they "have no need of that hypothesis" (God). Theologians, in order to accommodate "revelation," have often resorted to a concept of miracle as intervention involving violation or suspension of the "laws of nature."

A right understanding of the Biblical view, interpreted in the light of modern knowledge, as distinct from mere textual analysis, maintains that nature is not a closed system with independent existence, but is essentially derived from and dependent upon a prior mode of existence which is both imminent and transcendent to it.

Such a mode of existence has been called by Karl Heim the "Supra-Polar World" (Ref. "Christian Faith and Natural Science," "The Transformation

of the Scientific World View" and "The World, its Creation and Consummation"). This view is consistent with the new "Geometrical" theories of matter as distinct from the Classical Physics of last century out of which Deism and, therefore, Interventionism grew.

In the classical view, space-time is the arena for the interrelation of fields and particles. In the new physics "there is nothing in the world except empty curved space. Matter, charge, electromagnetism and other fields are only manifestations of the bending of space. Physics is geometry." (J. A. Wheeler "Geometrodinamica," p225. New York: Academic Press, 1961.)

A little more acquaintance with these writings would deliver our orthodox theologians from needless but often unearned charges of obscurantism and pave the way for an effective impact of Christianity in the new world of science.

J. E. Benson,
Chairman R.S.C.F. (N.S.W.).

Bishop Barrett memorial appeal

An appeal inaugurated by the Bishop and Diocesan Council of Tasmania has recently been

• Cont. page eight

60-YEAR-OLD LETTER COMES ALIVE

A letter written in 1906 by a young deacon, the Revd. S. J. Kirkby, to his former Moore College principal, Canon Nathaniel Jones, was handed over to the College in 1964 by Miss Maisie Jones.

S. J. Kirkby was to become the founder of the Bush Church Aid Society and later, Bishop Coadjutor of Sydney. The letter, which we publish in full below, reveals something of the love which he had for pastoral work in the outback. It is also interesting to read that Mr Kirkby did not think that the requirement of the whole of 1 Samuel in Hebrew for his priest's exam was any burden.

Perhaps the outstanding feature of the letter is the freshness of the young man's devotion to Christ, a trait which was to mark his whole life.

The letter reads thus:

Pyramid Hill, Victoria.
February 23, 1906.
Rev. Canon Jones, M.A.
Sydney.

My Dear Principal,
With pleasure I enclose postal note for 10/- for organ fund of Moore College. I must apologise for delay in sending it but circumstances hindered my doing so before. I trust that the result of your appeal will mean a new organ for the Chapel which I am sure will be appreciated by all the students.

I must thank you also for forwarding Oxford and Cambridge certificate which reached me safely. As no doubt you are aware, I am stationed at Pyramid—a parish of "far distances." I am enclosing plan of my Services to give some idea of extent of work. With the exception of Pyramid Hill itself the whole district has a good tone.

FEARLESS

My predecessor, Mr Phair, has done a glorious work preaching the "Gospel of the Glory" fearlessly. In a sense I am entering into his labours and his reward. Still there is a heavy work to be carried on and no small responsibility to be shouldered.

The centres are very far apart. My work for Sunday next necessitates 18 miles driving on Saturday evening—preach at 11 a.m., Sunday, then 28 miles across country and preach at 7.30 p.m. and back again at the earliest on Monday evening.

At present I am engaged in a house-to-house, or rather, farm-

to-farm visitation. To do this thoroughly and to get at close quarters with people, I live in the particular district seven to nine days at a time. In this work I have had great blessing—God indeed opening a door for His Word among the men specially.

There is a solemn joy in "Bringing them to Jesus" and as much as one wishes for the pleasures and the blessed fellowship of college life, active work is best. The change in my case I am afraid is somewhat marked. On the plains here everything is far apart. It makes travelling very lonely. Three hours in a buggy without meeting anybody is the "regular thing."

Still I find the quietness, though so different to the hustle of college life, very helpful. I am compelled to think and to meditate—to take time. Outside that required for my own personal benefit I have not been able to do much reading.

DETERMINED

To get a grasp of affairs and to get to know the people I feel is my first duty. My priest's exam does not come off till September next so I think that I can afford a couple of months' relaxation from hard study.

Canon Sadler is determined that I shall not forget whatever Hebrew I learned. He has set me the whole of 1 Samuel for the exam. I am very thankful to say that so far it has not proved very difficult although progress has not been fast.

