

## Mainly About People

### N.S.W.

The Rev. P. W. Peters, of St. Peter's Cathedral, Armidale, N.S.W., will leave Australia with his wife and son on the Galileo at the end of July on the first stage of a journey to take up a scholarship at the Divinity School of Yale University, in the U.S.A. Mr Peters who has just graduated B.A. from the University of New England, expects to be at Yale for four years. Mr and Mrs Peters are rejoicing in the birth of a son, David John, born on April 23.

The Rev. Graham W. Hynard, Curate-in-charge of St. Thomas', Mulgoa, since 1965, has been appointed Curate-in-charge of the provisional parish of St. George's, Engadine.

The resignations have been announced of the Rev. E. P. W. Clarke, from St. Mary's, Waverley (Sydney), the Rev. A. R. B. Morrissey, from Milton, and the Rev. S. A. Turner, from St. James', Smithfield (Sydney).

The Rev. A. T. Pattison, rector of Longueville (Sydney), has accepted nomination as Rector of St. John's, Maroubra.

Head Deaconess Mary Andrews of Sydney has been given leave of absence and will attend a W.C.C. conference in Taizé, France, and a W.C.C. Division of Studies World Consultation in London, July 19-22. She will also visit mission fields in South America where former Deaconess House students are working.

The Rev. Dennis Johnson has been appointed Rector of Longueville (Sydney).

### Victoria

Dr Robin Sharwood, Warden of Trinity College, University of Melbourne, has been appointed a lay canon of St. Paul's Cathedral. He was installed on April 27.

Mr Russell Hale, Accountant to the diocese of Melbourne for over 46 years has begun long service leave and has left for an extended overseas tour.

The Rev. A. P. B. Bennie, Warden of St. Paul's College, University of Sydney, will give the Hart Memorial Lectures at Holy Trinity Cathedral, Warraratta, May 29, to June 1, on "The Sources of Christian Doctrine."

The Rev. T. C. Moyle, formerly the Canon of Christ Church Cathedral, Ballarat, has been appointed to Christ Church, Essendon.

The Rev. L. A. Banfield, recently returned from England where he was Chaplain to Youth in the Diocese of Derby, has been appointed to St. David's, East Doncaster. Mr Banfield will be inducted by the Archbishop on Tuesday, May 16.

The Rev. W. L. McSpedden, Vicar of Holy Advent, Malvern, has announced his resignation as from May 31.

The Rev. George Lazenby, T.D., Dip. Th., of London, has been appointed staff lecturer at Melbourne Bible Institute as from third term, 1967.

### Elsewhere in Australia

Mr R. T. St. John has completed 20 years as Registrar of the diocese of Brisbane.

The Rev. Arthur E. Johnson, formerly rector of Nambour (Brisbane), has been inducted to St. Andrew's Pittsworth.

Canon E. O. AURICHT, Rector of Croydon, Diocese of Adelaide, has resigned as from June 30.

Rev. K. T. CARTER, to be Assistant Curate of St. Francis', Nundah, Diocese of Brisbane.

Rev. L. E. DANDO, Rector of Campbell Town, Diocese of Tasmania, has resigned as from March 31.

Rev. D. W. REIN, formerly Assistant Priest of New Town, Diocese of Tasmania, was instituted Priest-in-charge of Bothwell, in the same diocese, on March 30.

Rev. S. TAYLOR, Rector of Mount Gambier, Diocese of Adelaide, has resigned, because of ill health.

Rev. R. J. L. WILLIAMS, Rector of Carey Park, Diocese of Bunbury, to be Rector of Cranbrook, in the same diocese as from May 1.

Rev. L. BURGESS, Vicar of St. Alban's, West Coburg, Diocese of Melbourne, to be Vicar of St. George's, Quenscliff, in the same diocese, as from April 23.

Rev. H. W. BISHOP, formerly Vicar of St. Augustine's, Mentone, diocese of Melbourne, to be Superintendent of Child Care at St. John's Home for Boys and Girls, Canterbury, in the same diocese.

Rev. E. C. SMITH, Curate of Christ Church, Berwick, diocese of Melbourne, to be Vicar of St. Bartholomew's, Ferntree Gully, in the same diocese, as from May 3.

Rev. W. H. SCATTERGOOD, formerly Vicar of Miriam Vale, Diocese of Rockhampton, was inducted as Rector of Balranald, Diocese of Riverina, on April 10.

Rev. D. H. HOORE, to be Priest-in-charge of Mulwala, Diocese of Riverina. It will be an independent parochial district in the parish of Corowa.

Canon L. G. WHENT, Rector of Cranbrook, diocese of Bunbury, has announced his retirement as from April 30.

## BLESSING AT IVANHOE MISSION

**A PACKED Church was a fitting culmination to a Parish Mission conducted at St. James', Ivanhoe, Melbourne, from April 8-16th.**

The missioner, the Rev. Bernard Gook, invited those who had committed their lives to Christ during the week, and on that night, to come forward and kneel at the Communion rail.

The whole congregation was profoundly moved as a large number of people from all walks of life came forward to confess their faith in Christ. Among them were professional and businessmen, tradesmen, teachers, students, elderly folk, married couples and young people.

All mission services were well attended, and several times additional seating had to be brought in. At a Ladies' Luncheon, 204 women attended, 184 young people attended a youth tea and 90 men attended a men's dinner.

On every occasion on which he spoke, Mr Gook sought to shake his listeners out of indifference and he accomplished this by a practical application of the Gospel to everyday life.

The addresses were simple, biblical, and arresting.

In addition to the regular mission services, Mr Gook addressed students at the La Trobe University and the Ivanhoe Grammar Schools. He was also greatly in demand for spiritual counselling.

The Vicar of St. James', the Rev. Jack Shilton, says that the people of the parish are profoundly grateful for this special ministry, and he believes that it has given the inspiration for a great forward spiritual movement in the parish.

People have been drawn together in prayer, and they have been given a vision of what can be accomplished for the Kingdom of God when people are confronted with the gospel of Jesus Christ.

## THE AUSTRALIAN CHURCH RECORD

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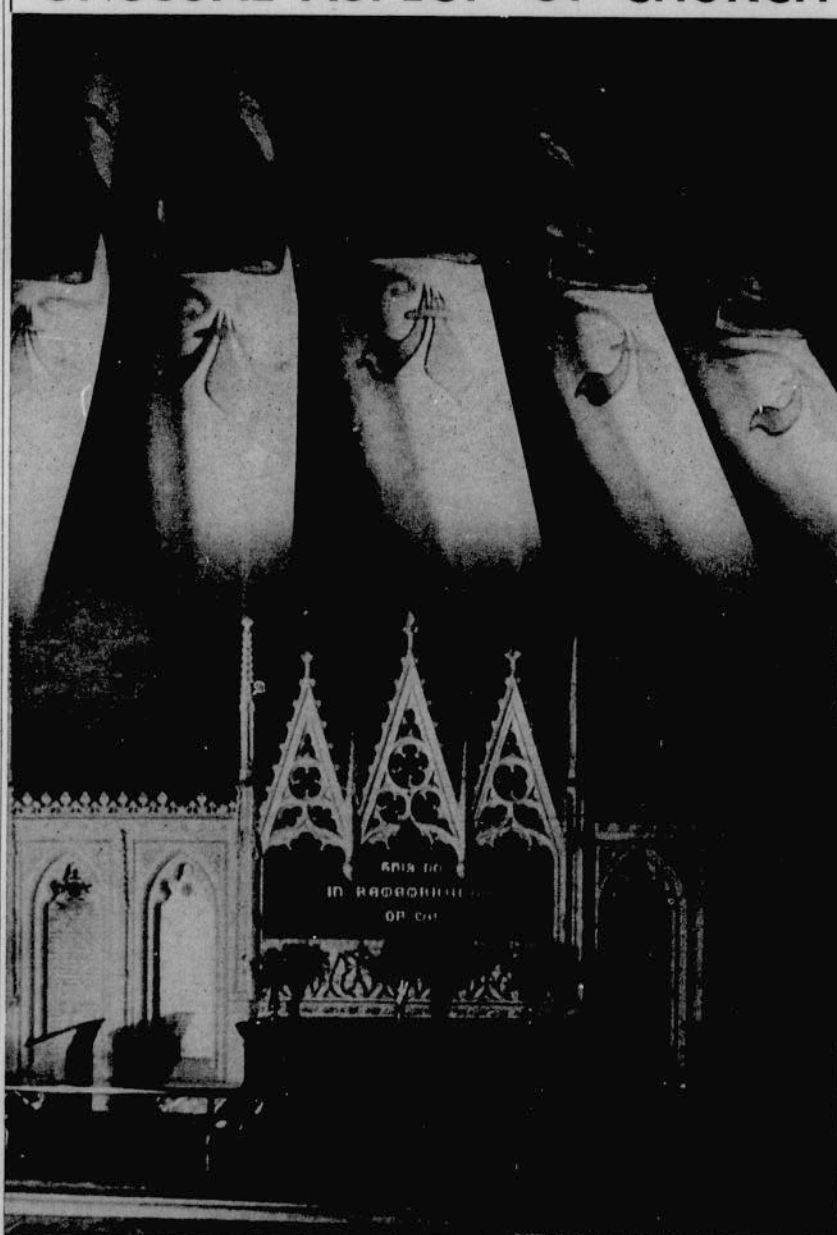
MAY 18 : May 11  
JUNE 1 : May 25  
JUNE 15 : June 8

