

## Mainly About People

Rev. William J. Lawton has not been appointed to St. Timothy's, Narraween (Sydney) as incorrectly announced in our last issue.

Rev. John Chapman, Missioner of the Board of Diocesan Missions (Sydney), has been appointed director of the board in succession to Rev. Geoffrey Fletcher. Mr Fletcher is to devote all his time to the Lay Institute for Evangelism movement from July 1. He will still be responsible for lay training in evangelism for the board.

The Archbishop in Council of the diocese of Sydney has agreed that Bishop H. G. S. Beattie is to be known as the Bishop in Parramatta and that Bishop G. R. Deldridge is to be known as the Bishop in Wollongong.

Ven. Clive A. Goodwin, Archdeacon of Sydney has been granted three months' leave of absence and is visiting the U.S.A., Britain, Scandinavia and other European countries studying schemes for the accommodation of the aged and other building projects similar to those being undertaken by the Glebe Administration Board of the diocese. He returns in June.

Rev. Geoffrey H. Feltham, chaplain to the University of N.S.W. (Sydney) since 1965, has been appointed rector of St. Alban's, Epping.

Rev. John R. Kainey, who has been executive secretary of the General Board of Religious Education, Melbourne, since 1964, has been appointed vicar of St. Stephen's, Belmont (Melbourne) from May 19.

Rev. Jack G. Thomson curate of Christ Church, Brunswick (Melbourne) since 1967, has been appointed vicar of St. Aidan's, Noble Park, from May 16.

Rev. Basil L. Stock, minister of the Church of the Holy Spirit, Belgrave (Melbourne) since 1962, has resigned as from June 2.

Rev. Harold H. Ham, formerly rector of St. Paul's Korumburra (Gippsland) 1950-66, died in Melbourne on March 25. Rev. Maurice A. Coombs, domestic chaplain to the Archbishop of Perth since 1967, has been appointed chaplain to the Archbishop in Jerusalem and will take up duties early in May.

Rev. John J. Clayton of the charge of North Beach (Perth) since 1968, has resigned.

Rev. Idris L. Jones, in charge of Mingenew (Perth) since 1967, was inducted as rector on April 26.

Rev. Benjamin Wright, in charge of Naremburn (Perth) since 1967, was inducted as rector on April 29.

Rev. R. G. Nelson from England has been appointed rector of Margaret River (Bunbury) and will arrive near the end of May.

Rev. Peter F. Newall was inducted as first rector of the newly created parish of St. Stephen's, Glenunga (Adelaide) on March 16.

Rev. Christopher Cooper, rector of St. George's, Masill (Adelaide) has resigned from June 30.

Rev. Clive E. K. Beatty, rector of Inglewood (St. Arnaud) since 1964, has been appointed rector of St. Mark's, Red Cliffs from April 16.

Rev. Geoffrey H. Williams, chaplain of the Church of England Grammar School, Brisbane, has been appointed an examining chaplain to the Archbishop.

Mr John Birch, organist and master of the choirs of Chichester Cathedral will visit Adelaide August 28-31, and the Adelaide R.S.C.M. has invited him to prepare and conduct a choral Evensong. He will also give a recital on the Wintthrop Hall organ at the University on August 30.

Rev. Donald G. Anderson, curate of

PICTURES show scenes outside St. John's, Parramatta, N.S.W., at the presentation of a carved Maori font to mark 150th anniversary of preaching of gospel in New Zealand by Samuel Marsden, first rector of Parramatta. Below: A group of Maoris at ceremony. Centre: The Primate of New Zealand and Maori Bishop Manu Bennett. Right: Rector of St. John's, Rev. K. L. Loane, opens the ceremony. Archbishops Loane and Wood on right. Top right: Marsden's church in lovely gardens on the day.

# hot line

## Round-up of church press comment

**GIPPSLAND CHURCH** NEWS notes the passing of Mrs Olive Carr Cranswick, wife of the late Bishop G. H. Cranswick, bishop of the diocese from 1917 to 1942. Tasmanian Church News records that St. David's Cathedral had Holy Communion at 9 a.m. on Good Friday. Which raises the question why so many churches have every-thing else except Communion when the Prayer Book makes clear provision for it?

An old soldier in the person of Professor Sir Samuel Wadham writes in Melbourne's See about the Sinai campaigns of the 1st A.I.F. He compares them in a fascinating way with the journey and battles of Israel under Moses, 3,500 years before. The Archbishop dissents from some Press statements about the new Governor-General and is thankful for such an appointment.

Church of England Newspaper headline says "Methodist split down middle by unity vote." Fifty-one per cent of the circuits in the United Kingdom voted for unity. The Church Times headline ran: "Methodist circuit vote for unity is nearly 60 per cent." By then, more votes were in and there were 57 per cent in favour. Seventy-one per cent of the Anglican diocesan conferences were in favour. But in both Churches, the final vote must be 75 per cent. The reluctance of Methodists and Presbyterians in the U.K. and Australia to go along with one Anglican view that their ministers are not true ministers is understandable.

Adelaide Church Guardian comes out much smaller, but in brand new offset dress. Much more attractive and readable, but why do so many diocesan papers stick to columns over 20 ems wide? "Proteus" on the Graham Crusades comments: "Few of the usual adverse criticisms amount to much at all, and the good that Billy Graham's campaigns do overwhelmingly preponderates over such drawbacks as are not to be denied."

But this view is flatly contradicted by the editor of Brisbane's Church Chronicle, whose editorial freedom allows him to write with the Bishop of Ballarat's widely reported criticisms. The Primate's address at the funeral of Sir Fred Schonell is a deserved tribute to Australia's outstanding educationist.

Planned giving to the diocese has fallen each year since 1965 as has M.R.I. Missionary giving increased up to \$8,766 in 1967 but fell slightly in 1968. Careful management of the St. James' Land investments has offset the decline in parish giving but the diocese is concerned to remedy this situation.

A committee has been appointed to investigate the suitability of Bishops Court as a bishop's residence and also the use of adjoining land, at present not in use.

The first three clergy of the diocese are to take long service leave this year. The qualifying period in Gippsland diocese is fifteen years.

Several specialists in these fields were invited to address the conference. These were the Rev. K. B. Jago, general secretary of the General Board of Religious Education; the Rev. Dr J. S. Nurser, warden of St. Mark's College, Canberra; Canon D. W. B. Robinson, vice-principal of Moore Theological College, Sydney, who is a member of the Liturgical Commission; and the Rev. T. P. Grundy, diocesan missioner of Canberra and Goulburn, who is also a member of the Liturgical Commission.

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## THE AUSTRALIAN CHURCH RECORD

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

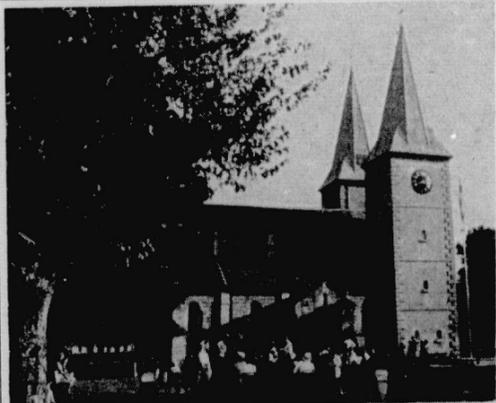
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## Kettering shared church

A NEW church at Kettering, Tasmania, claims to be the first in Australia especially built to be shared by Anglicans, Roman Catholics and Methodists.

The Church of the Holy Spirit was dedicated in March by the Bishop of Tasmania, Archbishop Guildford Young (Roman Catholic) and Rev. H. B. Freeman, Chairman of the Methodist Conference. It cost \$18,000 which came from insurance on a former building, a Government grant and gifts from the three denominations. Services in the church are to be held on a roster system.

"I trust that Evangelicals will never renounce godliness or true piety, nor did they renounce fellowship with like minded Evangelicals. But what I am saying is that we have given up using these things, that is our godliness and our fellowship with one another, as refugees to which to escape from our wider responsibilities in the church and in the world." (John Stott)



# THE AUSTRALIAN CHURCH RECORD

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

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## John Stott at universities' service

LET US LISTEN to the words of Jesus Christ. "One of the disciples came to Jesus and said, Who is the greatest in the kingdom of heaven? And calling to Him a little child He put him in the midst of them and said, Truly I say unto you, unless you turn and become like children you will never enter the kingdom of heaven. Whoever humbly himself like this little child, the same is the greatest in the kingdom of heaven."

There is, I think, a definite picture there in which the Christian religion is completely at variance with the spirit and standards of the day. There is insistence upon humility. The wis-

## Gippsland synod

SYNOD met in April in Sale and it was agreed that the experiment with a diocesan report Sunday in October, 1968, should be repeated with modifications this year. A large team of trained people spoke in all parishes on the wider work of education. The program of education is to be continued, particularly in view of falling diocesan income.

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dom of the world despises humility. Even the great ethnic religions do not specially commend it. Humility is no part of the cultured and chivalrous gentleman described by Confucius; it is no part of the Buddhist ethic; it is not found among the five rules of Mahomet; it was not one of the characteristics of Aristotle's high-minded and generous person; and it is not a quality that is greatly admired today.

### POWER PHILOSOPHY

Our civilisation has imbibed far more than it realises of the power philosophy of Nietzsche, who envisaged the emergence of what he called "a daring and a ruler race." Nietzsche's ideal was a super-man — tough, brash, masculine, overbearing. The ideal of Jesus was, and still is, the little child. Antipathy to this Christian teaching is so strong and so widespread that I think it is necessary for us to examine some of the key objections to it.