By the way I should mention

that out at Appin, one of my sub-districts, I met an old Paruaugalla parishioner of yours—Mr John Hopkins by name. He has a farm and dairy up here now.

He entertains a lively recollection of and a deep thankfulness for your work in the old district and when he heard that I had been under you he eagerly asked after you and Mrs Jones.

He is a staunch worker and leads a quiet, steady Christian life—his presence being of great help to me. He told me in no wise was I to forget to convey to you and Mrs Jones his deepest regards.

Mr Herring is my next neighbour, he being stationed at Mitiamo about 15 miles below me. We are near enough to be able to meet every five or six weeks and so our college connection is preserved. It is a great help to be able to get together as one is apt to get down spiritually by so much seclusion and isolation. I often think of the happy times that I spent in Moore College.

CONTINUAL

From the very first Sunday till the last day of my stay there it was one continual uplifting to my soul. I have to thank you for much, Mr Principal, for God did use your sermons and words to the strengthening of my heart in grace.

I feel that the two years will not merely prove to be the brightest two years spiritually and socially that I could have spent, but the help received during the time in study and preparation for orders will be of profit all the days of my ministry. I owe much to the college training.

I trust that this vacation has restored you to better health and that God may give you a prosperous New Year in the dear old college.

Give my kindest regards to Mrs Jones, Maisie and Steve, and Believe me to be
Yours Sincerely,
S. J. KIRKBY.

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ANY Married Couple or single woman wishing to work full time in child care, who would like to discuss the matter, contact The Rev. Canon Guy Harmer, The Mission of St. James and St. John, 468 St. Kilda Road, Melbourne, S.C.2. Phone 26-2541.

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PSALM 46, VERSE 10

Quietly confident I can be,
When I stay still and wait on Thee.
The staying still's itself a prayer,
For then I feel that Thou art there.
The spirit, then, has time to call
To mind the promises and all
They've meant throughout the years;
For strengthening, and calming fears,
Yes, Lord—waiting with Thee is best,
For then I'm wrapped in Love;
And for that moment—trusting—
I'm perfectly at rest.

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SOUTH KOGARAH CHURCH MEETINGS

The Rev. Geoffrey Bingham is visiting the parish of St. Cuthbert's, South Kogarah, next weekend, September 17 and 18, for the Church's fifty-eighth anniversary. The film, "The Stones Cry Out" will be screened at the Parish Tea on Saturday.

Mr Bingham will be speaking at this tea, as well as all services on Sunday, which will be the Church's Annual "Thanksgiving Day." Former parishioners of Saint Cuthbert's are being invited back for the weekend.

The Archbishop of York, Dr Coggan, is one of the patrons of an appeal for \$500,000 being conducted by Anglican Benedictine monks in England. Also acting as patrons are the Archbishop of Canterbury, along with Roman Catholics, Orthodox and Free Church men.

ACR DONATIONS

The Board of Management of "The Australian Church Record" wishes to thank the following readers for their donations: — Anon, 90c; St. John's, Parramatta, \$10; Rev. C. H. Rose, \$1.50; Rev. C. K. Hammond, 50c; Canon A. A. Langdon, \$1.50; Mrs N. Stone, 50c; Mr E. W. Rose, \$1; Miss L. Loane, \$10; Mr W. R. Bailey, \$3.50; Rev. R. Bolt, \$1; Miss M. Aspinall, \$1.50; Rev. R. Gibson, \$1; Mrs D. E. B. Knox, \$8; Rev. R. H. Goodhew, 50c; Rev. D. G. Anderson, \$17.50; St. Luke's, Lane Cove, \$3; Miss E. Knox \$2.50; Mr Veyhl, 50c; Miss S. Newbery, 50c; Mr F. Alexander, \$2; S.C.E.G.S., \$4; Rev. H. Brown; \$1; Mr H. C. Mettam, \$2; Rev. L. J. Harris, \$4; Rev. A. Blanche \$5; Miss V. E. Johnston, \$10; Rev. E. J. Emery, \$2; Mr T. Cookson, \$2; Deaconess D. Brangrove; Rev. B. Telfer, \$2; Mr F. W. Cabrera, \$5; Miss D. E. Walker, \$2; Rev. L. M. Abbott, \$2; Rev. J. Lance, \$2; Miss L. Griffith, \$1; Mr V. C. Hood, \$2; R. C. Blumer, \$2; Rev. B. Bovis, \$2; Mr V. C. Hughesdon, \$5; Dr A. Bryson, \$10; Miss J. Dove, \$2; Rev. J. L. Hansen, \$2; Anon, \$2.