## 6,000 ENTER TV HYMN CONTEST

More than 6,000 entries have been received by Southern Independent Television, England, since Mr George Egan, the producer, launched his "Write a Hymn" contest. They have come from nearly every part of the world, including Canada, Sweden, New Guinea, France, Germany and India. A selection of the entries will be presented in a series of religious programs towards the end of the year.

Entries for the B.B.C.'s folk contest, "Songs of Grief and Glory," have also "staggered" the organiser, the Rev. Ray Short. Three thousand songs have been received from all over the country, making 50 miles of tape.

## UNUSUAL ASPECT OF CHURCH



• An interesting study taken in St. Philip's, Church Hill, Sydney, N.S.W.

# THE AUSTRALIAN CHURCH RECORD

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## EVANGELICALS UNITE—KEELE 1967

"KEELE 1967 is a symbol of growth in size and, I hope, in stature of the Evangelical group within the Church of England." So the Rev. John Stott summed up the significance of the National Evangelical Anglican Congress held last month at Keele University.

From time to time the "Record" has commented on the thorough preparations which were being made in England for Keele. In the event, over 1,000 delegates representing many hundreds of parishes, attended an intense four days were spent.

Quite a number of bishops took part, among them the Bishops of Liverpool and Southwell. The Archbishop of Canterbury was there on the opening day. Undoubtedly, the whole Church in England sat up and took notice.

Even the Church Times was mildly congratulatory. By any standard, it was a significant event in the Church's life and much more significant than many at Lambeth.

Now that over a month has passed by, a clearer assessment of the value of Keele is emerging. Some things can be said with confidence. First, it was a triumph for careful, detailed planning.

More importantly, it was apparent that Evangelicals have leaders whose mastery of their subjects will always evoke respect.

Keele forcibly demonstrated a vigorous resurgence of evangelical Christianity within the Church of England. It mobilised and then released a most significant body of lay opinion. It has probably been accurately assessed as a turning point in Evangelical affairs.

The full statement agreed by the delegates runs into something over 10,000 words. While it says nothing that Evangelicals have not said before, it does represent a wide consensus of Evangelical opinion on questions which concern the whole Church. Excerpts from the statement are given below.

### Introduction

We reaffirm our belief in the historic faith of the Church, in an age when it has come under attack from both outside and inside the Church. We also value the creeds and the 39 Articles as expressions of it. In acknowledgement of the Lordship of Jesus Christ we make this confession of faith.

### CHRIST'S PERSON

The Christian message proclaims God in Jesus Christ, incarnate, crucified, raised, ascended, reigning, and coming again. He is God's final word to man, and therefore the message concerning Him is in this respect unchangeable. We affirm that Christianity is more than a system of beliefs and a way of behaviour; essentially it is a person-to-person relationship with God in Jesus Christ. We reject attempts to drive a wedge between

"the Jesus of history" and "the Christ of faith."

### Revelation

Revelation is by word as well as by deed. God reveals Himself not only in mighty acts but also in the word which interprets those acts. We therefore receive the Bible as authoritative divine teaching, and hence conclude that to differ from the Bible is to deviate from the truth.

### Man under Sin

God made man to know, love and serve Him and his fellow men, but man rejects all these purposes and is thus in a state of rebellion and alienation. The social disarray of the human race, the psychological maladjustment of individuals, together with the whole range of human crimes and sins reflect this affront to the holy God in the human situation where man, and not God, is made supreme. We therefore reject all optimism about human nature without Christ, holding that without His grace, all men, under the influence of sin and a personal Evil Being, make evil choices.

### Atonement.

The law of God reveals Him as a righteous judge who justly condemns sin. The atonement can be fully understood only when Christ is seen as bearing the penalty of our sins in our place. This is the deepest, though not the only, significance of the divine love demonstrated in the cross. Upon this depends man's conquest of Satan and the powers of evil. Accounts which omit this element reflect an inadequate view of God's holy character and also of the greatness of God's grace and love whereby God Himself met the claims of His own justice.

### Justification

We affirm that both Christ's sacrifice for sin and also our justification from sin which is grounded on it, are finished works. Justification is God's acceptance of believers as righteous in Christ and His adoption of them into a covenant family relationship with Himself. It is received by faith as a gift and is final and irrevocable. God constantly renews His invitations and promises to Christians even when they fail Him.

### In the Local Church

The local church, the community of Christian people in one place, must manifest the Lordship of the Holy Spirit in fellowship, prayer and mutual service; in holiness of life; reverence for the scriptures and the sacraments as means through which Christ, when sought, may be found; openness to welcome others, with readiness to share both spiritual and material things to meet their needs; and

flexibility of structure, so that pastoral and evangelistic effectiveness is not impeded by out-of-date procedures. We confess our own great failures here, and call on the whole Anglican Church to pray for a fresh outpouring of the Holy Spirit to revitalise its congregational life.

### THE CHRISTIAN HOPE

Acknowledging God as the Lord of events, and history as the unfolding of His plan, we look for the promised personal return of Jesus Christ and we call on all Christian people to live in expectation of it and readiness for it. We look forward to the resurrection of the body and to the final consummation of all things in Christ and their restoration to the Father, that God may be all in all.

### The scope of Mission.

God's purpose is to make men new through the Gospel, and

through their transformed lives to bring all aspects of human life under the Lordship of Christ. Christians share in God's work of mission, by being present among non-Christians to live and to speak for Christ, and in His name to promote justice and meet human need in all its forms. Both evangelism and compassion of service belong together in the mission of God.

### Missionary Societies

We affirm that missionary societies, as autonomous voluntary agencies, are, in the present situation, the best means by which the Church of England may engage in mission to the whole world. We urge missionary societies of like evangelical conviction including the home mission societies, to seek ways of working in closer co-operation. In particular, we recommend to the Congress Committee that a suitable working party be set up to explore definite starting points. We believe that closer co-operation will help in worldwide missionary strategy.

### Mission and other faiths

We affirm the unique claims of Jesus Christ to be the only

Saviour, through whom alone men can be saved (Acts iv, 12), and deprecate the current tendency to equate all religions as ways which eventually lead to God. We welcome sympathetic dialogue with their adherents, but we reject as misleading the statement that Christ is already present in other faiths. We cannot regard those true insights which non-Christian religions contain, as constituting a way of salvation. It is scriptural to speak in this connection of the work of the Holy Spirit preparing men of other faiths for the Gospel.

### Teaching and proclamation

In many areas, even in Britain, we cannot assume any accurate knowledge of Christian teaching. We accept the responsibility to provide basic instruction for all age groups, including adults. Alongside other methods of communication, we continue to regard preaching as indispensable.

### Literature

We recognise the urgent need for Christian reading matter, particularly among the younger

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## THE HOME MISSION SOCIETY FESTIVAL



A crowded Sydney Town Hall on Friday, May 5, heard the Archbishop of Sydney announce that the Home Mission Society budget had been met. The expenditure from the general funds of the society had totalled \$139,458 and there had been a small surplus of \$208 for the year. This was a cause of thanksgiving to God.

The Minister for Child Welfare and Social Welfare, the Honourable A. D. Bridges, expressed appreciation for what the churches were doing in the field of social welfare. He added that there was an enormous field of

endeavour for both the State and the voluntary organisations.

In the concluding address, the Dean of Sydney, the Very Reverend Dr A. W. Morton, referred to the importance of personal concern for those in need.