And the first is the psychological objection. For this thought about becoming like a little child, our critics say is simply a rejection of man's basic need for security. It is a sign of his own immaturity. Instead of encouraging us to grow up, Christianity makes God a power figure and condemns His adherents to everlasting childhood. It is babyish, our critics say — you should become a man and put away childish things.

### SELF-SUFFICIENT MAN

What do we say to them? We do not deny that there is an element of truth in it. Human beings do need security. A Christian does admit that the ultimate security is to be found in the eternal God alone. Is this sufficient to disprove the Fatherhood of God or to make it wrong of us to become like little children. Why should our need of something discredit the something we need? Are we suspicious of food because we feel pangs of hunger? Then why do we doubt the reality of God because we hunger and thirst after Him?

The second objection is the theological objection. You will know that modern radical theologians today are saying that man has now come of age. He has developed a new self-sufficiency in which he no longer has need of any recourse to God as a working hypothesis. He has learned, these radicals say, to cope with questions of import-

John Stott is the rector of All Souls', Langham Place, London, is a chaplain to the Queen and is chairman of the Church of England Evangelical Council and secretary of the Evangelical Fellowship of the Anglican Communion. He preached this sermon at the annual universities' service at St. Andrew's Cathedral, Sydney, on Sunday, 27th April. The service will be televised on the national network next Sunday, 18th May, at 11 a.m.

ance, not only of science but of ethics, and of religion, without any need for God. Therefore to resist this new adulthood of the world is an attempt to put a grown up man back into adolescence or into childhood and to make him dependent upon things on which he is no longer dependent.

But there is a confusion here. We do not resist the truth of man's adulthood. Science and technology have indeed given to man a new power and a new degree of physical independence. To that extent modern scientific man is indeed a new man. We do not deny this. He has new and wonderful powers. But this is not the stark technology which some theologians seem to imagine, nor is in the least embarrassing to Christians. On the con-

trary, man's increasing control of nature is precisely the fulfilment of God's original purpose for him. God said in the beginning that man was to subdue the earth and to exercise dominion. The same God which called man to be a child called him also to be a lord.

It is, however, when man objects that his dominion is a derived dominion which has been delegated to him by God; it is when he declines to keep his God-given dominion within its proper sphere; it is when man's lordship goes to his head and he begins to say that he is Lord of all, which is a title of Jesus Christ; it is then that his boasted autonomy has ceased to be a virtue and has become precisely what the Bible means by sin. According to the biblical revelation of God and man the only entirely self-dependent being is God Himself. God depends for Himself upon Himself but every other being in the universe, including man, depends upon God the Creator.

### MAN'S REVOLT

Therefore this postulating of self sovereignty on the part of man is a revolt against God. It is a proud, a foolish, a selfish attempt at self-deification, in yielding to primeval temptation "You shall be like God" which man can never be.

Thirdly, there is a strong, more practical objection. Christian teaching about the necessity of child-like dependence upon God Himself is a highly dangerous doctrine: it undermines man's moral responsibility, it actually

Continued page two

### NEXT ISSUE

Special coverage of Australia's Bible colleges and institutes.

Guest editor: Rev. Dr Bryan Hardman, former editor of the English Churchman and vice-principal of Adelaide Bible Institute.



Rev. John Stott chats with Judge Richardson after the service. Professor B. R. Williams, Vice-Chancellor, Sydney University; Professor A. G. Mitchell, Vice-Chancellor, Macquarie University; Sir Charles McDonald, Chancellor, Sydney University, outside the Cathedral.

## John Stott's sermon

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encourages indolence and inhibits all useful activity. Once again there is a confusion here. It illustrates the hazard of arguing from an analogy unless you specify at what point the analogy is being drawn.

The children have many characteristics. Jesus Christ was not recommending that we become like a child in every characteristic of children. Certainly not in their immaturity or in their irresponsibility.

The same Bible which commends child-likeness in some people actually condemns it in others. God's Word to Jeremiah was "Do not say I am a child." And the apostle Paul told the Ephesians that they should not be like children. Jeremiah had called himself a child because he hoped to escape the adult responsibility to which God was calling him. The Apostle Paul told the Ephesians not to be like children because they were intellectually unstable and unable to reach any settled Christian convictions.

In our understanding and in adult responsibility we should become like men, not children. So whatever Christ intended child-like to mean, it is not incompatible with a growth into mature and responsible adulthood.

I have spent some time meeting objections, psychological, theological and moral to the teaching of Jesus about child-likeness because it is such unpopular teaching. But now we must ask ourselves what He meant. I want to urge upon you that what Jesus is still recommending is the humility of the little child. Not a humility in character or conduct — because children are very often not humble but headstrong and proud—but rather the humility of a child's status.

### CHILD'S STATUS

Children depend upon their parents for the supply of all their needs and it is this child-like quality of dependence upon God which Jesus Christ is recommending.

He gave two dramatic examples. First He said that God revealed Himself only to babes. "I thank Thee Father, Lord of Heaven and earth," he said, "that you have hidden these things from the wise and clever and you have revealed them unto babes." Now babes in the language of Jesus does not mean those who are young in years but those who are humble and child-like in their approach. It is to such that God makes Himself known and from everybody else He hides Himself.

Don't misunderstand this. This is not obscurantism. This is not submerging intellect or denying the importance of thought, it is simply to admit the limitations of the human mind, for capable as it is of remarkable achievements in the empirical sciences and other realms yet in the realm of God this mind flounders helplessly out of its depth. But God, whoever, or whatever he may be is absolute and infinite and utterly beyond the reach of our finite mind. And if we are ever to know Him, the indispensable condition of the knowledge of God is the humility to confess our ignorance of Him.

I tell you that if you stand with your spectacles on your nose to scrutinise and criticise God you will never find Him. God hides Himself from people like that. And if you climb down off your lofty platform, if you get on your knees in seemingly reverence and humility and investi-

gate the historic Person of Jesus of Nazareth with a humble, earnest, receptive mind of a little child, then and only then you will find Him. What is required of us is not that we close our mind but that we open it. Not that we stifle our mind but that we humble it. It is to such people only that God makes Himself known.

### RULE OF GOD

"Therefore I say unto you," Jesus said, "that whoever shall not receive the kingdom of God like a little child he shall not enter into it." The kingdom of God is the rule of God, the reign of God in the lives of men and women with all the blessings which it brings: salvation, forgiveness, the knowledge of God, fellowship with God which is eternal life and this blessing Jesus says He will give, absolutely free and utterly undeserved. We can do nothing to deserve it, we do not deserve it, we deserve only to be shut out from the presence of God because we are rebels under His judgment.

But as man Jesus of Nazareth came to seek and to save the lost. He bore our sins and the just judgment of our sin in His own innocent person when He died. On the sole ground of the death of Christ, God offers His kingdom, salvation and a new life as a free gift to the child-like. We can offer nothing in exchange, we cannot even contribute to it.

As Archbishop William Temple says, "The only thing of my very own which I contribute to my redemption is the sin from which I need to be redeemed." There is only one way to come to God. That is to say, "Nothing in my hand I bring, simply to Thy cross I cling. Naked come to Thee for dress, helpless look to Thee for grace, Foul I to the fountain fly, Wash me Saviour, or I die."

Now let me conclude. We have considered two great lessons: the knowledge of God and the kingdom of God. First there are the free gifts. They are offered to us by God today and they can be received only like little children.

I know as well as anybody here, how objectionable these lessons are to men of taste and learning and culture and pride. There is nothing here to blab about. Christianity is the only religion in the world that refuses to blab about man. True, you were made in the image of God. True you are what God meant you to be and the lords of the earth.

You cannot know God by your own intellect and you cannot reach God by your own merits. You need Jesus Christ. "The Word became flesh and the only saviour of sinners."

So, I tell you, "Humble yourselves under the mighty hand of God" and let your mind and conscience rest on this word of Jesus. It is as true in Sydney in the twentieth century as it was in Palestine in His day.

Unless we humble ourselves and become like little children, we shall never, never, never enter into the kingdom of God.

## C.M.S. news

CANON FRANK MCGOR-LICK will be in Perth from May 16 to 25 and he will speak at the C.M.S. Fellowship on Saturday, May 24. He is a Victorian C.M.S. missionary who has been in Tanzania since 1943.

Plans are well advanced for the Annual Winter Camp to be held at the Education Department's campsite at Point Peron May 30 to June 2.

Miss Marilyn Brooks has been appointed secretary of the Tasmanian League of Youth. Rev. Alfred Chipman from Tasmania has arrived in Nairobi, Kenya, for the language school in Kikuyu.

Regional members' meetings in Queensland have been organised in Brisbane, Ipswich and the Gold Coast for Friday evening May 30.

The Brisbane meetings will be held at Mt. Gravatt, Wynnum, Taringa, Ashgrove and Clayfield. The Gold Coast meeting will be held at Miami Beach. The Queensland branch needs \$14,000 for the April-June quarter to meet its budget.

ASK nights in N.S.W. are to be held on Friday, May 30. Prayer meetings will be held that night in 107 centres throughout N.S.W. including Canberra, Bathurst, Tamworth and many other city and country centres. Six other centres will have their ASK nights on either May 28 or 31.

The South Australian branch is organising a welcome home from Tanzania for Rev. Brian and Mrs Ruth Fagan on Friday, May 30, at Holy Trinity.

It will take the form of tea, prayer and praise meeting and a missionary rally.

The S.A. branch needs \$16,000 in the final quarter to meet its budget.

Rev. Dr Alan Cole is taking two home meetings in Melbourne this month. One will be at Box Hill on Saturday, May 17, and the other at Boronia on Saturday, May 31.

The Victorian branch Medical Missionary Auxiliary hopes to complete its big project for Mvumi Hospital in June. It then plans to undertake a similar project for the 90-bed hospital at Murgwanza, in the diocese of Victoria Nyanza.