THANKSGIVING — The N.S.W. C.M.S. Women's Executive is holding a Day of Thanksgiving on Tuesday, September 20. The meeting will start at 10.30 a.m. and is being held in the C.E.N.E.F. Auditorium, 511 Kent St., Sydney.

Archbishop commends appeal for children

The Hon. R. W. Askin, M.L.A., Premier of New South Wales, officially launched the "BREAKTHROUGH" Appeal for the Royal N.S.W. Institution for Deaf and Blind Children at a Luncheon held in Sydney on September 5.

The target for the Appeal is \$200,000. This project is being sponsored by the Royal N.S.W. Institution for Deaf and Blind Children to provide a specialised residential school for children who suffer the dual handicap of deafness and blindness.

In commending the Appeal, the Most Rev. M. L. Loane, Archbishop of Sydney, said:

"The Institution for Deaf and Blind Children in New South Wales plans to erect and equip a special school for children who are afflicted with the double disability of deafness and blindness. For this purpose a Door Knock Campaign will be undertaken and it is hoped that it will enlist the support of the whole community. I am glad to commend this appeal and hope that adequate support will be generously forthcoming in the cause of children whose need is so great.

"Gifts in this cause may well be a thanks offering for the blessings of sight and hearing which we so richly enjoy."

No facilities at present exist to treat children who are both deaf and blind and parents of these dually handicapped children are unable effectively to teach and train them. The fact must also be faced that unless the deaf and blind child is educated and trained to take its place in every-day life, it will be totally helpless when the parents are no longer living.

When this school is established it will be the first of its kind in the Southern Hemisphere and probably unique in the world.

Training service

Seventy-five ladies attended a service of Holy Communion in St. Andrew's Cathedral on Monday, August 15, to mark the conclusion of preliminary training courses held in six centres this term.

The service was followed by a demonstration lecture by Mrs A. D. Haberfield B.A., Dip. Ed., on Visual Aids and then by a luncheon in the Lower Chapter House provided by the ladies of the Board's Auxiliary.

For these ladies, this course may be the entree to teaching infants or Primary Scripture classes in their parish and represents the beginning of training schemes which may be pursued in conjunction with Moore College Department of External Studies.

Over 1,000 lay people have passed through the preliminary courses. Probably about two-thirds of these are still teaching. There can be no doubt of their effectiveness nor of their devotion to this work.

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CHURCH REPORT SUGGESTS NEW DIVORCE PRINCIPLE

A report issued by a group set up by the Archbishop of Canterbury in 1964 has suggested that the breakdown of a marriage should be the underlying basis for divorce legislation.

Such a concept would run counter to the present concept of matrimonial offence (such as adultery, cruelty or desertion).

The report makes it clear that the group, appointed by the Archbishop of Canterbury in January, 1964, was not called upon to discuss the Church's matrimonial doctrine and discipline, but "recognising that there is a difference in the attitudes of the Church and State towards the further marriage of a divorced person whose former partner is living, to consider whether the inclusion of any new principle or procedure in the law of the State would be likely to operate.

REVERSE

(1) More justly and with greater assistance to the stability of marriage and the happiness of all concerned including children than at present; and

(2) In such a way as to do nothing to undermine the approach of couples to marriage as a life-long covenant."

It was soon decided that "it would not be an improvement, but the reverse, to introduce the principle of breakdown of marriage into the existing law in the shape of an additional ground for divorce."

From that point it was clear that a decision had to be made between two principles, either breakdown of marriage or the matrimonial offence. An examination of the existing law did nothing to commend the latter, and in practice it seemed that the courts were acting more and more on the basis of the former.

Various objections to this concept were considered, in the course of which it was felt that it would not encourage "divorce by consent" nor would it be incompatible with a covenant of life-long intention.

It would not only accord better with social realities, "but would have the merit of showing up divorce for what in essence it is . . . a failure of the marital 'two-in-one-ship' in which both its members, however unequal their responsibility, are inevitably involved together."

This led to the fundamental conclusion and recommendation: "That the doctrine of the breakdown of marriage should be comprehensively substituted for the doctrine of the matrimonial offences as the basis of all divorce."