The general secretary of the Home Mission Society, the Reverend Neville Keen, appealed for two Christian nurses to offer for service with the Chesalon Parish Nursing Service. The two who had been working in the Summer Hill and inner city areas had resigned and had not yet been replaced. Temporary help was

allowing urgent cases to be attended to, but unless two permanent appointments were made many aged sick patients would be denied the attention they needed. Inquiries by nurses would be welcomed by Sister Symons at 71-4990 (Sydney).

• PHOTO: Left to right Bishop F. O. Hulme-Moir, Bishop H. S. Begbie, the Reverend Neville Keen, Dr A. Morton, Archbishop M. L. Loane and the Honourable A. D. Bridges, Minister for Child Welfare. (Church Photography Australia.)

Is your church displaying an A.C.R. poster?

—available on request



# A TRINITY MESSAGE ... THE BEING OF GOD

THE Archbishop of Perth, the Most Rev. George Appleton, has written this article to challenge us all to look hard at the Doctrine of the Trinity which is the basis of our faith. He draws upon his own rich missionary experience among Muslims to bring home to us the viability of this doctrine in Christian thought.

The word "Trinity" does not occur in the New Testament; it was coined later when Christians were trying to express in theological terms their faith about the Godhead.

The doctrine of the Trinity arose from the experience of the first disciples. They were Jews who held firmly to their belief in the unity of God: "Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart. . . ." Nothing could make them waver in this basic expression of faith.

It was their experience of Jesus which led them to re-think their ideas of God. Their first impression of him was of a teacher sent from God, who spoke in a new convincing way, out of a personal knowledge of God as Father. Gradually they came to believe in him as the Messiah, the Christ, on whom all their hopes for the Kingdom of God were centred.

Then came the crucifixion, when all their hopes were shattered. Two days later they were convinced that death had not disposed of him. He was the Living One, alive for evermore, and it began to dawn on them that he was divine. So now they had experienced God as Creator and in Jesus Christ.

The joy and confidence of it all made new men of them, yet seemingly they were content for the time being and did not feel it necessary to work out the implications of their Easter faith.

They hardly had time to do so, for after 40 days the physical presence of Jesus was withdrawn and at Pentecost they became aware of his Spirit with them, as an omnipresence of divine love and power. They were now conscious of God as transcendent and other, their Creator. They were conscious that God had been with them in the incarnate Jesus. And now they were

experiencing God within, as indwelling Spirit.

The experience was sufficient, so satisfying that they did not need to formulate it in theological terms. With St. Paul they could speak happily and gratefully of the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit. All the time there was the implication, the basic faith with which they had started, that God is one.

## PERSONAL

The next generations had to work it out: God as Father, Son and Holy Spirit; God transcendent, God incarnate, God indwelling; God as Creator, Redeemer, Sanctifier. Yet there could only be one God. Finally Christians came to believe that the threefold experience of God of the first disciples corresponded to a threefold personal relationship within the being of God.

Man can never claim to understand God fully. He can learn something about God from studying creation, he can get to know God in prayer, worship, meditation. All this depends on God's initiative in disclosing himself, particularly in Jesus Christ. God takes the initiative—God speaks—God acts. The Church has always said that the doctrine of the Trinity comes to us by revelation not by reason.

Christians have felt the need of analogies to help them to understand the doctrine of the Trinity. The illustration of the clover leaf attributed to St. Patrick is not a satisfying one. An early writer suggested that of the sun—the sphere that we see, the light and the warmth.

This is a happier illustration, for there is no division into three distinct parts. Perhaps the best illustration is that of human personality with its constituents of thought, feeling and will, which cannot be put into watertight compartments, but all three

operate in every movement within man's being. And if we believe that man is made in the image of God, the study of man can give us some clues about the being of God.

Christians often speak very loosely about the "Persons" of the Trinity, almost as if they were separate individuals. We need to be more explicit about the unity of God. The word "Person" does not mean individual in our human sense. The theological meaning of the Trinity has been expressed "God is a single objective Being in three objects of presentation," or more simply, that as seen and thought, He is Three, as seeing and thinking, He is one.

## ADDITIONAL

There are additional reasons for believing in the Holy Trinity. God is love; love is the very essence of His being. It might be said perhaps that a belief in two Persons might meet this, but God's revelation of Himself is that He is three, not two. This is the experience also of the first disciples.

God's life is a society as well as a being. He is not just a solitary unit, but a Being who is self-existent, self-sufficient, unconditioned by anything outside Himself. He could exist without the universe, or man, but in creative love has produced a universe and a race of beings akin to Himself.

My own involvement in the ecumenical and missionary work of the Church has given me two further thoughts. The touch with the Orthodox Churches emphasises the thought the Godhead is involved in the operation which we associate with one particular "Person" of the Trinity. All three "Persons" are involved; there is a co-inherence in the ways in which God deals with His world and people.

The other thought comes from my friendship with Muslims. They are strongly devoted to the unity of God, and often accuse us Christians of being tritheists, worshippers of three Gods. Some of them think that the Trinity consists of the Father, the Virgin Mary and the Son, a quite mistaken and absurd idea. In our touch with them, we must show them that we are equally devoted to the one God. The Qur'an says a good deal about Jesus, though it does not think of Him as divine. It also speaks of the Holy Spirit. In talking with Muslims we would do well to speak of Jesus as the Word of God, as St. John does, for this is a concept that Muslims understand.

## MEETING

Some years ago at a meeting of representatives of the great religions I was challenged by a Muslim Imam to explain the doctrine of the Trinity. In reply I gave much the same explanation as I have tried to do in this article, and at the end he quoted Herod's words to Paul: "Almost thou persuadest me to be a Christian."

Let me close with a warning to myself and to readers, reminding us that we can never fully understand or explain God. Christians often talk as if they had God taped. The Trinity is the best interpretation or formulation that we can make out of

the teaching of our Lord, out of the experience of God of the first Christians and of the Church down the ages. God is not an object who can be scientifically examined; He is the origin and source of all, eternal, spiritual, transcendent, in whom we live and move and have our being. We need to think something about Him, we have to say something about Him, and the doctrine of the Trinity is the highest and best we can do. One day we shall see Him as He is, and then, as now, we shall want to fall on our knees and worship Him in all the wonder of His being, His love and His salvation.

## EDITORIAL

### A MODERN LITURGY

A number of parishes throughout Australia are embarking on the experiment, recommended by the General Synod, of exploring the possibility of Prayer Book revision, by making use, with their bishop's permission, of certain services prepared by the Prayer Book Commission.

The value of such an experiment is obvious. The Church of England in Australia, although possessing "plenary authority at its own discretion" to "order its forms of worship" and having a canonical method for doing so, has so far not exercised this power. Meantime, the 1662 Prayer Book is still in use, not by virtue of its being part of the "standard of worship and doctrine in this church," but by virtue of its being part of the old constitution which remains in force until properly altered.

A Liturgical Commission has, however, now been set up to bring recommendations to the General Synod concerning Prayer Book revision, and the value of the present trial use of services by parishes is that it will assist this Commission in assessing the kind and extent of revision that might be possible.

Special interest attaches to the use of the newly composed service for the main Sunday congregation, called "A Modern Liturgy." The Bishop of Grafton says of this service that it is a "fresh attempt to understand the meaning of the Holy Communion within the corporate worship of the church (especially on the Lord's Day), and it is based on a fresh examination of biblical teaching and early Christian forms." A number of bishops have already given permission for its use, including the archbishops of Brisbane, Sydney and Melbourne.

The Bishop of Adelaide however, has notified his diocese that he does not intend to give permission for "A Modern Liturgy." This is surprising, as Bishop Reed was a member of the Prayer Book Commission which sponsored the new service, and we understand that he raised no objection to it during the course of its preparation within the Commission, when the criticisms of all members of the Commission on the various drafts were invited.

He certainly said nothing about it in General Synod when he moved for the setting up of a standing Liturgical Commission to "carry on" the work of revision.

More surprising still is the Bishop's contention that the new service contravenes the principles of the constitution. The Bishop has a strange notion of what conformity to the "principles of doctrine and worship" contained in the authorised standards means. He claims, for instance, that "A Modern Liturgy" "brings down the scales of doctrine, so nicely poised in . . . the Book of Common Prayer, definitely on the side of one interpretation of the Real Presence of our Lord Jesus Christ in that Sacrament."