### Reformed and R.C. churches meet

Amsterdam (EPS) —Conversations between the Roman Catholic Church and the World Alliance of Reformed Churches will begin in the spring of next year, if the authorities of both groups agree to a recommendation from a joint consultation held near here last week.

In a statement after the four-day consultation no mention was made of the subjects for future conversation. It is understood these would be determined by the Executive Committee of the World Alliance when it meets in Beirut in August, and by the Roman Catholic Secretariat for Promoting Christian Unity in Rome.

## EDITORIAL

### Resurgent Humanism

Among the many voices clamouring for attention today is the voice of modern humanism.

At a time when the traditional churches are experiencing a decline in membership and critics of orthodox Christianity are relishing the prospect of its approaching demise the confidence of the various humanist societies is rising and their programs of civil and national reform are being pressed with increasing vigour. Spokesmen for the humanist outlook have been around for a long time but we are witnessing today an impressive attempt to give coherence and force to this way of thinking and it ill behoves the Christian Church to ignore the size of this challenge.

H. H. Blackham, an acknowledged expert on contemporary humanism, says, "Humanism proceeds from an assumption that man is on his own and this life is all and an assumption of responsibility for one's own life and for the life of mankind — an appraisal and an undertaking, two personal decisions. Less than this is never humanism."

The humanist, then, according to Blackham, approaches life with a positive desire to make it "better" for himself and others and he intends to do this without reference to the beliefs of Christianity. To the modern man this is full of appeal. It bypasses the tiresome dogmas of religion and the seemingly endless differences between churches and makes its decisions about life on the basis of their observed effects. It is little wonder that such a movement with its naturalistic assumptions and its various organisations which act as focal points for local endeavour should be making its presence felt.

A three-fold response to this latest challenge to Christianity is required. First, we must look for those areas of agreement in our desires for social reform and not hesitate to lend our strength to enlightened pleas for improvements in society. Second, we must be prepared to base our assessment of man's welfare on the known will of God and the need of all men to obey Him. This will mean a preparedness to challenge and denounce erroneous social and national programs based on a simple utilitarian ethic. Thirdly, we must bend every energy to the presentation and proclamation of Christ as the true Man—the Man in the image of God.

In 1949, at an international conference of humanists at Geneva, Karl Barth was invited to present a Christian point no higher, no lower, no other than what this word declares him to be. He is the being which is made visible in the mirror of Jesus Christ. This means, as Barth rightly says, that we learn from and in Christ what God intends man to be. True humanity, God's unspoiled creation, is seen in Jesus and will be experienced by all those who belong to him and who live by faith in him.

The preaching of Christ is still the essential task of the churches. If there is a failure at this point then we should not be surprised if some dehumanising philosophy emerges to fill the vacuum.

### World Vision helps in Vietnam

MR LARRY WARD, Overseas Director for World Vision, recently concluded a month's visit to Australia where he had many engagements in every State.

At a Press conference in Sydney, Mr Ward spoke of World Vision's extensive program of child care and Christian belief in 20 countries, particularly in Vietnam. In that troubled land, World Vision cares for 7,000 needy children in 45 centres established by various churches and in five orphanages supported by World Vision.

Already, thousands of "Vie-kits," parcels containing basic necessities for hygiene, for school or for sewing, have been sent to Vietnam by churches since World Vision was established here in 1966.

● Politics bereft of religion are absolute dirt, ever to be shunned.—Mahatma Gandhi.



Larry Ward

### SKI ECONOMY

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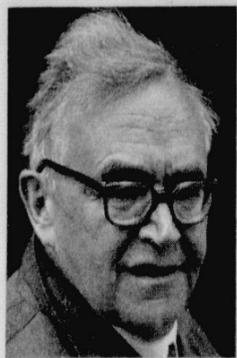
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Need more information? Ring Wendy Thomas at 61-9243 or write to The Church of England Youth Department, 511 Kent Sydney, 2000.

## A STUDENT OF BARTH WRITES:

# Barth: An Appreciation



KARL BARTH

KARL BARTH was born in Basel, Switzerland, on May 10, 1886. He was brought up in the Swiss Reformed Church and, after studying at Berne, Marburg and Berlin, he became a pastor of that church in Aargau, the neighbouring Canton to Basel.

As a student Barth was influenced by the liberalism of his day, but when he returned to Switzerland to commence his pastorate he soon began to question this outlook. The Great War of 1914-18 brought for Barth an insurmountable challenge to his liberalism, and after a complete change, he published his famous "Epistle to the Romans," which was really his confession of faith.

On the basis of this book Barth was called to be Professor of Systematic Theology in Göttingen in 1921. He now began to produce a stream of articles and

Bruce N. Kaye, the author of this article, is a graduate of Moore College and is doing post-graduate study at the University of Durham. He is chaplain at St. John's College, Durham. Karl Barth died in December, 1968.



BRUCE KAYE

cerned with the growing problem of baptismal practice, especially in the German Church.

The Dogmatics also show Barth's keen interest in the problem of Christian ethics. Rather than reserve one section of ethics, the last part of each volume deals with the ethical implications of the doctrine in that volume. Thus he constantly argues, ethics are drawn up into dogmatics. We may have to wait and see whether Barth's solution to the question of the relationship between gospel and ethics is correct, but what cannot be doubted is that he has made a significant and typically brilliant contribution.

### REFORMED

Barth regarded himself as standing in the tradition of the Reformers. When he gave his Gifford lectures in the University of Aberdeen in 1937/38 he pointed out that the lectures were, according to Lord Gifford's trust, supposed to promote "Natural Theology" — that is a theology built up "without reference to or reliance upon any supposed special, exceptional or

### MAJOR WORK

Barth regarded the Dogmatics, which now run to 13 bulky volumes, as the definitive statement of his position, and he disclaimed being a "Barthian, whatever

they may be!" The Dogmatics are nothing if not trinitarian in arrangement and teaching: (Prolegomena) I Doctrine of the Word of God (The one God) II, 1, 2 Doctrine of God (God the Father) III, 1-4 Doctrine of Creation (God the Son) IV, 1-4 Doctrine of Reconciliation (God the Holy Spirit) V Doctrine of Redemption.

Barth has only been able to finish up to a section of Volume IV/4, but I understand that more material will be published posthumously.

### RESISTS NAZIS

Barth began life as a pastor, and throughout his long academic career maintained a vital interest in current events inside and outside the Church. In the early 1930s he was an influential leader of the resistance to the Nazi attempts to control the Church in Germany, and gave theological support to the synod of Barmen (May 29-31, 1934) and its historic declaration in the face of Nazi pressure: "Jesus Christ, as witnessed by the Scripture, is the one word of God which we hear and obey and in which we trust in life and death. We condemn the false doctrine that the Church should recognise as God's revelation, beside this one word, as source of its message, yet other facts or powers, forms or truths." Even his last work, Dogmatics IV/4, is con-

so-called miraculous revelation." Barth believed such a theology owed its existence to a radical error, and said he was "an avowed opponent of all natural theology."

However, since this "Natural Theology" grew as it was set over against the Reformed theology, he proposed that he would "serve" the cause of natural theology by propounding this other "totally different theology." He then expounded in his lectures the *Confessio Scotica* (1560) of the Scottish reformation!

Not all will be able to agree with Barth, either in his general theological position, or in particular areas, but on any reckoning he ranks among the really great theologians. Indeed Pope John XXIII described him as the greatest theologian since Thomas Aquinas.

### HIS SEMINARS

For the summer semester this year I was a member of his weekly seminar, at the University of Basel, when he discussed Schleiermacher's "Addresses on

Religion." Eduard Thurneysen, Barth's life long friend and colleague, also attended this seminar. I remember one morning, when a bust of Schleiermacher was placed on a chair across the table from Barth by some students, he began by explaining that it was not his own views which were the subject of the seminar but those of Schleiermacher. He then announced that the following semester (i.e., the current one) the seminar would take for discussion a section of the Dogmatics. Then he said, we will not need a bust to inspire understanding of the subject, we will be able to ask Barth himself. Alas — it is not so.

Barth had a great admiration for Schleiermacher even though he was a severe critic of his thought. In 1952 he used words of Schleiermacher which, in our century, could well be applied to Barth himself: "The nineteenth century brought with it many deviations from Schleiermacher, and many protests against him; often his ideas were distorted to the point of unrecognisability, and he was often overlooked and forgotten. But in the theological field it was nevertheless his century. After describing all sorts of curves, both great and small, it nonetheless always returned to him . . . "He did not found a school, but an era."

The building of the boat, which cost \$34,000, was made possible by a gift of \$10,000 from the Church in the Province of South Africa. Most of the balance has come from the sale of two old vessels: the John Hudson and the Florence Buchanan and from gifts from various individuals. The boat was built in the Sydney shipyard of Stan-

## New boat for Carpentaria

A NEW BOAT, Torres Herald III, was commissioned on April 16 for service in North Australian waters as a work boat for the Anglican Diocese of Carpentaria. The dedication was performed by the Primate, Most Reverend P. N. W. Strong, Archbishop of Brisbane.

The Torres Herald III will carry passengers and cargo between the islands of the Torres Strait where about 6,000 islanders live. The boat is 52 feet long; diesel powered and can carry 20 tons of cargo and has eight berths.

The building of the boat, which cost \$34,000, was made possible by a gift of \$10,000 from the Church in the Province of South Africa. Most of the balance has come from the sale of two old vessels: the John Hudson and the Florence Buchanan and from gifts from various individuals. The boat was built in the Sydney shipyard of Stan-

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#### GREAT SYDNEY RALLY

7.45 p.m.—Pitt Street Congregation Church  
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SPEAKERS: REV. E. and MRS. M. CLINE

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# Notes and Comments

## BISHOPS MEET

The annual conference of our Australian bishops has become an important feature of Australian church life even though the conference has no constitutional or legislative function. It would be foolish to ignore the fact that they often make decisions, plans and set up committees which exercise considerable influence.