The report considers that the adoption of this new principle would give greater prominence to reconciliation, and it would implicitly require "the court to be satisfied before treating breakdown as proved, that nothing more could be hoped from attempts to reconcile the parties."

It is felt that the Church would see a positive improvement in the change of principle in that the law would "shed the superficiality arising from concentration on verbal formulas and" come "closer to the actualities of the matrimonial relationship."

Inasmuch as the decree would be the legal recognition of an unhappy failure this principle might in the long run "have the effect of changing the general attitude to divorce very considerably."

This principle would also remove the impression that is sometimes felt by Christians that the State is claiming the power to dissolve a valid marriage. Henceforth it would be simply recognising an already irremediable disintegration.

OBJECTION

This was a weighty objection given careful consideration in the report. The main answer which the report gives is that under this principle a court would not be asked to give a judgment in terms of guilt or innocence, but simply to give its verdict on the state of the marriage relationship.

The report defines this as "a judicial recognition of a state of affairs with consequent re-definition of status."

Recognising, however, that abuses could be possible the report recommends that "the court should have a duty to refuse a decree, even though breakdown had been proved, if to grant it would be contrary to the public interest in justice and in protecting the institution of marriage."

The point is also made that "taking an objective and unbiased view of secular legislation on divorce depends, where Anglicans are concerned, on assurance that such legislation will not derogate from the Church's freedom to treat the marriages of its own members in accordance with its doctrines and rules."

In a postscript the report talks about the relation between the secular world and the Christian contribution to it. "For some, perhaps many, the vocation may be to equip themselves to help those whose marriages are at risk; all are called to mediate, in their various ways, the good news that human relationships are not a closed system, but are open to the intervention of the divine."

The chairman of the group presenting the report was the Bishop of Exeter, Dr R. C. Mortimer, and among its members was Professor J. N. D. Anderson, Director of the Institute of Advanced Legal Studies in the University of London, and a well-known Evangelical. "English Churchman."

LATEST SPANISH MOVES

Formation of a secretariat for relations with non-Catholics, non-Christians, and non-believers has been approved by the Spanish Roman Catholic hierarchy. The action came at the close of a week-long meeting of the National Episcopal Conference attended by 85 archbishops and bishops.

The bishops had been expected to discuss a long-awaited draft law liberalising the status of the country's non-Catholic minorities. However, it was not known if the issue actually came up for debate. Nor was there any indication that the measure had been submitted to the Spanish Cabinet.

The bishops modified a previous stand by the Episcopal Conference's Permanent Commission which had ordered all national-level meetings of Spanish Catholic Action cancelled until further notice.

They agreed to permit Catholic Action to continue its normal program of national level activities, but insisted they must be "devoted entirely to doctrinal and practical problems connected with the lay apostolate." (E.P.S., Geneva.)

UNITY OBSTACLE

The head of the Evangelical Church in Germany (EKD) has said in a radio broadcast that attempts to produce uniformity in Christian doctrine would be an "obstacle to unity and to the fellowship of all believers."

President Kurt Scharf of Berlin said that it was a mistake to deplore theological differences because they were indicative of signs of life in the Church. He said such attempts in the Orthodox and Roman Catholic Churches had meant that "the Word of God has lost the direct significance for the world it might have had."

Discussions between the Lutheran churches of India and the Church of South India have resumed after a lapse of more than two years. Topics discussed included a draft text of a catechism, a statement on "The Faith of the Church," and the position of the Church of South India on the episcopacy. Named for two-year terms as co-chairmen of the group were Bishop J. E. Lesslie Newbigin, of Madras (C.S.I.), and Bishop Rajah B. Manikam of the Tamil Evangelical Lutheran Church.

BROADCAST.—Evening Prayer from St. Alban's, Lindfield, will be broadcast by station 2CH, Sydney, at 7.15 p.m. on Sunday, September 18. The rector of St. Alban's is the Rev. Ray Weir.

CHILDREN. — The C.M.S. Children's Rally will be held in Sydney on Sunday, October 16, beginning at 2.30 p.m. The meeting will take place in Scots Church, Margaret Street, and the speaker will be Mr M. Myers.

LUTHERANS ADVISED TO SHUN ROMAN WEDDINGS

The Evangelical Lutheran Church of France had advised its pastors to "abstain from any participation as ministers" in Roman Catholic wedding ceremonies.