Apart from the fact that "the Real Presence" is a term and a concept unknown to the Book of Common Prayer, the Bishop evidently thinks it is a principle of the Prayer Book to offer, nicely poised, two or more interpretations of certain doctrines. This is nonsense. Our Prayer Book declares, in the last rubric of the Communion service, that "the natural Body and Blood of our Saviour Christ are in heaven, and not here."

That service itself makes plain that the body of Christ on which the believer feeds by means of the sacrament is His "natural body," since it describes it as "the body of our Lord Jesus Christ which was given for thee," and as "the blood of our Lord Jesus Christ which was shed for thee." To suggest that the body and blood of Christ are taken in any other way than by means of faith, would certainly be to contravene a principle of doctrine of our authorised standards.

In any case, however, a doctrinal matter of this kind is not to be finally determined by the wording of an alternative form of service; it is to be determined by our doctrinal declarations (such as the articles or the Black Rubric). What these teach, is the church's doctrine of the sacrament. Our services are to be interpreted by them.

The same is true regarding what Bishop Reed calls "the doctrine of the Eucharistic Sacrifice." It is an absurd argument to claim that because "A Modern Liturgy" does not include "the Prayer of Oblation which comes after the second Lord's Prayer in the Communion Service in the Book of Common Prayer," the new rite is therefore defective. Bishop Reed seems to overlook the fact that the so-called "Prayer of Oblation" is even in the 1662 service, an optional prayer. The alternative prayer, which does not mention "sacrifice," is according to our authorised standard, a completely adequate equivalent.

Whatever be the doctrine of eucharistic sacrifice in the Church of England, it does not depend on the presence or absence of a particular prayer in either the 1662 service or in any alternative service.

We need hardly add that the letter of the English archbishops to which Bishop Reed refers is no part of our authorised standard of doctrine or worship.

It is gratifying to know that there are many Anglo-Catholics who do not share Bishop Reed's attitude to "A Modern Liturgy," and who, in fact, agree with the Primate, Archbishop Strong, that the new service is likely to bridge differences rather than widen them. In our opinion, it is worthy of widespread trial use.

## LAY CONFERENCE

The twenty-ninth conference for church officers of Sydney diocese will be held at the Diocesan Conference Centre at "Gilbulla," Menangle, on the weekend of June 2 to 4.

Whereas these half-yearly conferences were designed for wardens, they have now been widened to embrace members of parish councils and church committees. Many wardens serve first as members of committees and councils before they are appointed as wardens. An excellent opportunity is thus afforded to learn much about these important positions.

The conference will discuss the recent challenge of the Archbishop with regard to the new housing areas in the diocese. The newly appointed director of this work, the Rev. Charles Sherlock, will spend the Saturday with members. The newly appointed Bishop Coadjutor—the Rt. Rev. H. G. S. Begbie, will be the Chaplain of the conference and celebrate the Holy Communion in the log chapel.

Other instructions for new personnel in parishes and districts is being arranged for.

Reservations are being received by the chairman—Mr Trevor Moon (phone 85-3714) and by the secretary—Mr Wally Forrester (50-5042).

## CHRISTIANS AND MARXISTS

The Rev. Paul Oestreicher, secretary of the East-West Relations Advisory Committee of the British Council of Churches, attended the first formal Christian-Marxist symposium held in Marienbad, Czechoslovakia, from Thursday, April 27, to Monday, May 1.

The conference was held in conjunction with the Czechoslovakian Academy of Sciences with the goodwill of the Czech authorities, and theologians and Marxist scholars came from both eastern and western Europe.

The Bradford Diocesan News for April reports that the Bradford branch of the S.P.C.K. has made a "large scale introduction of R. C. literature" on its book shelves. It is the only branch of the S.P.C.K. in the country to do this, "and the move followed representations by local Roman Catholics."

## EVANGELICALS UNITE

• From Page 1

nations, including especially the translation and distribution of the Bible. We call for generous support for Christian literature projects, overseas, including the training of national writers. We also call for renewed efforts to produce and distribute literature for those in our land who are not used to reading solid blocks of print.

### Renewal for mission

A church spiritually renewed is a church renewed for mission. A cord of missionary zeal has three strands: love for the Lord who died for the world, obedience to His command, and informed concern for the world for which He died. A church begins seriously to share in world mission only when it becomes concerned to evangelise continuously within its own neighbourhood and community. So we call on Christians everywhere to pray for deep spiritual renewal in the church as a whole, and we seek renewal for ourselves as Evangelicals within the Church of England.

## SPANNING 40 YEARS AT ADELAIDE



• A visit of Sydney churchwomen to Holy Trinity Church, Adelaide, recently brought together four women whose husbands have been Rector at this City Church over a period of more than 40 years.

Mrs Graham Delbridge, who led the party, is the wife of Archdeacon Graham Delbridge, Rector at the Church from 1952 to 1957.

Mrs Dillon's husband, the late Rev. F. H. B. Dillon, was Rector from 1946-1952, and Mrs R. M. Fulford, who still attends the Church, is the widow of the Rev. R. M. Fulford, Rector from 1924-1945. He served as Chaplain to the R.A.A.F. during the war years.

The ladies were greeted by Mrs Lance Shilton, wife of the present Rector, who celebrated his 10th anniversary at the Church on the weekend of May 6-7.

## CHURCH FOR PAKISTAN'S CAPITAL

(Islamabad, Pakistan) — The President of Pakistan has granted a plot of land in this new capital city on which the first Christian church will be erected. It is scheduled to be a combined venture of the West Pakistan Christian Council and the Roman Catholic Church.

According to the Right Reverend Chandu Ray, Anglican Bishop of Karachi, the Council of Churches had earlier authorised him to negotiate for the land and to approach the Roman Catholic Bishop about the possibility of erecting a church that could be used by both groups.

The Right Reverend N. Hattunga, Roman Catholic Bishop of Rawalpindi, reported that authorities in Rome had granted permission for a joint project in Islamabad.

An Italian artist suggested constructing two basement chapels, one on either side of the main church, which could be used for liturgical services of the two groups on ordinary Sundays. The main body of the church would be used for special services such as national days of prayer, ordinations and funerals. —EPS, Geneva.

## ANZEA SCRIPTURE UNION COUNCIL

ON April 19 the ANZEA Scripture Union Council met at the Residential College of the University of Malaya.

There were delegates from eight countries—among them an architect, a printer, a minister, two medical doctors, a missionary, a school principal, S.U. staff and a furniture manufacturer. As they prayed and conferred together it seemed that God was answering prayer concerning many things.

JAPANESE MITSURI IWAI FOR INDONESIA—for many years Mitsuri had felt a call to serve God in Indonesia. Toward this end he has been studying at the All Nations Bible College, London. Here he met Professor Khoo Oon Teik, vice-chairman of ANZEA also on study leave in that city.

The Church in Indonesia has been eager for the development of Bible-reading in that country. Miss Beth Anstis (O.M.F.) in consultation with Church leaders has been editing S.U. material and preparing promotion material in Indonesian.

Mitsuri will join the S.U. staff in June, and after experience in the work in England will return to Japan, where he will share with friends there his vision for Indonesia. Mitsuri is the brother of Kyoshi, known to many Australians.

VIETNAMESE STAFF - WORKER FOR SAIGON. The Vietnamese S.U. Council

## TRAINING FOR CHURCH ORGANISTS

The Sydney Sub-Committee of the Royal School of Church Music is sponsoring a series of tutorials (commencing at the beginning of June) designed to provide basic instruction for church organists.

These tutorials will be available to all who feel they would benefit from them, whether they be members of RSCM or not, and whether they play a pipe organ, electronic organ, harmonium or piano.

The courses will be graded according to ability, and special attention will be given to those who are relatively inexperienced as church organists.

Full details are available from Mr D. Vaux of 4 Green St., Cronulla, N.S.W. Applications close 27th May.

## PLATFORM

### (20) THE LORD'S DAY

Dr Ronald Williams, Bishop of Leicester, recently defended the traditional British observance of Sunday in the House of Lords. "We are trying to preserve," he said, "something of what we believe has helped to make England what it is." Defenders of Lord's Day observance in Australia would concur with those words, substituting "Australia" for "England."

We hear much of our Australian cities being "gloomy" on Sundays. I was in Hobart recently on a Saturday morning and to my amazement, I found deserted streets and closed shops and stores. I couldn't even buy a film for my camera.

When I reflected on it, I couldn't help feeling how nice it was to see the city without its weekday crowds and noise. Melbourne and Adelaide I always find particularly restful on Sundays. Instead of being places to be used, they become places to stroll in, to reflect in, to gaze at and to admire.