The conference is not open to the press and press releases afterwards are usually innocuous. They give no idea about the relative importance of subjects discussed nor of the important differences of opinion expressed. It might appear that in all matters, the bishops are united. It is quite unnecessary for the bishops to give such an impression. Thoughtful churchmen know they are men of conviction and agree to differ on many things among themselves. The whole church is adult enough to be informed exactly what goes on at the conferences.

It would be mature and healthy for the meetings to be open to the press and to any who wish to observe their deliberations. Suspicions would be removed when secrecy goes, the bishops' public relations would be better and some mistakes that have been made would never occur. The conference is not strong on public relations as the recent conference proved. The bishops were badly unsteadied.

## CHARTER CHANGE

It is quite remarkable that until the article in our last issue by David Harris, nobody connected with the Bible Society in Australia had so much as admitted that the Society had in fact, changed its Charter. Even this admission would not have been in print had we not asked Mr Harris to put another point of view.

Some of our readers wrote to the Society after reading our original comments and the Society tried to reassure them by giving them a copy of the Commonwealth Secretary's press release to which we drew attention in our editorial of February 20, pointing out, quite justly, that we had not quoted this release in full.

We did not quote the release in full because, as Mr Buckland pointed out in our last issue (Letters to editor), it "misses the point at issue."

To our mind, it not only misses the point, it avoids it completely by never referring to the Charter change or the Charter at all.

The Society's many friends, and the ACR has always been among them, may well wonder why the Society shows such reluctance to be open about an important issue.

It re-assures nobody to say that criticism of the Charter-change is "ill-informed." Dr Charles Cranfield replies to David Harris in a letter which we publish in full in this issue. He is a senior member of the teaching staff of the University of Durham and a biblical scholar of repute. We do not think he is ill-informed. He commands attention.

**IN OR OF**  
Sydney's Standing Committee is reported to have burnt the midnight oil trying to settle the titles of its bishops at Wollongong and Parramatta. If a title were necessary, and some doubt this, it should have been one which did not need constant explanation to the general public.

The Bishop in Wollongong and the Bishop in Parramatta are, predictably, spending some of their time explaining that they are not bishops "of" but "in" and also explaining the difference. It is all of no account really but why did it have to be treated as though it were?

To make this matter of titles worse, the old parish churches in both cities are to be made "pro-cathedrals." Is this really necessary? Does it warrant the expense of drawing up the or-

dinances and then using up valuable time in synd getting them through or lost?

Then you must add to this the vexing question of the titles of the present rectors of these two venerable churches. Names for them have been discussed but may we suggest with respect for the propriety and high moral character of Canon Basil Williams and Rev. Peter Loane that "vice-dean" is not a title that would do honour to either of them? It too will be open to malicious misunderstanding.

It might all be quite funny were it not for the fact that in all these small things we are communicating something about the church that would be better not communicated.

## PERTH DILEMMA

As we go to press the Perth archbishopric election board of seven clergy and seven laymen is about to meet again. It is said that a short list of excellent men is under consideration. The most obvious choice, who is already in episcopal orders, is said to be out of favour with the provincial bishops who will have to consent to the final appointment. So it seems that a compromise will have to be reached. We hope it will be a happy one for the diocese and province.

## LIQUOR TRADING

At last the Australian Hotels Association has declared itself as the moving force behind the N.S.W. Government's tinkering with the liquor laws to introduce Sunday trading. They now admit that the vast trade in liquor built up by the registered clubs has stolen much of their profits. Accordingly, they are demanding Sunday trading from a government which has, under Premier Askin, been most friendly towards registered clubs. The issue is dividing the cabinet but Mr Askin is a ruthless political in-fighter and lesser men are scared of him.

The community will not be consulted, that is certain. They don't want Sunday liquor trading. But the clubs and hotels do. Who counts most with the politicians?

## 75 enrol to study parish problems

SEVENTY-FIVE men and women are doing a three months' course in Sydney which will introduce them to social welfare problems that many parish clergy are called upon to handle.

It is the first such course run by the diocesan counselling service which is directed by Rev. Bill Payne. Those attending have been nominated by their rectors and after training they may be able to assist in the parish with such problems.

Topics which are being briefly covered in this basic course are: Parish responsibilities, care of the aged, one-parent families, implications of illness, what it means to be poor, mental illness, addiction and referral and consultation.

The course meets each Monday night at the modern suite occupied by the counselling service in Kippax Street, Sydney. The service is a unit of the Home Mission Society and is responsible for counselling, adoptions, court work, social welfare and rehabilitation. On its staff are trained social workers.

## We need renewal

ARCHBISHOP Appleton has left his Diocese to go to another sphere of Christian service but he has, amongst many other things, set us thinking of Spiritual Renewal.

In Matthew 21.13. Jesus said "My house shall be called a house of prayer." If anyone were to visit the home of a devout Moslem family he would be impressed by the way in which the family sets aside time for worship. Contrast this with our Christian households and we see that there is often no

fellowship with the Living God is what God requires and this is the only real self-denial.

Jesus said "Out of the mouths of babes thou has brought perfect praise." We need to welcome back to our churches young children and young families. Our churches are often attended by the aged who, like Jesus' disciples, are indignant when the children's "Hosanna" is heard in Church.

JESUS TURNED OVER THE TABLES and drove out those who bought and sold there! Spiritual renewal would come to our churches if we would ask the Lord Jesus Christ to come in, to turn over the tables and to be the central figure once again. He only can renew and re-vitalise our lives. Jesus had no time for religious observances which were merely done as a matter of form. He said the Father wants worship which is in Spirit and in truth.

## by Sheila Hayles

difference between Christian and non-Christian families. In our Churches the desire is to cut out as many services as possible but Jesus said, "My house shall be called a house of prayer." Our lives and church life are in need of renewal and when there is no desire to pray either individually or as a Church there is indeed something to pray about.

Jesus said "You make my house a den of robbers!" How we need spiritual renewal. As we look at our churches pre-occupied with coffee-mornings, sherry-parties, jam-making, raffles, fetes, and discussions as to how best to keep the church roof in good repair, we have need to remember that the Church is not a man-made club but the Body of Christ.

We need to repent of our pre-occupation with trivia and turn to Christ, praying for renewal. So many people are hungry and seeking for the TRUTH.

Our petty so-called self-denials during Lent when we give up a teaspoon of sugar or a cup of tea and feel that we are martyrs need to be repented of. God requires not these pretty sacrifices. The sacrifice which God requires is a broken spirit and a contrite heart. God is not mocked. He requires us to give Him our complete self, our heart, mind, will and strength. He commands us to LOVE THE LORD OUR GOD WITH ALL OUR HEART. Our self-denial then is to go on throughout our lives. A life walked in

## Primate's nominee rejected

The Archbishop of Canterbury's nominee to the vacant bishopric of Bermuda has been rejected by the house of clergy in the Bermuda synod.

Bishop Armstrong resigned the see last year and the Archbishop visited Bermuda in March in the attempt to overcome an impasse. He nominated Very Rev. John Waddington, Provost of St. Eedmundsbury. He received a 35 to 15 majority in synod, but failed to gain a majority of the clergy votes.

Bermuda is out in the Atlantic Ocean, 700 miles east of the U.S.A. and is 21 square miles in area and has about 6,000 Anglicans. It has 16 clergy. Vaughan Hinton, Secretary, Public Relations, Australian Council of Churches.

## Letters to the Editor

### W.C.C. & Communism

Under "Communism" in Notes and Comments, April 3 issue you speak of the considerable inrush of member churches (to the W.C.C.) from behind the Iron Curtain and then claim that these churches used Uppsala as "a sounding board for the reactionary opinions of their Communist masters."

The W.C.C. has 235 member churches of which only 20 are in Eastern Europe and four in China. By contrast there are 29 member churches in the U.S.A. alone, and 18 in the U.K. I do not know how there could have been an inrush of churches from Communist countries at Uppsala as the Assembly received only four new member churches and all four of these were in Africa.

I also wonder why you are so ready to doubt the credibility of Christians who happen to live under Communist regimes and yet, I assume, accept as credible those who live under other systems.

Finally I suspect that most who were at Uppsala (including the 38 Australians) would find your comment about these churches using Uppsala as a sounding board for their Communist masters as simply amusing.

The Christians from Eastern Europe had very little to say on social and international questions and they were certainly much less forceful than delegates from the U.S., Europe, and Africa. Their main contributions came in discussions on worship, the spiritual and devotional life and theology.

I fail to see why a desire for relations with Christians who live under Communist Governments should be interpreted by you as being soft on Communism.

The well-being of the whole Christian family is the World Council's task and I cannot see that this will be furthered by the isolation of the churches which most need our friendship.

Vaughan Hinton, Secretary, Public Relations, Australian Council of Churches.

### Bulletin boards

Years ago Archdeacon R. B. S. Hammond had a very effective Church Notice Board at St. Barnabas', George St. West.

Will any of your readers help me, please, to get the list of his challenging texts and quotations. I understand that a booklet of these was published at one time.

I have just established a new Pulpit Notice Board, and I would be grateful to renew my link

with St. Barnabas' and the Archdeacon.

(Rev.) C. L. Oliver, The Vicarage, Mount Waverley, Vic., 3149.