A General Synod meeting of the Church said that although it might appear "charitable" to join in such ceremonies it could not but "contribute to misunderstanding and confusion by creating the impression of a 'double blessing.'"

Pastors were urged to inform mixed couples as to Protestant and Roman Catholic rules and to stress that they should then make a free choice as to the church in which they will wed and the religious instruction of their children.

SOVIET PUBLICATION OF BIBLE STORIES

A collection of O.T. stories, said to be reproduced without distortion or alteration for propaganda purposes, was put on sale in Moscow early in August and became an immediate best-seller.

Long lines formed outside bookshops to buy the 100,000 copies offered for sale.

The stories were originally written in simple prose by a Polish writer and have been translated into Russian. The author and his Russian translators and editors made it clear they were atheists and did not regard the Bible as divinely inspired.

However, they added, "The Bible is a monument of world literature reflecting the life of many generations of ancient people."

With the exception of those Russians who have seen limited editions of the Bible published by the Russian Orthodox and Baptist Churches, millions of people in the U.S.S.R. have grown up without seeing any portion of the Christian Scriptures.

YMCA AND PROTESTANT GROUPS JOIN WITH ROME

Protestant and Roman Catholic clergymen have co-operated with Y.M.C.A. executives in starting an Inter-Faith Youth Council made up of teenage boys and girls from 15 Roman Catholic and Protestant Churches in three U.S.A. towns.

Activities are planned by a committee composed of two young people from each church. A board of advisers consisting of Y.M.C.A. officials and clergymen offers counsel.

The need for improving youth activities in the area had been discussed at monthly interreligious clergy luncheons. However, it was only when two Roman Catholic priests became members of the Y.M.C.A., with the approval of their bishop, that it occurred to them the Y.M.C.A. might provide the necessary facilities.

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Mainly About People

N.S.W.

Mr Warwick H. Olson of the Sydney Diocesan Department of Information and Public Relations will leave Sydney on Friday, October 7, to attend the World Congress on Evangelism in Berlin with special responsibilities for the Australian and New Zealand Press Relations of the Congress.

Mr Olson expects to spend a weekend in Fiji at the headquarters of the diocese of Polynesia, some days in the United States, where he will call at the Billy Graham Evangelistic Association headquarters, and will contact Church public relations and television agencies before proceeding to Germany.

Following the Berlin Congress, he will spend some days in London on behalf of the Public Relations Department of the diocese of Sydney and will return to Australia making several stopovers in Asia in order to make contact with national churches and to gain further understanding of the problems of churches in Asia. He will return to Sydney towards the end of November.

The appointment has been announced of a Chinese clergyman, the Rev. L. Lo Ping-Leung (who will be known as Mr Lo) as Assistant Chaplain on the staff of the Sydney Missions to Seamen.

The Rev. L. Lo resigned as the Headmaster of St. Stephen's School, Stanley, Hong Kong, to take up this appointment. In Education and Sociology he has had an outstanding career. His hobbies of swimming and photography and his research in Child Psychology indicate his wide range of interests. He speaks both Mandarin and Cantonese.

The number of seamen passing through the port of Sydney during 1965 was 177,293. The largest group, of just over 40,000 was British and, the next largest, Chinese, numbering 37,000. Only two other groups, viz., Italians (13,000) and Japanese (11,000) exceeded 7,000.

The Rev. Ray and Mrs Flatau, with their family, left Sydney at the end of August to return to work with the Overseas Missionary Fellowship in Malaya. During furlough Mr Flatau has been ministering at St. Mark's, Northbridge. Another O.M.F. worker, Miss Daphne Kelly, left Sydney at the end of August for her third term of service in Japan. Miss Kelly was farewelled at a valedictory service in St. Andrew's, Abbotsford, prior to her departure.

Mr Ken Thomas, with his wife, Rosemary, and their three children, left Mascot Airport on Wednesday, August 24, to take up the post of Accountant of the diocese of Carpentaria, and will live at Thursday Island. Mr Thomas has left his house at West Lindfield and responded to the call to his new appointment which will give him a wide range of responsibilities both in the office and in the general administration of supplies for the various centres of the diocese.

Mr Thomas who joined the staff of the Secretary's Department of the diocese of Sydney in 1964, has played an active part in the life of his parish, and always shared with other Sydney staff members in giving hospitality to visiting churchmen.