I have been in other cities where trade and entertainment goes on as usual on Sundays. I think we Australians are luckier than we are prepared to admit. Perhaps the contrast between the "continental" Sunday and our Australian Sunday is one in which we have distinct advantages.

Are there really many people in our population to whom crowds, busy shops and lots of entertainment mean the absence of "gloom"? Or does the clamour come from the frantic, noisy few for whom any pause in the swirling rhythm of life is a tremendous threat?

There is no doubt that we Christians can no longer expect to impose our ideals of Lord's Day observance on others by law. We ought to realise that God has given us something very precious in His day and we should want others to share it. We should not hesitate to resist further encroachments on Sunday for if we are indifferent, we are helping to weaken its influence upon our way of life.

One final thing we must set our faces against. That is the idea that having attended worship on Sunday, the rest of the day is one's own. It is the Lord's Day, not ours.

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## Notes and Comments

### INDIVIDUAL RIGHTS

An incident at Alexander Mackie Teachers' College, Paddington, N.S.W. might well have happened anywhere in Australia. The principal directed students to come to lectures "correctly attired."

A protest meeting was held and the principal's order was defied with a threat of a mass walkout of 750 students. Girls and boys wearing jeans, slacks and shorts are now being admitted to classes without comment.

A student leader is reported to have said: "They asserted their rights to remain individuals." We read nothing about such a right in the U.N. Charter, the Bible or in any document which influences our society. We suspect that this incident illustrates the juvenile preoccupation with protest against any form of authority or discipline.

### NON-CHRISTIAN VIEW

At root, much of this protest is at best, non-Christian. The believer is always aware of the Master-servant relationship that binds him to his Lord and makes him a man who is always under authority. No man can accept this humbling position unless he knows the deep gratitude which comes from knowing that Christ died for his sins.

In our preaching much is made of triumphant and victorious Christian living. Is enough being made of the fact that being a Christian is most demanding? Some of these demands are set out clearly in 1 Corinthians chapter 4.

The stern realities of Christian living leave us little time to whine about our "rights to remain individuals."

### FREEDOM FROM HUNGER

The Freedom From Hunger Campaign is petitioning the Federal Government to set 1 per cent of the gross national product as a target for foreign civil aid. This would involve budgeting for a further 70 million dollars. This would not be a great burden upon our buoyant economy.

### A TALKATIVE CHURCH

Last month a consultation was held at The Hague sponsored by the World Council of Churches. It affirmed that it was the Church's right and duty to be involved in international affairs, a statement which is made so often that one begins to wonder whether it has any other duty.

But it also issued a timely warning: "the Churches are not required to maintain a running commentary on the international newsreel. A talkative Church is not thereby a prophetic Church, and there are times to keep silent." Well said.

### CROCKFORD'S APOLOGY

Now that Crockford has given a belated apology for its adverse reflections on the Church of England in South Africa, is it too much to hope the Anglican

Communion as a whole will give the C.E.S.A. the full recognition to which it is entitled by law and by every standard of Christian courtesy?

Nobody can force Crockford, which is a private publication, to include its bishops and clergy in the directory. Nevertheless, its bishops and clergy exercise their ministry within our Anglican churches when they go overseas.

Bishop Stephen Bradley was received by the Archbishop of Canterbury when he was in England late last year. He should certainly be among those invited to the Lambeth Conference in 1968.

Failure to extend this invitation will cause grievous offence to evangelicals in every part of the Anglican communion.

### FEDERAL REFERENDUM

The Federal Referendum on May 27 will require voters to answer "yes" or "no" to two questions. The first seeks to give power to the Government to increase the number of representatives in the Lower House without altering numbers in the Senate. This is a question on which we might well hold various opinions.

The second question seeks to allow the Aborigines to be classified as Australian citizens in a national census count. We should certainly vote "yes" on this question in order to give Aborigines the same status as citizens which most of us enjoy.

### M.P. ROCKS THE BOAT

Solomon was at his wisest when he said, "Righteousness exalts a nation, but sin is a reproach to any people" (Proverbs 14:34). Our Federal Parliament apparently needs to take this word seriously.

A few weeks ago one of the newest and youngest members of Parliament, Mr Andrew Jones, from Adelaide, said in a speech which was meant to be private, that "half of the members of Parliament are drunk half the time" and that on some sitting days hardly any members bother to attend the House.

A furore has broken around poor Mr Jones' head. The Opposition will use the occasion to attack the Liberals who have the largest majority of their lifetime and who seem to give few opportunities for any serious criticism.

But apart from how Mr Jones finishes up after the storm, he has pointed to a problem which is suspected if not well known to many Australians. Both State and Federal Parliament members often appear to be casual about their responsibilities, and seem to be more concerned about staying in office than doing any real job for their electorate.

Politics of course is a sticky business and the Church is always being told to "mind your own business." But the state of the nation, its morals, its policies, its responsibilities, are the proper subject for comment from Christian people and Christian journals.

If the young Mr Jones is right in his accusations, then Australia had better watch out. When a nation's leaders are concerned with righteousness, morals and improving the community, then the nation is uplifted; but if the elected leaders cease to care, and become casual about their duties, then the nation is heading for trouble.

## With what body do they come?

**WHAT will be the nature of our bodies after death? This and related issues are examined in the light of scripture by the Rev. Bruce Smith, B.D. Th.Schol., a lecturer at Moore Theological College, Newtown, N.S.W.**

We must distinguish between the FACT of Christ's resurrection and the FORM of it.

The FACT of Christ's resurrection stands at the very heart of the faith of the New Testament. It belongs to the first words of the gospel (I Cor. 15:3, 4). So central is this event that if it could be shown not to have happened the Christian Church would have to cease its preaching and admit that it had nothing to say (I Cor. 15:14-17).

The FACT that Christ rose from the dead is regarded by the New Testament writers as an irrefutable sign of the dignity of His person, the evidence of His victory over sin and death, and as a pledge and guarantee of the resurrection of all who put their trust in Him (leaving aside what the N.T. has to say about the future prospects of unbelievers).

### ANSWER

It is with this last point we are concerned. Rom. 8:11 and I Cor. 15:20-23 will illustrate this truth. Christ has risen from the dead and we know that what has happened to Him will happen to us also. But while the N.T. has much to say about the FACT of Christ's resurrection and its relevance to us, the FORM of it is treated somewhat differently.

What was the FORM of Christ's resurrection? The Gospels provide us with the best answer. Not only was the risen body CONTINUOUS with the body which died but it also looked like it. The tomb was empty, the body had gone, and the risen Jesus had all the distinguishing features of His Passion on His body (Jn. 20:24-28). Furthermore, this was no ghost or apparition. The risen Jesus had a body of solid stuff the same as any man (Lk. 24:39-43).

It is true that there may have been distinguishing features about this body (Jn. 20:26) but its overwhelming affinity with the pre-resurrection body is obvious. But while the FACT of Christ's resurrection is the guarantee of our own is the FORM of it an indication of the form of our own? Is Christ's resurrection a model of our own? The N.T. answer to this would seem to be "NO."

Mark 12:18-27 and I Cor. 6:13 indicate that our sex and food appetites belong to this world but will not belong to the resurrection body. In fact St. Paul maintains that the FORM of our resurrection body cannot be envisaged at this stage (I Cor. 15:35-50). We will have a body CONTINUOUS WITH THIS ONE but in a form appropriate to the Kingdom of Heaven.

To realise this is to set aside many puzzling questions about the resurrection. But it does raise one further problem. Why did Christ's resurrection take the form it did?

There is no answer from the scriptures to this question but we can suggest a solution which seems to meet the difficulty. Jesus rose BACK INTO THIS WORLD and with a resurrection body APPROPRIATE TO THIS WORLD. And, furthermore, with a body RECOGNISABLY THE SAME as His crucified body. In no other way, perhaps, could the disciples have realised what had happened. This was a REAL RESURRECTION—it was a solid, tangible victory! Ghosts and Spirits are not the forms appropriate to this victory.

This means that the resurrection phase between Easter Day

and Ascension was a unique period FOR THE BENEFIT OF THE DISCIPLES. It was not the final "shape of things to come." The true destiny of Jesus was delayed but the delay could not be long. Mary must not try to hold Him. He must ascend to the presence of His Father (Jn. 20:17).

We shall be resurrected to enjoy His presence in the form in which He now is. We shall not come this way again (as He did). Phil. 3:20-21 summarises our hope. Christ will "fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Hallelujah!