### Quite a steel

That bit in your report on the Church in the West Indies, about the progressive Archbishop in Trinidad who has introduced steel bands into his churches has me curious. Perhaps we could be told a little more about them. I have wondered whether they are a type of tie-rod, or possibly a new kind of handcuff. Both, of course, would have a very practical use in keeping the Church together. On the other hand, I can see that the reference may be to musical instruments, i.e. "steel" bands, as opposed to "brass" bands or wooden whistles. Even so, the problem is not entirely solved. I read somewhere once that "Music hath charms to calm the savage breast, and that is why bulldogs wear brass bands around their necks." But "steel" bands? I am still curious.

(Rev.) A. D. Deane, Croydon, N.S.W.

### Living in fear

My friend the Rev. Bernard Judd stated in St. Peter's Church, East Sydney, on April 13 that Christians are afraid of their environment.

How true these words are. I am one of those who are afraid, having lived in the slums of Redfern for a lifetime, in a jungle with no future, surrounded by hotels, wine bars and clubs—life is a living hell.

One is not afraid in the physical sense, but because of the uncertainty which the future holds.

People on fixed incomes have an accommodation fear complex. Money-hungry landlords with no compassion exploit the sick and aged to satisfy the gods of Mammon.

Prayers give relief to the individual, but something more material must be organised to help suffering humanity.

Politicians have no answer to the problem, so it is left to the Church leaders to find a path in our affluent society for the unprivileged.

Bernard Walsh, Redfern, N.S.W.

### Dean replies

I draw your attention to your extraordinary paragraph concerning my activities in Perth as broadcast by the Australian

Broadcasting Commission on the Sunday next before Easter.

It was interesting to know of my swinging reputation and it would seem that there was only one particular swing you had in mind for me and, indeed, in times past your journal has often seen fit to attack me with such vitriol and sarcasm that I sometimes wonder whether I am reading a tract from the Catholic Truth Society in the bad old days before the Vatican Council.

There were no prayers in our Eucharist addressed to the Mother of God. There never have been nor will there be. The Eucharist is an act of worship of the Son to the Father in the love of the Holy Spirit and into this intimacy we have all been taken up. All, including the Mother of Jesus, for there are no dead in Christ. The reference to which you have taken such exception and which I have checked on the tape we made of the service ran as follows...

"Lord of all life and hope, listen to the prayers of blessed Mary and all the saints for those of your family who have gone into newness of life with you..."

This was part of the "free" intercession that the Series II Eucharist allows in the prayer before the penitential section. It is in no way addressed to the Blessed Virgin Mary, but it is addressed to God the Father that the whole weight of love and prayer from the whole Body of Christ may avail for all of us in this world and in the next. We singled our Lady out because she is the beginning of it all and in no way does this idea conflict with the atonement of our Saviour.

I shall continue to receive your newspaper in spite of the incredible bias that is has always shown because it is as well to know how the other half lives even if it so often seems concerned with negatives and protest.

John Hazlewood, Dean of Perth, W.A.

### A Jesuit?

Your article "To Rome and Back" ("A.C.R." April 17), gives the background of Rev. Richard Acworth.

Could you please explain how he became a Jesuit at 23? Do you mean that he started to study for the Jesuit order at 23?

As I understand it, the Jesuit order has a very lengthy term of training and study and most men are about 35 years of age before their ordination.

(Miss) M. Gray, Artarmon, N.S.W.

## C.E.B.S. members number 15,000

THIRTY representatives of the provincial and diocesan councils of the Church of England Boys' Society met at the St. John's Home for Boys and Girls, Melbourne, for the Triennial National Council meeting on Anzac weekend 25-27th April.

After reports were received from each province and diocese it was found that the registered membership of the Society is 15,000 with an additional 2,000 (approx.) unregistered members. This represents a steady growth in the Society (Sydney diocese reported a 44 per cent increase in registered members for 1968).

At the meeting, chaired by the Rt. Rev. R. C. Kerle, Bishop of Armidale, the office bearers elected were National Vice-President Rev. N. Molloy (Melb.), Secretary Mr R. Brandenburg (Adelaide), Treasurer Mr J. Patterson (Melb.). The new position of National Leadership Training Officer was created, Mr Ron Eastwood, of Melbourne, was elected to this position. This is a significant step towards standardised leader training throughout the Commonwealth.

At this meeting the Lad Degree, which caters for boys 6-7 years, was accepted as an integral part of the Society. The degree has been in existence for some time on an experimental basis but has now gained national approval. Another experiment-

al group in the Boys Society is Sea-Cebs which at present has 4 branches in N.S.W. and one in W.A. Sea-Cebs groups are run on the same basis as other C.E.B.S. groups, but with specialisation on nautical interests, sailing, etc.

A national insurance scheme is being investigated, to cover all members of the Society. At present Queensland, Victoria and Tasmanian C.E.B.S. are insured with the same company and N.S.W. are considering joining. Relationships between clergy and C.E.B.S. leaders were discussed at length as there was some concern felt on the lack of liaison from both directions. The C.E.B.S. National Award was conferred on five leaders for outstanding and meritorious service.

During the last three years two important publications have been released, the Esquire Handbook, and the C.E.B.S. Manual—a handbook for leaders, clergy and others interested in the Society. The meeting noted with interest that 20,000 copies of the Page Degree handbook have been sold over the last five years—their publication is also due to be reprinted.

The Knight Degree handbook is being prepared by Sydney Diocese and the Lad Degree book will now become a national publication. All these publications are available from State and diocesan offices.

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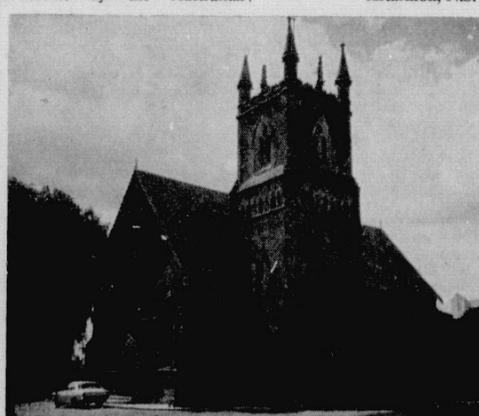
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**INTERSTATE SERVICES**

**Mini-skirts help**

ACCORDING to the official historian of King's College, Cambridge, Mr J. Saltmarsh, mini skirts are being credited with an improvement in resource of both choral and organ music in the chapel. Apparently mini-skirted undergraduates and tourists who form part of the congregation no longer wear voluminous skirts which absorb the sound!

He said: "We must really give some credit to the mini for this unexpected bonus to the musical acoustics of King's College. With skirts well above the knee there is not much cloth to soak up the sound. Choral and organ music are much more resonant and rich sounding."

Most of the churches have two and sometimes three meetings every Sunday. Then often they meet on Tuesday, Thursday, Friday. Some have five or six services a week. Even during the rest of the week, the building is used. On Monday they often have choir practice for the older group, and then on Wednesday the youth choir practices. Friday they might have a training class for new converts or an orchestra rehearsal. Many times the building is used every single night of the week.

3. How do you account for this bold witness of the Christians?

Many of the present Christian leaders were persecuted or worked in labor camps in past years for the Gospel's sake. Today they are fearless soldiers. They feel they have nothing more to lose.

**DR. CHARLES CRANFIELD REPLIES**  
**Charter change dangerous**

SIR, Mr Harris pleads for support for the B.F.B.S. I have always been glad to support it, believing that any money I contributed would be used for the purpose of making available to as many people as possible the Holy Scriptures "without note or comment." I assumed that the Society was, as a matter of fact, keeping loyally within the terms of its Charter. Now that the Charter has been changed, although I believe that it was thoroughly unwise of the Society to seek to get its Charter altered, I still want to be able to give it my support. But I think that, unless the various officers of the Society truly seriously to understand and to answer frankly the questions which the change of constitution has raised, they will make things very difficult for some of the most faithful of their supporters.

Mr Harris quotes the General Committee as saying in 1939, "We believe the object of the founders of the Society... will be carried out, provided that the holy scriptures circulated by the Society neither contain nor have bound with them any matter of any description which either in any way interprets, or attempts to interpret, the Inspired Word."

One of the points I tried to approach to the text by them. I gave some examples of sectional headings (taken from the United Bible Societies' recent edition of the Greek New Testament, in the publication of which the B.F.B.S. shared) which seem to me quite misleading and which anyway involve taking sides in matters that are controversial. In my reply to Mr Bradnock in the Spring, 1969, issue of *The*

Churchman I gave examples of sectional headings from the B.F.B.S. list of New Testament section headings, which are open to objection as being partisan. I think I have done enough to show that sectional headings do impose particular interpretations, which may, or may not, be correct, upon the biblical text, that they do, in fact, do precisely what the General Committee in 1939 recognized that the B.F.B.S. ought not to do.

The present General Committee would do well to ponder very carefully the words of the Revisers' Preface to the Old Testament in the Revised Version: "One consequence of the arrangement in paragraphs has been the omission of the headings of chapters, which for other and more important reasons it was thought advisable to abandon, as involving questions which belong rather to the province of the commentator than to that of the translator."

Mr Harris seems to think that my article is the only "scholarly" opposition in the United Kingdom. Might I just add that I can assure him that I know (from correspondence and conversation) that a number of the most eminent British biblical scholars agree with my main contentions?

C.E.B. Cranfield

**"Now I Know"**

The name of the third Bishop of Melbourne, "Field Flowers Goe" has always intrigued me.

He laid the foundation stone for St. Matthew's Church, Bruthen, in 1892. Whenever I looked at that stone I was struck by the quaintness of the Bishop's name and wondered what sort of parents would inflict this on a male child.

Dean Thomas, of St. Paul's Cathedral, Melbourne, has solved the mystery for me in this story told recently at Christ Church Cathedral, Ballarat.