Victoria

Mr George Lunn, a member of the London headquarters staff of the Society for the Promotion of Christian Knowledge, is visiting Australia from the end of August to October 10. Mr Lunn arrived in Melbourne on August 27 and will be there until September 9. He will also visit other States.

Miss Margie Nicoll, of the Church Missionary Society, left Melbourne by plane at the end of August on her return to Roper River, North Australia, after furlough.

The Rev. J. H. Kitchen, who is well known in Christian circles in Melbourne, has accepted a position as lecturer at the Adelaide Bible Institute and left Melbourne with his wife to take up this work at the end of August.

Overseas

Canon E. F. Carpenter, Archdeacon of Westminster and a residentiary canon of Westminster Abbey, has been elected president of the Modern Churchmen's Union, in succession to the Bishop of Birmingham (Dr. Leonard Wilson), who has been president for the past ten years. The Union is a liberal body which seeks to bring human reason to bear on the Gospel and interpret it "in the light of modern knowledge."

Dr Norman J. Cockburn, General Secretary of the British and Foreign Bible Society, has announced his decision to retire. He was appointed to the post early in 1953 in succession to the Rev. A. H. Wilkinson. Since then he has travelled extensively throughout the world.

Dr Cockburn was present at the inaugural meeting of the World Council of Churches at Amsterdam in 1948, and has served on the British Council of Churches for many years. Well known for his services to the cause of Christian unity, he was closely concerned with the formation of the Scottish Churches Ecumenical Committee and became their first Vice-Chairman.

Canon Ian Ramsey has been nominated for election as Bishop of Durham in succession to Dr Maurice Harland who resigns at the end of this month.

Canon Ramsey, who is 51, has been Nolloth Professor of the Philosophy of the Christian Religion in Oxford University and a Fellow of Oriel College since 1951. He was ordained in 1940 to a curacy at Headington Quarry in the diocese of Oxford, but has had no other parochial experience.

Bishop Santos Molina, the Bishop of the Spanish Reformed Episcopal Church, who died in Madrid on Wednesday of last week after being taken ill on a visit to Central America, had held his bishopric since May, 1956. His consecration as bishop took place behind locked doors in accordance with a law governing non-Roman Catholic worship in Spain.

Born in 1900, he worked in the mines during his teens and later became a teacher and pastor. After the Civil War he spent some years in prison following a secret trial at which he was not allowed defending counsel, and for many years he was not allowed an exit visa to visit churches outside Spain.

Dutch Reformed leader gives his views on unity

THE Rev. Dr A. J. van Der Merwe, retired Moderator of the Dutch Reformed Church of South Africa, gave the following answers when interviewed on the subject of Church Unity.

Is your church taking part in any conversations or negotiations with any other church with a view to closer unity?

No, not at the moment. Do you feel that the present movement towards Christian unity is a movement of the Spirit of God?

Not where accepted truths are sacrificed on the altar of unity. Is Christian unity dependent upon Church Union, that is, organic union between the churches?

Not at all. There can and ought to be such a thing as unity in diversity.

Together

Do you think that the looser working together of the churches in the ecumenical movement is preferable to organisational unity?

I am absolutely convinced that it is, and that the ecumenical movement would ultimately destroy itself if it should aim at becoming an organisational union with authority that binds the constituent churches, instead of remaining a federal body speaking in an advisory capacity.

Do you see any dangers in the Christian unity movement that is sweeping the world? If so, what are they, and how can they be overcome?

I do see such dangers, especially in so far as there often seems to be an almost ruthless disregard for what has in the past reverently been accepted by different churches as a matter of truth and principle.

Whatever is acquired at the cost of one's spiritual heritage can never prove to be a profitable transaction, no matter what it is.

From this it follows that I consider the obstacles on the way to ultimate organisational union to be insurmountable.

Would the new approach to theology represented by modern thinkers like Bultmann, Bonhoeffer, Tillich, Teilhard de Chardin, and John Robinson be regarded by your church as an obstacle to unity?

As far as my own church is concerned, this new approach would most decidedly be regarded as an obstacle.

Inter-communion

Would you like to see more inter-communion between the various churches or should this wait until they are united?

Believing as I do in unity in diversity in the Church, I am prepared to accept inter-communion between various churches not only as possible but even desirable on occasions which demand a united action, without churches, however, even contemplating the feasibility of fusion.

Would the Church be a better instrument for the saving of the world if it were united? Would it be likely to bring more people to Christ?