## IRISH UNIVERSITIES UNITE

(Dublin) — The Irish Government's decision to join Queen Elizabeth's Trinity College and John Henry Newman's Catholic University College into one new University of Dublin has been termed "one of the most revolutionary happenings in Ireland since Easter, 1916."

"Once it has been implemented, Irish society will never be quite the same; it may even be changed utterly," wrote W. L. Webb in *The Guardian* of April 21.

At a Press conference, Mr O'Malley, the Minister of Education, announced that the new university would have Catholic and Protestant faculties of theology.

He also stated that he had neither sought nor obtained "any assurance from the (Catholic) hierarchy that the 'ban' will be removed." The ban is that placed on the entry of Dublin Catholics to Trinity by Dr McQuaid, Archbishop of Dublin.

E.P.S., Geneva.

### A GOOD SIGN

The Bishop of Rockhampton writes in the May "Church Gazette":

With so much of the "God is dead" theory raging around us, it was wonderful to see the congregations at Easter time. My attention was caught by the report of a sign which had been erected outside one church, and which I thought was particularly apposite at this wonderful time of the year. It read "Our God is alive. Sorry about yours."

### HISTORICITY OF GENESIS 2 AND 3

A study committee of the Reformed Churches in the Netherlands proposes that the General Synod declare a previous decision on the historicity of Genesis 2 and 3 to be no longer valid.

The statement, adopted in 1926 in the "Geelkerken case," claims that the tree of the knowledge of good and evil, the serpent, its act of speaking, and the tree of life, according to the obvious intention of the Scriptural story should all be taken in their real meaning, that is, as sensuously perceptible. The report makes no attempt to deny that these objects were perceptible to the senses but would allow freedom for another interpretation than that given by the Church 40 years ago.

One of the committee members has submitted a minority report in which he pleads that the statement of 1926 be maintained. The Synod will convene briefly in May to elect officers and assign materials and will reconvene in late summer.

—RES NE.

(North Queensland Register.)

### Apprehension over revision

Much has been written and said recently on Prayer Book revision. There seems to be almost universal agreement on the need to bring archaisms up to date and at the same time to make provision for state and occasional prayers that are more in keeping with contemporary times. Beyond this point considerable differences of opinion arise.

As one who has moved quite a lot around Sydney diocese during the past 20 years, I am not aware of any great clamour for radical revision, notwithstanding the resolution of General Synod in May 1962. I would go further than this and say that I regard any form of radical revision with apprehension.

Resistance to change is not unnatural but the fact that riots occurred in different parts of England with the introduction of the 1549 book is hardly a fair analogy in today's situation. The fact is that people are much better educated and they are also much more indifferent.

I also find it very difficult to understand the attitude of those advocates of revision who delight in "knocking" the exhortations. If ever exhortation was needed, it is in this day and it has always been my contention that the 1662 service can be made to live in a unique way.

The Church has resorted to the democratic principle of giving each congregation a voice in this matter, but a serious criticism is that the average person who sits in the pews understands the format but has very limited appreciation of the services in their existing forms. There are two points which emerge from this:—

1. It is questionable whether the "average" Church member will bother to attend the special vestry meetings.

2. The experimental use of the revised forms could lead to wholesale confusion. There is a real danger that the vast multitude of those on the "fringe," together with the uncommitted are likely to react by saying "this is not the Church of England" and go out the door. The tragedy of this is that they will not go elsewhere — they just won't go anywhere.

There is one other point that requires ventilation. Is radical revision an urgent necessity, or are there other considerations that are more pressing?

Many of our pulpits are dead. Could it be that revival is more

## Letters to the Editor

### likely to stem from spirit-filled preaching and Holy Ghost fire?

It is in this atmosphere that the 1662 services of Morning Prayer, Evening Prayer and Holy Communion with the type of revision referred to at the beginning not only come alive, but provide the opportunity for worship that is Protestant, Evangelical, Catholic and Reformed. This is Anglicanism at its best.

—L. K. Wood, West Pymble, N.S.W.

### Aid for India

In view of the tremendous need in India, especially in the famine-stricken areas in the State of Bihar, North India, we have received a number of large and smaller gifts for famine relief and toward the shipment of milk powder.

The Evangelical Fellowship of India has recently organised an Emergency Relief Committee, and all funds can be channelled through this organisation. The Fellowship has undertaken to help relieve 5,000 starving people in the Chandwa Latihar block of South Bihar for one month.

We shall be happy to receive gifts from Christian friends in Australia and remit moneys in full to the Evangelical Fellowship of India for the starving people in Bihar.

—(Rev.) John R. Allison, Oriental Missionary Society, 11 Luena Rd, Nth. Balwyn, Vic.

### Rethinking—mutuality

While, I repeat, I strongly support Paul Barnett's views (6/4/67) with the exception of his ambivalent remarks about "a minister" I can see little disparity, in depth, between them and what appears to be Mr Clarke's concern (20/4/67).

I agree that the New Testament writers and the Holy Spirit were not very interested in forms or structure (including episcopacy and ministry as we have it) but the essence of what Mr Barnett said: "Let us try to discover the Biblical fellowship meeting of mutual sharing and upbuilding" is not a devastating contradiction of the "one right way to do everything" incus nor has it a limiting definition. It has much, much more — the tremendous promise of freedom for the Holy Spirit to act.

When Paul teaches the nature of a "reasonable" coming together in 1. Cor. 14:26 he teaches the truth in the analogy our Lord Jesus gave us; "I am the Vine, ye are the branches." The truth that all the branches made up the symmetry, the purpose, the strength of the Vine fed by the sap to every single branch, big or little, growing up into fruitful health.

Peter endorses the true purpose and place of all in the Church with his doctrine that each individual's performance is to be like that of the stones in a complete building — mutually reliant to establish a "spiritual house, a holy priesthood" in any parish or area.

Again, Paul attempts to make crystal clear to his hearers just what their value and purpose were in the Body of the Church. They were each to mutually contribute to their own wholeness.

These factors — not of structures or forms or key words — but of unambiguous, inherently natural attitudes to and performance, in early days, of a successful way to build The Church, mean to me at least in view of the present questionable re-

### Prayer needed

After a prolonged and disastrous drought in N.S.W. and other States we have emerged, by the grace of God, with abundance of rains, flowing rivers, filled dams and green pastures. However, further follow-up rains and showers are now needed in dry areas.

Some recent "Sydney Morning Herald" news reports confirm, headline and highlight these facts:—"Northern Territory rains best in decade" (11-2-67), "Best rains for five years in north of State" (8-3-67), "Inland seas of rain in centre" (8-3-67), "Worst drought of century finally broken in N.W. N.S.W." (9-3-67). Wettest for nine years — "Sydney" (10-3-67), "Drought town ready to be flooded" (10-3-67), and "Record wheat harvest" (30-3-67).

Could anyone deny that "effectual fervent prayer" has not played a part in this Divine dispensation for our own and overseas countries' needs?

It will be remembered that, during our dire necessity our National Day of Prayer was suggested and sought by Church leaders, but agreement could not be reached as to the form of prayer suitable for the denominations involved—so it was decided to pass on to the various Churches to make their own arrangements.

Notwithstanding this unecumenical gesture, God has on this occasion generously blessed the prayers of the "faithful few" for the benefit of the many.

It is now hoped that Church authorities and State will co-operate for a National Day of Prayer and Thanksgiving — also for honourable and righteous peace in Vietnam and throughout the world in general.

The Book of Common Prayer has, over centuries, provided for all the above occasions and should find ready response in adopting or adapting to suit our specific purposes and requirements.

In Saigon, some 3,000 Roman Catholic people pressed for the

inclusion of God's Name and Authority — "responsible before the Almighty" — in the Draft Constitution of the South Vietnam Government. As a Christian country let us not resemble the Bible experience of the Ten Lepers cleansed by Christ, when only one, a foreigner, returned, giving praise and thanks to God. —R.T.P., Parramatta, N.S.W.

The Music Advisory Committee to the Standing Liturgical Commission is considering suitable music for the draft revised services now in experimental use. Suggestions, actual settings and general comments are welcome, and should be sent to the Rev. Michael Wentzell, 11 Bethela St., Burwood, Vic., if possible before the next meeting of the committee on June 26.

The Foundation Stone of the Woodberry Village, at Winston Hills, was set on Sunday, May 7, by the Rt. Hon. W. McMahon, Federal Treasurer, in the presence of the Rt. Rev. F. O. Hulme-Moir, Bishop Coadjutor of Sydney.