The father of Bishop Goe was an atheist who refused to give his children Christian names. The Bishop received the extraordinary name of 'Field Flowers'; his brother was 'Garden Flowers.' The Dean hastened to add there was no truth in the rumour that the sister was called 'Hothouse.'

(F.M.L. in Gippsland Church News)

**UNUSUAL SIGHT**

What would be the most unusual sight in churches in Tasmania?

Our vote goes to the parish church of St. Paul, Derby.

It is a parish where the rector works hard and long, and years ago a former rector prevailed upon a clever (one could really say brilliant) parishioner to invent something that would ring the bell without a busy parson being required to race up the hill half an hour before the time of service.

This clever parishioner, using the innards of an ancient washing machine, put together something that will automatically ring the Church Bell at a given time.

One hesitates to mention this in public lest some of the lesser breed may think it a joke and laugh about it, whereas the writer of the paragraph looks at it in admiration and thanks the good lord for such a devout and clever parishioner.

If ever you pass Derby have a look at it. We are sure you will agree.

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**Books**

**"THEN SINGS MY SOUL,"** by George Beverly Shea. Hodder and Stoughton, London 1968; pp. 176; \$3.55.

Authors who are able to associate their work with Billy Graham are almost guaranteed sales. However, this devotional is a genuinely humble and sincere story of "America's Beloved Gospel-Singer."

Serious and humorous life-incidents are pinpointed through the Crusade, concert, radio, television and recording experiences of Bev. Shea. Those who enjoy his singing will enjoy this book.

Graham Foster.

**YOUNG READERS' BIBLE, Revised Standard Version, Study Helps** by H. M. Bullock and E. C. Peterson, Abingdon Press, 1965, pp. 901, \$6.95 (U.S.).

Designed to help younger readers the large format (8 1/2 x 11 in), line illustrations scattered liberally throughout the R.S.V. text, different sized types and twelve maps all contribute to this end. As well as introductory helps on the origin and use of the Bible, each book has its own introduction including authority, date, and reference to one key passage. The contributors' standpoint is advanced critically — sometimes more radical than The Interpreter's Bible, its adult forerunner and late dating of some books (e.g. Psalms, James) and ready adoption of critical theories may counter this book's advantages for those holding different views on the dating and inspiration of Scripture.

G. G. Garner.

**AN INTRODUCTION TO TEILHARD DE CHARDIN,** by N. M. Wilders, Fontana, 1968, pp. 191, \$1.15.

Teilhard de Chardin, a Jesuit priest and renowned palaeontologist, lived from 1881 to 1955. His many writings on science and

that attention be directed to the formation of national Christian churches rather than to the maintenance of international denominational connections. Although the book was published some years ago, nothing has happened to make the discussion less relevant than it was then; the subsequent Lambeth Conference only lent emphasis to the questions asked here about the utility of such exercises.

Professor J. A. Friend.

**AN INTRODUCTION TO THE OLD TESTAMENT PROPHETS,** by Hobart E. Freeman, Moody Press, 1968, pp. 384, \$6.95 (U.S.).

The author, an evangelical, sets out to deal with many of the problems in the modern study of the prophets, as well as to give an outline of the teaching of each of the prophetic books. Zeal for scholarship is a little misdirected in the production of a tedious number of quotations from every point of view which results in a certain superficiality. As a pre-millennialist he readily declares his departure from Reformed theology. Some piecemeal refutation of Reformed scholars is attempted, but the real problems of the literalist method of interpretation are largely avoided. The discerning reader will no doubt profit from the study of this book but will find it a disappointment as a standard reference book on the Prophets. With a bit more system it might have been a valuable handbook of pre-millennial hermeneutics, but unfortunately it fails here also.

G. Goldsworthy.

**THE BIBLICAL PREACHER'S WORKSHOP** by Dwight E. Stevenson, Abingdon, 1967, Pp. 223, \$3.70, an excellent guide to hermeneutical and homiletical principles and their use for developing different kinds of biblical material into sermons. A book to be closely studied by those who know that biblical preaching is much more than quoting a lot of the Bible.

**ELIZABETH AND THE ENGLISH REFORMATION** by William P. Haugaard, Cambridge University Press, 1968, Pp. 392, £4 (U.K.).

Professor Haugaard does succeed in bringing fresh insights and new interpretations to a period of history which has been thoroughly worked over. A most rewarding study from a new angle—the Convocation of 1563.

**CYCLOPEDIA OF BIBLICAL, THEOLOGICAL AND ECCLESIASTICAL LITERATURE,** McClintock and Strong, Vol. 1, A-B, Baker Book House, 1968, Pp. 940, \$14.95 (U.S.) A timely reprint of one of the most exhaustive religious encyclopedias in English. It was first published in 1867 and is now being brought out in modern format.

The full set will be in 12 volumes and the first indicates that they will be strongly bound and a pleasure to use. Theological and Bible colleges who plan to take the whole set, will get a considerable reduction. Much of the material is impossible to find elsewhere.

**BEYOND ANGLICANISM,** by A. T. Hanson, Darton, Longman and Todd, London, 1965, pp. 252, 21/- (U.K.).

Professor Hanson takes a critical look at the Anglican Communion and its likely future development. He raises many issues which must be familiar to anyone who has lived in countries where the Church of England has been introduced as the church of a colonial government. He points out many ways in which the Church of England (sensu stricto) is an atypical member of the Anglican Communion, and therefore cannot serve as a model for the development of its daughter churches.

The whole conception of pan-Anglicanism is brought under critical survey, and it is urged

that attention be directed to the formation of national Christian churches rather than to the maintenance of international denominational connections. Although the book was published some years ago, nothing has happened to make the discussion less relevant than it was then; the subsequent Lambeth Conference only lent emphasis to the questions asked here about the utility of such exercises.

Professor J. A. Friend.

**FOUNDATIONS OF THE CONCILIAR THEORY.** By Brian Tierney, Cambridge University Press, 1968. 292 pages, U.K. 55/-.

**INFALLIBILITY IN THE CHURCH. An Anglican-Catholic Dialogue.** Contributors: A. M. Farrer, Robert Murray, J. C. Dickinson, C. S. Dessain. London: Darton, Longman and Todd, 1968. 80 pages, U.K. 9/6.

**THE DEATH AND RESURRECTION OF THE CHURCH.** By Leslie Paul, London. Hodder and Stoughton, 1968. 125 pages. 75c.

Professor Tierney's book was published in 1955; this is simply a reprint. The conciliar doctrine — the view that the highest authority in the church resided in its councils — led to the assertion that the universal church was superior to the church of Rome, with a consequent denial of the Pope's supreme authority. Conciliar notions have never died entirely even in the Roman Church, and Vatican II stimulated a fresh ventilation of such ideas. This is a scholar's book, which examines the contribution of the medieval canonists, from Gratian (c.1140) to the Great Schism (1378), to the conciliar theory.

The Dialogue on Infallibility was part of a course of lectures in the University of Birmingham in 1967, and is edited by M. D. Goulder. Two Anglicans and two Roman Catholics contributed. Dr Austin Farrer, who has since died, has a witty and penetrating study on "Infallibility and Historical Revelation."

As an attack on the usual Roman view of the Church's infallibility, it is devastating. He will allow infallibility to the church, only in the sense of indefectibility. "But I shall need to be assured that the utterances which dog-

ing appearance of an infallible fact-factory going full blast." Leslie Paul, of the "Paul Report," has no unconstructive blast at the present state of the Church (in England). He discusses what the Church ought to be, and with his feet on the ground, how this could happen.

D. W. B. Robinson.

**AMONG THE PROPHETS** by J. K. Howard, Pickering and Inglis, London, 1967, pp. 120, 17/6 (UK).

The author of this commentary on Amos (the American title is "Amos Among the Prophets") is a graduate both in medicine and theology.

A useful introduction discusses the prophetic tradition, the context of the prophecy, and critical considerations.

The commentary is clearly written, scholarly without being heavy, and theologically sound. One might have looked for a clearer linking of the prophets to the Mosaic Covenant by which the Theocracy was constituted. The requirement of distinctiveness in Israel's function amidst the nations as the elect people of God, together with the promises and threatenings of the Covenant, make better than moralistic sense out of the prophetic invective.

This commentary will help make sermons on Amos relevant today. It is a handy modern supplement to Keil in Keil and Delitzsch, "Old Testament Commentaries."

J. A. McIntosh.

**MISSIONARY STORIES FOR CHURCH PROGRAMMES,** compiled by Marie Lind, Baker Book House, pp. 104, \$1.95, 1968. Twenty-eight true stories grouped under four headings illustrating how (1) God prepares and places men (2) God provides (3) God protects (4) God prospers his work. Useful, but rather American orientated.

**JUNIOR OBJECT SERMONS** by Jacob J. Sessler, Baker Book House, pp. 112, \$1.50 (U.S.), 1968. Forty-two talks for children which point morals but don't get to the heart of the gospel. Christ seems to be viewed only as example, not as Saviour, Lord, and Enabler.

**TWENTY-FOUR PLANNED SERVICES FOR INSTALLATIONS, DEDICATIONS, AND DEVOTIONS,** by Oleta R. McCandless, Baker, Michigan, 1968, pp. 126 \$2.95 (U.S.).

These are devotional ceremonies, not orders of services. The approach is imaginative — and imagination is needed to see any use for these little rituals in this country.

**FAITH AT WORK. G.B.R.E.,** Melbourne, 1968, pp. 37. Unpublished. Studies on the nature of faith and its expression today by the Missionary and Ecumenical Council of the Church of England in Australia.

**ESSAYS IN LATER MEDIEVAL HISTORY** by E. F. Jacob, Manchester University Press, 1968, pp. 223 37/6 (U.K.). Readers of Professor Jacob's skilful biography of Archbishop Chichele will not be disappointed with these essays on little understood periods in English and European church history.