If organic unity on a broad basis requires, as it is bound to do, a diluted gospel to suit

all the component elements in such union, it might contribute to make the Church more popular.

As a redemptive force, however, the Church can never be popular for the very reason that a Church that saves is a Church that challenges, and as such is bound to be offensive.

LETTERS

From page five

launched to the memory of the late William Rothwell Barrett.

He was a man who made a significant contribution to the life of the Church of England in Australia during his long ministry. His work on the General Synod, particularly in framing the constitution of the Church; on the General Board of Religious Education; and in the Councils of the Church Missionary Society will long be remembered.

The memorial for which the appeal is being made is to be the permanent Chapel for Christ College in the University of Tasmania. As Warden of that College for twenty years, Bishop Barrett moulded the characters of many who will remain for a time his living memorial. The Chapel will fix his memory in the place where what may be his most significant work was done.

It is thought that some of your readers may wish to contribute to this appeal. Donations, which may be claimed as income tax deductions, may be sent to The Registrar, Church House, 26 Fitzroy Place, Hobart.

—G. E. HODGSON, Chairman, Bishop Barrett, Appeal Committee.

Gospel and Covenant

The article on "Gospel" (Platform, A.C.R. August 11) omitted all reference to the covenant, yet "gospel" can be appreciated only when considered in a covenantal context.

The "gospel"—the announcement of God's plan of salvation through Christ, offering salvation to whoever believes—was preached to Abraham (Gal. 3:8), saying "In you shall all the nations be blessed."

Paul used this quotation to refute the Judaizers' claims that Gentiles needed to be incorporated in Abraham's descendants by circumcision. He realised believers were blessed with believing Abraham (see v. 9) because the gospel was nothing but the revelation of the covenant of grace. Hebrew believers had hoped in Christ before His coming (cf. Eph. 1:12; Acts 26:6), and Abraham rejoiced to see our Lord's day (John 8:55 ff. and Luke 24:27).

Christ did not commence to act only through and after His

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Prayer Book Revision in Australia

By a staff correspondent

THE above is the title of the Report, just published, of a Commission of the General Synod appointed to explore the possibilities of revision of, and addition to, the Book of Common Prayer for the Church of England in Australia.

The Commission reports, in brief, that revision is both possible and desirable, and it recommends certain lines upon which such revision might now proceed.

Indeed, it publishes, with its report, a number of drafts drawn up by the Commission in the course of its investigations, which it hopes the General Synod might commend to the attention of parishes, for possible use under the "deviations" proviso of the Constitution of our Church.

The Commission suggests that a certain amount of controlled experimentation may be necessary at this stage, in order that as many church people as possible may be realistically involved in the task of "liturgical renewal."

The Report and appended services are available in the bookshops and it is hoped that they will be widely studied.

A number of features of this approach to Prayer Book revision are notable. First, there is "openness." The Commission suggests, in effect, that the Australian Church should turn itself into a "committee of the whole" for the purpose of exploring its own mind further on the subject.

OPEN APPROACH

The material provided by the Commission as a starting point is a nice mixture of the conservative and the adventurous. The minor revisions of existing services are sensible and workmanlike. They are a vast improvement, for example, on the revisions of the 1928 Book both in languages and content, and we can only express the hope that they will quickly drive 1928 from the field.

The main point, however, is that the Commission has fully taken the whole Church into its confidence.

The Commission itself represented a wide spectrum of Australian theological thought and churchmanship, and it has clearly extended its consultations beyond its own membership.

The result is a sensible and realistic document, which drives no one into a corner, faces problems squarely, and inspires hope for the future of discussions on the matter.

Now that the exploratory work has been done, the Commission recommends the setting up of a much smaller Standing Liturgical Commission, to carry forward the work of watching the situation, and bringing forward concrete proposals for legislation by General Synod

in whatever way seems desirable and practicable.

Another feature of the Commission's work is its realism. In its draft revised services it has not gone beyond what may reasonably be expected to commend itself to the Church as a whole.

The Communion service, for instance, is little altered, except for a relaxing of some rubrics, and the modernising of perhaps a dozen words and phrases.

REALISTIC

There are some groups, no doubt, who would like more than this, but the Commission apparently (and properly) set its face against providing alternative forms which would only have the effect of dividing the Church into different "uses."