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## LAYMAN'S LOOK

—at Academics in Church

The dingy shadows of St. Andrew's Cathedral, Sydney, were brightened on Sunday, April 30, by the academic fineries of the staffs of the State's three universities.

This was the most colourful scene there since the enthronement of the Archbishop, who during the service welcomed the distinguished visitors and expressed the hope that a University Service of this type would be an annual feature of the Cathedral's work and witness in the City.

In this day, when the university and teachers' college population in Australia has reached 115,000 and students from other institutions add many more thousands to the number, it was a timely reminder of the Church's responsibility.

If Christians are to be all things to all men (in the Pauline sense) we must encourage our more academically gifted young clergy to pursue courses of study which will fit them to take their proper part in this community from which so many of tomorrow's leaders in thought, government and research will come.

Many of our most acute social problems lie in realms where values and standards are very largely determined by men and women who at some time or other are numbered among the student population.

There are experts and advisers at the top in every Government department who are university graduates and in business and industry the educational status of the top echelons of management have long ago moved out

of the self-taught man category. There are those who have decried the policy of theological colleges in upgrading their entry standards and lengthening their courses by a year in the interests of a higher qualification at graduation.

The simple truth is that in doing this they have barely been keeping pace with the universal demand for excellence in training in every other sphere of endeavour.

We need more graduates entering the ordained ministry via our theological colleges. We need top quality teachers there and we need more, or should we say some, provision for post-graduate study to encourage outstanding men in specific branches of advanced learning.

If anyone wants proof of this, just look around and count the number of our clergy who are really equipped to preach at a university service.

Amsterdam.—A portion of the Bible has been produced for mentally retarded children by the Netherlands Bible Society. The first volume in a series entitled "What The Bible Tells Us," it contains the story of Jesus' birth from the Gospels of Matthew and Luke.

Planned by a committee composed of Protestant and Roman Catholic experts in the education of retarded children, it is written in short simple sentences, is strongly bound, and contains many four-colour illustrations.

A gramophone record, available with the book, gives the Bible text, hymns and a brief meditation.

E.P.S., Geneva

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## BIBLE INSTITUTES IN AUSTRALIA TODAY

Bible colleges and institutes are training large numbers today for home and overseas service. Many of their graduates later enter the ministries of the churches.

In this article, the Rev. Geoff Bingham, Principal of Adelaide Bible Institute, looks at their role, their rising standards and their maintenance of a vigorous evangelical tradition. Mr Bingham is a graduate of Moore College and a former C.M.S. missionary in Pakistan.

Today, in Australasia, some 600 students are training in main-line Bible Institutes. In denominational and correspondence-school and night courses perhaps this number or more are involved, in addition.

Far from decreasing, interest is increasing, and Institutes are expanding. From May 12 to 16, some eight Bible Institutes' representatives met in Brisbane for an Australasian-wide conference. When it is recognised that ordained ministers from the Anglican, Baptist, Methodist and Presbyterian churches are Principals of these Institutes it can be seen how influential these Institutes are proving.

What is the function of Bible Institutes? Commenced over a hundred years ago, Bible Institutes have flowered all over the world. The recent Congress on Evangelism in Berlin revealed that a large number of delegates are involved in such work. A snap conference of these proved the near-impossibility of linking the numberless Institutes even in a loose federation.

One interesting factor emerged that the evangelical body of Christians is hungry for solid Bible teaching. Many Institutes, whilst founded on somewhat pietistic bases, are today reaching out for deep and fundamental training in the Bible.

#### NEEDS BEING MET

In practice, Institutes fulfil, roughly-speaking, the following needs: (i) Laymen are trained, who can go back into their lay situations and be effectively occupied through the dynamism of the Word. This "grass-roots" ministry is vital and strategic. (ii) Many evangelists, teachers, workers in literature, literacy, etc., are trained to meet requirements in homelands or working overseas. Missionaries obtain a basic training, both in the Scriptures, doctrine, and missionary ministry. (iii) Bible Institutes may serve to prepare men for ordination, especially in the smaller denominations which do not have seminaries. They may even lay the foundation for ordination.

### NELSON EVANGELICALS MEET

One hundred and twenty people attended a meeting of the Evangelical Churchmen's Fellowship in Nelson, N.Z., on April 24 last. The Reverend Geoff Bingham, Principal of the Adelaide Bible Institute, spoke on the Apostolic Message, its Power and Authority.

dination in the large denominations when this training is supplemented.

Many Bible Institutes are not linked organically with any one denomination, yet their training satisfies the general requirements of some denominations.

The present upgrading of Bible Institutes to take external exams like L.Th. and B.D. and Dip. R.E. are making denominations take a second look at them. Higher academic requirements on the mission field, because of the changing role of missions today, are making the Bible Institute a valuable acquisition for the missionary societies. Whilst Bible Institutes give Bible teaching, they also orientate their students for missionary situations.

#### CONSERVATIVE THEOLOGY

It is not incidental that the Bible Institute movement has remained solidly conservative in its evangelical theology. The movement was born to counter spiritual vapidity and to give expression to a new surge of spiritual renewal.

At times immature in its theological outlook, it has never been dull in its ministry. It has served as a bulwark against intellectualistic trends in theology, and has not given in to the enticement of theological fashions. It has been suspicious of Teutonic complexity and English and North American liberalism. Not always apt in the academic realm, it has simplistically maintained the faith.

It is to be considered whether or not its simplistic approach is not, in the long run, the best protection against error, and the most positive way of expressing the apostolic message with apostolic power.

The tension under which this movement lies at the moment is to retain its simplistic approach without being spoilt by theological sophistication, nor falling into cultic patterns which denude it of its power. Stated simply, Bible Institute students do not have the Gospel "spoiled" for them, and are urged to remain simple, but yet to live and preach the Word in depth.

#### CONFERENCE AGENDA

The Australasian Conference had the following subject pattern for its discussion: Objectives of the B.T.I. movement; its relation to the changing role of world missions; to evangelism; to the present world scene; to ecumenism; orientation of the curricula to changing situations in the mission areas of the world; examination of means of upgrading the training and ministry of the Institutes for the contemporary situation.

What may emerge is a sensing of the purposes of the Holy Spirit for a movement which has known a real sense of flexibility and spiritual sensibility.

The results of this should be pertinent to the preaching of an unchanging Gospel in a changing world, and most valuable to the evangelical stream which flows through and by means of the Bible Institutes today.

Generally speaking, the Institute movement may be the instrument of the Holy Spirit, where the rigidity and specialising of denominations may deny, somewhat, the flexibility inherent in the Gospel and the Spirit Himself, Who "bloweth where He willeth."

## Books

**IN YOUR SMALL CORNER** by Ralph Capenerhurst, I.V.F., pp. 96, 3/6 English.

There is a special note of authenticity about this book. If you have lived in a New Housing Area you will quickly recognise many of the "types" met by the writer. For those who have never lived in such an area it will be an experience to meet them.

Yet this is on the whole a disappointing book. The story is readable because it is about people. It is also about the frustrations that are met with in trying to build a church in a housing estate. But the book adds little to solving one of the major problems that confront the Church.

How does one communicate the Gospel in New Housing Areas? The author offers no real answer. I suspect that the reason for this is that the language he speaks is not understood by those among whom he lives.

—K.R.Leh.  
**"CARDINAL MORAN AND THE A.L.P."** A study in the encounter between Moran and Socialism. 1890-1907. by the Reverend Patrick Ford. Melbourne University Press. pp. 319, 32 plates. \$7.50.

The author of this book is the Parish Priest at Watson's Bay, Sydney and he is clearly a great admirer of Cardinal Moran.

Moran's opponents such as Dr Marcus Dill Macky are not presented in a particularly heroic light. But that is to be expected, I suppose.

This book is easy to read and it does make a significant contribution to the history of political thought and action in Australia. It deals with a period which, although not so very remote from the present, is largely unknown to all but serious students of political developments in Australia.

The author maintains that Moran was not anti-Labor but that he was opposed to left-wing theories and policies which he believed would be inimical to social stability and the values which the Cardinal was trying to build up.

Father Ford maintains that Moran was largely responsible for compelling the early Labor Party to adopt more moderate policies which eventually led to the wide Roman Catholic support which that Party enjoyed for a long time.

This book gives vivid portraits of the main participants on the political stage of that period and presents us with a satisfactory analysis of Moran's character but we must acknowledge that Father Ford treats him as his hero.