**COPING WITH CRISES,** by Ruth Fowke. Hodder & Stoughton, London, 1968. pp. 267c.

This is a brief study of the possible causes and cures of sundry types of nervous collapse. The treatment is too diffuse and superficial to allow the author, a psychiatrist, to achieve anything of value.

**A TREASURY OF SERMON ILLUSTRATIONS** ed. by Charles L. Wallis, Abingdon, 1968, pp. 319, \$1.85. If you need this kind of thing, this one makes its material readily available.

**WHEN DEATH TAKES A FATHER** by Gladys Koiman, Baker Book House, Michigan, 1968, pp. 171, \$3.95 (US). A Christian mother and teacher shares her painful experience with her readers. A moving book on a theme rarely treated.

**DIALOGUE IN MEDICINE AND THEOLOGY** ed. Dale White, Agingdon, 1968, pp. 176, \$1.95 (U.S.). Report of a convocation on medicine and theology in the U.S. Some of the great names like Braceland, Hiltner and Clinebell contribute but many of the fundamental assumptions will cause much disquiet for the discriminating reader in the clinical-pastoral field.

**PARSON, PARISH and PATRON.** Report on appointments to benefices of the Church of England, Marcham Manor Press, 1968, pp. 132. Latimer House has given the fullest report ever published on the subject of patronage and appointment of clergy in England. Also valuable because it surveys Anglican practice overseas, including Australia and also non-Anglican practice.

**SEX AND THE SINGLE EYE** by Letha Scanzoni, Zondervan, 1968, pp. 142, \$3.95 (U.S.). An excellent Christian philosophy of sex "with a single eye to the glory of God." Applies the Bible to today's sex revolution.

**CHRIST: THE THEME OF THE BIBLE** by Norman Geisler, Moody, 1968, pp. 128, \$2.95 (U.S.). An excellent study of Christ in the whole Bible. Very clearly set out and has helpful comparative charts.

**FAITH AT WORK. G.B.R.E.,** Melbourne, 1968, pp. 37. Unpublished. Studies on the nature of faith and its expression today by the Missionary and Ecumenical Council of the Church of England in Australia.

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Australian Church Record, May 15, 1969

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## Mainly About People

Rev. William J. Lawton of the Bush Church Aid Society has been appointed rector of Christ Church, Gladstoneville (Sydney).

Rev. David S. Scott-Halliday, rector of Atherton (N. Q'land), has been appointed rector of All Saints', Charleville (Brisbane).

Rev. Peter Peters of the diocese of Armidale has been granted leave to read for a Ph. D at Vanderbilt University, Nashville, Tennessee, U.S.A.

Rev. Raymond G. Smith, vicar of Uralia (Armidale) since 1966, will commence his ministry in Armidale at the end of May.

Head Deaconess Mary Andrews (Sydney) will be installed as President of the N.S.W. Women's Inter-Church Council on 23 May at St. Philip's, Church Hill.

Mr C. W. H. Barnes, registrar of Melbourne diocese, has been elected to the Standing Committee of General Synod.

Bishop Graham R. Delbridge, Bishop in Wollongong, has been elected interim chairman of the Federal Council of the Bush Church Aid Society until the annual meeting on Thursday, June 12. He replaces Canon Ernest Cameron who has resigned after 18 years in the office.

Rev. Colin F. Bazley, aged 33, a missionary of the South American Missionary Society in South Chile, has been appointed Assistant Bishop for Cautin and Malleco in the diocese of Chile, Bolivia and Peru. He will be consecrated on Whitsunday.

Rev Canon Donald W. B. Robinson, Vice-Principal of Moore College, Sydney, has accepted an invitation to be visiting professor in New Testament at Yeotmal Biblical Seminary, India, for the July-October term this year.

Rev Edward G. Watkins, rector of Wingscarrie (Sydney) since 1967, will be inducted as rector of St. Bartholomew's, Norwood (Adelaide) on 23 May.

Mr Charles D. Fisher, headmaster of Scotch College, Adelaide since 1962, has been appointed headmaster of Brisbane Church of England Grammar School from 1970. He is a graduate of Oxford in chemistry and is a son of Lord Fisher of Lambeth.

Mr John G. Denton, registrar of the diocese of Sydney, has been appointed secretary of the Primal Registry in succession to Bishop Delbridge.

Rev. Alan F. Donohoe, rector of St. Peter's, Cook's River (Sydney) since 1963, has been appointed rector of All Souls', Leichhardt. He will be inducted late in August.

# hot line

## Round-up of church press comment

CHURCH OF ENGLAND NEWSPAPER draws attention to an article in the British Journal of Psychiatry giving the findings of a recent study of clergy breakdowns. The authors found no environmental stress which was a common factor in clergy breakdowns although 69 per cent of the clergy blamed their work wholly or partly. The sample divided equally between clergy with two much work and too little work. Australian bishops could, if they wish, draw some pastorally useful conclusions from this.

"Australian Presbyterian Life" carries an editorial headed "Death Rides Our Highways." Last year 3,500 were killed on our roads—more than in years of fighting in Vietnam. Who is going to organise the massive public protests against this massive killing? "Church and People" (N.Z.) reports that Bishop Eric Gowing of Auckland has been disappointed by the Maoris. The N.Z. Maori Council has decided to support the 1970 Rugby tour of South Africa. In a sermon to Maoris he told them that their decision was in support of South Africa's racist policy and he urged them to reconsider it. So far, they have not done so. Perhaps coloured peoples see whites as bending over backwards in

their current anxieties about segregation?

"The Christian" (U.K.) carries a strong protest from Lady Birdwood on its front page—against the increasing display of violence on TV. New Australian series are now invading our homes with nightly violent physical aggression. It has got to the stage where it is sickening. We need to complain to the A.B.C., TV stations and the sponsoring advertisers—loud and long. The president of the Methodist Conference in "The Methodist" touches a responsive chord in his weekly message. He wants to form a group of "angry old men" to take issue with much that is said about "the irrelevance and unwisdom of Age as opposed to the profundity and insight of Youth." Up you joiners!

## Hospital visitation training

Church members at St. Matthew's, Maryatville, Adelaide, are attending a five-week program of training for hospital visitation.

The program is being conducted by the Women's Inter-Church Council and is being held in St. Matthew's vestry. A charge of \$1 is being made for the course.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline 12 days preceding date of issue, but earlier receipt preferable.

THE FIRST woman minister in the Church of Scotland is Miss Catherine McConnachie, 66, ordained recently by the Presbytery of Aberdeen. She had just retired as a deaconess after 37 years' service. The ordination was a direct outcome of the decision taken at the General Assembly last year to lift the centuries-old ban on women ministers.

Atlanta, Georgia, (EPS)—The proposed merger of the Reformed Church in America and the Presbyterian Church, U.S. (Southern) was defeated when the proposal failed to receive the approval of two-thirds of the Reformed Church's 45 regional classes. The Southern Presbyterian Church had enough of its presbyteries voting in favour of union to meet the required three-quarters positive vote.

# THE AUSTRALIAN CHURCH RECORD

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

No. 1439 May 29, 1969

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

# Bible colleges serve all the churches

BIBLE COLLEGES and institutes in all States of Australia are playing an increasingly important part in training men and women of all churches for full-time service at home and abroad.

A survey just completed by the Australian Church Record shows that over 500 men and women are now training and an important proportion of the e are Anglicans. Many of them are gaining a solid grounding in biblical studies before offering for training for the ministry or for deaconess work.

A recent trend in these institutions is the provision of courses for degree; and diplomas of the Melbourne College of Divinity, the University of Queensland and the University of London.

Five of the eight surveyed offered such courses but it is significant that some do not offer external courses as a matter of policy. Sydney Missionary and Bible College, for instance, has all its students doing the college's Diploma in Divinity and Mission. The full-time staff there is academically qualified to give tuition for tertiary degrees, but the college feels that it can best serve the gospel by offering Bible centred studies. However, it has set up a panel of external examination assessors to help ensure that the academic standard is high.

An attempt was made in the survey to find out the eventual location of students after graduation. The vast majority were still uncertain as to whether they would serve at home or abroad or in a particular denominational ministry.

Another recent feature is the offering of more options to students. In addition to the basic two or three-year college diploma and external diplomas or degrees which may be taken in conjunction with these, some colleges offer an extra year for further work, either practical or academic. Perth Bible Institute offers both a college diploma and a certificate of studies, according to levels chosen. Other options are special courses in

missionary studies and evangelism.

Considerable numbers of Anglican clergy and some of our bishops began their training at one of the institutes.

All of the institutions surveyed are conservatively evangelical, a tradition which they intend to preserve, while at the same time training their students to make the gospel of salvation vital to modern man.

Principals of the six out of eight colleges had tertiary qualifications of some sort, four being university graduates and some having post-graduate qualifications. Two staff members have earned doctorates, including one Cambridge PhD.

## Diocese of the Murray

A special meeting of Adelaide synod was set down for Tuesday, May 20, at 3 p.m. to consider three notices of motion.

The most urgent was to secure synod assent for the setting up of the diocese of the Murray, South Australia's third diocese. It is regarded as a foregone conclusion that synod will agree with this, enabling the matter to be finally decided by General Synod in September.

The second motion concerned clergy salaries. These are to be: rectors, \$2,770; clergy in charge, \$2,570; assistant clergy, \$2,170, or \$1,970 if deacons. The motion also provided for travelling allowances and depreciation and where customary, houses or allowances for rent.

The third motion was to assent to the passing of the Church of England Trust Property Act, no. 19. This proposed act will permit any Church or institution working under a private trust to decide by resolution to bring itself under the terms of the Church Property Trust.