If something more far-reaching is to be attempted, it should be along the lines of a fresh service altogether, exploring fresh grounds of agreement and avoiding old controversies. This, in fact, is the significance of the Commission's bringing forward of "A Modern Liturgy." It remains to be seen how widely it may commend itself. But it was right in principle to break new ground in this way.

The General Synod now has an opportunity to endorse the approach made by the Commission, and it is to be hoped it will do so enthusiastically.

Up to the present, diocesan bishops have been nervous about allowing permission for deviations under the Constitution, but if the General Synod commends the suggestions of the Commission to the parishes, the bishops may well feel more secure in moving along these lines. After all, representatives of every State and all main sections of church outlook have been able to agree on the approach here commended.

It is not, necessary for the General Synod to approve every detail of the proposed services. The necessary safeguards are still in the Constitution itself.

Parishes retain their right of initiative, and bishops retain their discretion. Nothing can be permitted which contravenes any doctrine or principle of the Prayer Book and Articles.

But if we are to move ahead with any semblance of unity, we must take the path pointed out, or none at all.

The Australian Church has a unique opportunity of showing the whole Anglican Communion the way forward in Liturgical revision, in contrast to the wrong-

Continued Page 2

B.C.A. PLANE DEDICATED



Seen in the cockpit of the new twin-engined Beechcraft Baron plane bought by the Bush Church Aid Society is the Archbishop of Melbourne, Dr F. Woods.

Dr Woods dedicated the new plane at Bankstown on Wednesday, September 7 (see A.C.R., September 8).

Prayer Book Proposals Create Public Stir

PROPOSALS to revise Anglican public worship have made front page stories in secular newspapers throughout Australia.

Few religious issues have received such wide coverage in the daily Press. Papers, both conservative and popular, have commented editorially on the suggested revisions, and many opinions, both of readers and of clergy, have been published. Radio and TV have also given good coverage to the proposals.

While many have welcomed the move to use modern language much criticism has been levelled at the suggested radical revision of the Lord's Prayer published by the Prayer Book Commission.

The Sydney "Daily Telegraph" apparently summed up the thoughts of many when it described the petition, "Our bread of the morrow give us today" as "neither sonorous, nor simple, nor . . . modern."

Other criticisms were levelled at such phrases as "Forgive us our debts . . ." and "And do not bring us to ordeal."

The Sydney "Sun" quoted a senior lecturer in English at Sydney University as describing the proposed revision of the Lord's Prayer as "awful and inelegant." The same paper quoted the Rev. G. B. Gerber, rector of St. Alban's, Belmore, as saying: "The radical new version of the Lord's Prayer is nothing but gobbledygook."

The commission responsible for the revision work was set up by General Synod in 1962. The chairman is Bishop R. G. Arthur, of Grafton, who has said that he does not think the Lord's Prayer should be revised without consulting other Churches.

Bishop Arthur said that it is "sensible that we speak in intelligible English." He said that the Commission wanted both con-

Our Father in heaven, your name be hallowed. Your kingdom come. Your will be done, as in heaven so on earth. Our bread of the morrow give us today And forgive us our debts. As we too have forgiven our debtors. And do not bring us to ordeal, But save us from evil. For yours is the kingdom and the power and the glory, for ever. Amen.

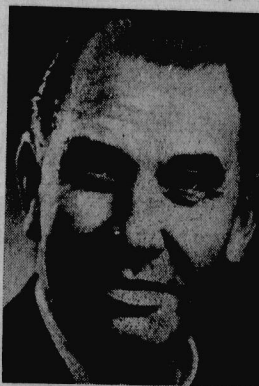
DEAN OF SYDNEY'S RESIGNATION

THE Dean of Sydney, the Rt. Rev. F. O. Hulme-Moir, has resigned to accept the Archbishop's invitation to become a full-time coadjutor bishop in the post vacated by the Archbishop following his election.

Bishop Hulme-Moir took up the post of Dean of Sydney early in 1965 and during the time he has been in office also served as a part-time coadjutor bishop.

Originally from Sydney diocese, he came to the Cathedral work from being Bishop of Nelson, New Zealand, a position he had served in since 1954.

Ordained in 1936, Bishop Hulme-Moir has served in a number of spheres in Sydney and was general secretary of the N.S.W. Branch of C.M.S. from 1937 to 1939. He served as a chaplain during World War II, later becoming a senior chaplain. Before going to New Zealand he was rector of St. Andrew's, Sumner Hill, and Archdeacon of Cumberland.



Bishop F. O. Hulme-Moir