There are still four or five parishes in Adelaide which work under their own trust deeds. Holy Trinity, North Terrace, and St. Luke's, Whitmore Square, well-known evangelical churches, are among them.

## New Spanish edition of The Institutes

(Grand Rapids, Michigan). The last Spanish edition of The Institutes of the Christian Religion by John Calvin was published in 1859. Since that edition was sold out many decades ago, the great work has not been available to the large Spanish speaking world of Spain and Latin America. Now, however, thanks to the initiative of Stichting Uitgeverij Reformatorische Boeken in Rijswijk, the Netherlands, it is again available. The Stichting is an agency for the Spanish Committee of the Reformed Churches (liberated) in the Netherlands. The appearance of the new edition has been hailed in Mexico and in Argentina as a significant addition to the growing supply of evangelical material available in Spanish. (RES NE).

**GUEST EDITORIAL**  
The Guest Editorial in this issue has been written by the Rev. G. C. Bingham, Principal of the Adelaide Bible Institute.

## Leaders for Evangelism Congress

REV. F. J. NILE has announced the names of leaders and speakers for the Seminars at the N.S.W. Congress on Evangelism which will be held at Chapter House, Sydney, on 30th and 31st May, 1969.

The Seminar leader-speakers are widely experienced in their various fields and will provide challenging leadership in the 12 elective seminars.

GROUP A (Simultaneous):

1. "The New Theology," Rev. Bruce Smith, Lecturer, Moore College. 2. "The New Evangelism," Rev. Geoffrey Fletcher, Director of Evangelism, Sydney diocese, Director of L.I.F.E. 3. "The New Morality," Dr J. Kleinig, Lecturer in Philosophy, Macquarie University. 4. "The New Evangelism," Rev. Neville Anderson, Principal, N.S.W. Baptist Theological College.

GROUP B (Simultaneous):

1. "Evangelism and the Inner City," Rev. Bernard Gook, St.

John's, Darlinghurst. 2. "Evangelism and the University," Rev. Dudley Foord, Chaplain, University of Sydney. 3. "Evangelism and Drugs," Det.-Sgt. Fred Kitto, Drug Squad, N.S.W. Police Department. 4. "Evangelism and Youth," Mr David Claydon, N.S.W. secretary, Scripture Union.

GROUP C (Simultaneous):

1. "Evangelism and Social Concern," Mr E. Spencer Collier, Lecturer, University of N.S.W. 2. "Evangelism and the Aged," Rev. Harry Orr, French's Forest Baptist Church. 3. "Evangelism and the Local Church," Rev. John Mallison, Liverpool Methodist Church. 4. "Evangelism and the New Australian," Rev. Ron Macready, Leichhardt Mission.

The closing reports will be presented by Rev. Neville Anderson, Mr David Claydon and Rev. John Mallison.

The Right Rev. A. J. Dain, Coadjutor Bishop of Sydney, will give the closing address.

The Congress is open to interested ministers and laymen from all denominations in N.S.W. Registrations close 19th May, 1969.

## New Guinea theological schools associate

Port Moresby, Papua-New Guinea (EPS) — Twelve theological schools in the Solomon Islands and the Territory of Papua and New Guinea last week formed an interdenominational organisation known as the Melanesian Association of Theological Schools (MATS).

The inaugural meeting was held at the Roman Catholic Holy Spirit Regional Seminary at Bomana, a suburb of Port Moresby, with Rev. Dr Patrick Murphy, S.V.D. as host.

Funds provided by the Theological Education Fund of the World Council of Churches made possible attendance by church leaders from throughout this widespread island territory.

The decision to form the association followed the Theological Consultation at Lae, New Guinea, in April, 1968, attended by representatives of Anglican, Catholic, Lutheran and United Church theological schools. Observers came from the Evangelical Alliance and the Salvation Army.

The new association aims to improve the standards in member institutions, facilitate the exchange of ideas and theological information, foster research and act as liaison with other groups.

## Lord Fisher at consecration

LORD FISHER of Lambeth, former Archbishop of Canterbury, assisted at the consecration of Very Rev. L. E. W. Renfrey as assistant bishop of Adelaide on May 1.

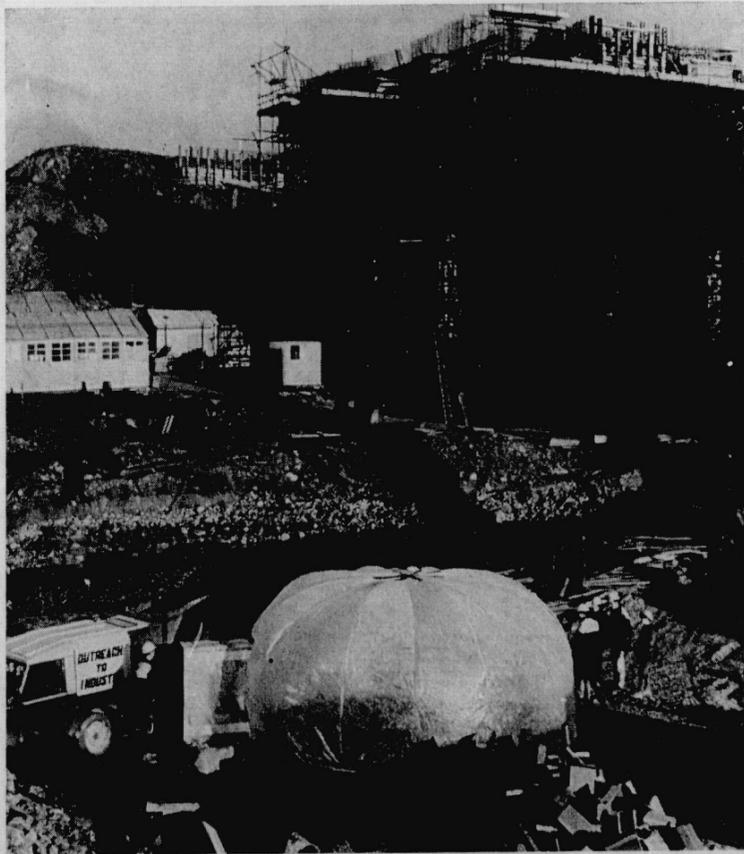
The Primate, the Archbishop of Brisbane, the Bishop of Willochra and Bishop Donald Redding also assisted the Bishop of Adelaide at the consecration in St. Peter's Cathedral, Adelaide.

Lord Fisher is spending a holiday in Adelaide with his son who has been headmaster of Scotch College, Adelaide, since 1962.

At a meeting of representatives of nine churches held at Bishop's Court, Adelaide, agreement was reached on a standard form of service to be used at united services.

The agreed form obviates the need for drawing up a special form of service for each occasion when churches combine for a special service.

## BLOWN-UP CHURCH



Outreach to Industry in the U.K. takes the gospel into the workaday world. Illustration shows how they minister to construction workers on a motorway. Fifteen minutes and just two men and this revolutionary plastic church is up and open—no poles or ropes required, just God's free air. (Photo by courtesy Outreach to Industry.)



Bible college students interviewing a householder.

## Anglican-Methodist unity plan supported

BY an overall majority of 241 out of 326 votes cast — or 73.85 per cent — the Convocations of Canterbury and York, meeting jointly in London, affirmed that the Anglican-Methodist reunion scheme was, in effect, the right way forward.

They agreed that, though there were problems to be resolved before entry on Stage Two, there was "evidence of sufficient agreement in doctrine and practice" between the Church of England and the Methodist Church for entry into Stage One of the scheme.

By an even larger overall majority — 312 out of 328 votes cast, or 95.12 per cent — the Convocations affirmed that "the proposed new ordinal and its preface will ensure the continuance of the Catholic ministry."

By another big majority — 266 out of 343 votes cast, or 77.55 per cent — they agreed on Wednesday that "the service of reconciliation is theologically adequate to make the ministries of the two Churches mutually acceptable."

### OVER TWO-THIRDS

In the case of all three votes majorities of over two-thirds were recorded in all four Houses of Convocation. In the case of the first and third votes only two bishops voted against — Peterborough and Ripon. There was a unanimous episcopal vote for the ordinal.

In the final Convocation vote in July two-thirds majorities in each of the four Houses, in addition to an overall majority of seventy-five per cent, will be required to enable the Church of England to proceed to Stage One of the reunion scheme.

## NEW BISHOPS AT B.C.A. RALLY

The newly appointed Coadjutor Bishop of Sydney, the Rt. Rev. Graham Delbridge, will be the guest speaker at a Jubilee Rally of the Bush Church Aid Society to be held in Christ Church Hall, North Adelaide, at 8 p.m., on Friday, June 20.

Bishop Delbridge who has had a long association with B.C.A. is chairman of the council.

At the rally in Adelaide accounts of the work in the outback will be given by the Rev. Ernie Carnaby, of the Leigh Creek Mission, and Miss Kaye Skinner, a primary schoolteacher formerly stationed at Coober Pedy where B.C.A. has a hospital.

The newly appointed Assistant Bishop of Adelaide, the Rt.

Rev. L. E. W. Renfrey, will chair the rally.

The outback atmosphere will be heightened by a program of bush songs by Graham and Robyn Jenkin.

The latest development of B.C.A. work has been in the new mining and agricultural towns of the north-west of Western Australia where an important pastoral ministry is being developed.

The Bishop of the north-west, the Rt. Rev. Howell Witt on a recent visit to Adelaide said: "Without B.C.A. I'd die. There would be no pastoral work in the north-west. Wherever there is development, there you will find a B.C.A. priest."

The Society has a second hospital at Cook, and it runs three hostels for school children at Moree, N.S.W., Broken Hill and Port Lincoln.