One of the most interesting parts of the book deals with what happened when Cardinal Moran presented himself as a candidate for election to the 1897 Federal Convention.

Hardly a book for the general

reader but one which will repay those who do turn to it for well-documented information.

—E.G.J.

**PREACHING TROUGH THE BIBLE** by Eric W. Hayden. (Vol. 2) Zondervan, Grand Rapids, U.S.A. 1967. pp. 319 \$5.95 (U.S.)

Mr Hayden is an M.A. of Durham, former Baptist pastor of Spurgeon's Tabernacle and now pastor of Leominster Baptist Church in Hereford. In his preface he sets out in some detail the method that he has used in teaching the whole Bible to his congregation. He mentions charts, diagrams, blackboard and prepared hand-outs. A relief to find a teacher and preacher who is not convinced of the infallibility of his voice as a means of communication.

The volume, which is complete in itself, contains 66 chapters, one message on each book of the Bible. His unusual method is to take one important chapter from each book. He then places this in the context of the whole book and then expounds the chapter in a rounded but not too detailed way.

The method has much to commend it and this volume provides readers with a rich mine of suggestions and material for further teaching and preaching. A warning — the material here would demand a trebling of our present limits for sermon length.

—R.M.  
**THE CAMBRIDGE BIBLE COMMENTARY—Romans** by Ernest Best. Cambridge University Press, London. 1967. pp. 184. 17/6 (U.K.)

A further volume in the series of commentaries on the New English Bible. Dr Evans is a lecturer in Biblical Literature and Theology, St. Mary's College, University of St. Andrews.

The series aims to make the results of modern scholarship available to the general reader and young people who have no knowledge of theology or the biblical languages. In this respect it falls far below the standard set by the famed Cambridge Bible Commentaries which once formed part of every clergyman's library. In this earlier series, the great Handley Moule wrote the volume on Romans.

Romans is far from easy to grasp and the introduction lacks a brief resume of St. Paul's train of thought in the epistle. There is a two-page section headed "Paul's Reason for Writing." This is particularly unsatisfying and never tells us what specific issues Paul grapples with.

The publisher's dust-jacket is more specific when it says that "in Romans, Paul initiates the great discussion of the doctrines of sin, grace... justification and atonement..."

Its value as a commentary on Romans is diminished in our eyes, not so much by what it says as what it seems afraid to

say. On page 17 it deals first with the term "faith." Dr Evans says: "It is easier to say what it is not than what it is."

The general reader will scarcely be helped by this. He may also be pardonably confused at being introduced in this commentary to "Second-Isaiah" when he may have only rudimentary acquaintance with the First.

His attempts to explain justification on page 41 omits mention of the basic truth that justification is completely unmerited by man.

When he deals with "sacrificial death" ("atonement" in A.V.) in 3:25, he sees no more in this than the fact that God loves men and the death expiates or disposes of their sin.

Throughout the work the author is at pains to show Paul as the child of his age. Why is it so important to labour the obvious? In our view it is more important to show Paul as a man inspired by the Holy Spirit uniquely interpreting God's dealings with man in every age.

—R.M.  
**POWER THINKING**, by Brother Mandus. Arthur James Ltd., U.K., pp. 183, price 16/- Eng.

The author's aim is to present to the general reader, in a simplified form, the results of scientific research into human personality, so that his readers can take "short cut through to central and dynamic powers we all possess"; if the reader "accepts and implements one simple and basic law," it "can transform all your thinking, harmonise every mental-emotional attitude, and produce a constant flow of multiplying good on every level of experience."

These are indeed ambitious claims! However, the following criticisms can be made:

- The author does not present any evidence that he has studied the scientific data he is supposedly simplifying.
- The book is superficial and a potentially dangerous oversimplification.
- There is an invalid over-emphasis on the power of conscious mental processes to control and change human behaviour.
- It is written in a pseudo-scientific style which cloaks its basic vagueness.
- It emphasises a body - mind dualism.

Perhaps it is a little harsh to say that this is merely another of those books on the so-called "Power" of positive thinking, this term with a religious overlay, as the author is obviously sincere in his beliefs, yet it is hard to know for whom the book might be suitable: the intelligent reader would be irritated by its platitude and repetitiveness; it would not help a person with mental and emotional problems,

• Continued Page 8

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## Mainly About People

### N.S.W.

The Rev. D. B. Ryan, curate of St. Aidan's, Longueville (Sydney), since 1965, has been appointed curate-in-charge of the new provisional district of St. Martin's, Blakehurst (Sydney).

The Rev. D. G. H. Johnson, chaplain at the Royal Military College, Duntroon, has been appointed rector of St. Aidan's, Longueville (Sydney). He will be inducted on July 6.

The Rev. Lloyd K. Bennett, Youth Secretary of the N.S.W. branch of C.M.S., has been appointed rector of St. Thomas's, Mulgoa (Sydney), and is being inducted on May 25.

The Rev. Don B. Davies, curate of St. Swinburn's, Pymble (Sydney), has been appointed curate-in-charge of Matraville.

The Rev. J. Croyle, a chaplain at the Missions to Seamen, Brisbane, has been appointed curate at All Saints' Cathedral, Bathurst.

The Rev. D. J. Hinds, curate at West Wyalong (Bathurst), has been inducted to the parish of Stuart Town.

The Rev. T. Dick, rector of St. Barnabas's, Fairfield (Sydney), since 1962, has accepted nomination as rector of St. Mary's, Waverley.

The Rev. Paul and Mrs. Watkins are rejoicing in the birth of a son, Martin John, born in Durham, England, on April 30.

The Engagement is announced of Annette, eldest daughter of Mr and Mrs D. W. McDowell, of Manly, to Michael, eldest son of the Right Reverend and Mrs E. K. Leslie, of Bathurst.

### Victoria

The Rev. Canon F. C. Moyle, rector of Christ Church Cathedral, Ballarat, has been appointed vicar of Christ Church, Essendon (Melb.).

### Elsewhere in Australia

The Rev. Canon A. B. H. Riley died recently in Adelaide. He served with C.M.S. for over 30 years in the Sudan and before retirement, he had been rector of St. Stephen's, Normanhurst (Sydney).

The Rev. H. D. Ikin, rector of Ulverstone (Tas.), has been appointed rector of Campbell Town.

### Overseas

Miss Nancy Light, headmistress for the past 14 years at Waikato Diocesan School for Girls, N.Z., was killed recently in a motor accident. Before going

to N.Z., Miss Light had been mathematics mistress at S.C.E.G.S., Darlinghurst, N.S.W. She was 50.

The Archbishop of Wales, Dr Edwin Morris, has announced that he will retire near the end of this year. He is 72 years of age.

Canon Eric Kemp, Fellow of Exeter College, Oxford, and a prominent member of the Convocation of Canterbury, has been appointed a chaplain to the Queen.

Three other parish clergy were gazetted at the same time. They are the Rev. J. G. Downward, vicar of Watford; Canon R. S. O. Stevens, vicar of St. Paul's, Hockley and industrial chaplain to the Bishop of Birmingham; and Canon E. Saxon, rector of St. Ann's, Manchester.

## GEORGE DUNCAN AT C.M.S. SUMMER SCHOOL

The Rev. George Duncan will be the main speaker at the C.M.S. Summer School at Katoomba from the 5-13 January, 1968.

He visited Australia before as a representative of the Keswick Convention in England, and his ministry was very much appreciated by many at that time.

On this occasion he will come to the Summer School from the Belgrave Heights Convention in Victoria.

The Archbishop of Sydney, writing of Mr Duncan, says, "I have known Mr Duncan since 1950 and his ministry in the U.K. and in countries all around the world, has been of outstanding quality."

"Mr Duncan's visit to Katoomba for the Summer School will be a splendid opportunity for people to hear a most gifted and gracious preacher, holding forth the word of life."

## Melbourne activities

The Whitsun weekend in Melbourne was highlighted by the first official visit of the Primate of the Church of England in Australia, the Most Rev. Philip Strong, Archbishop of Brisbane.

His two chief engagements were to open and dedicate Booth Lodge and to preach in the Cathedral, where he received an official welcome to the Diocese.

On Saturday afternoon, May 13, at 3 p.m. Archbishop Strong received the keys of a magnificent country house which has been given to the Diocese by Commander Hore-Lacey. The Service of Dedication was attended by a large crowd.

At St. Paul's Cathedral, Melbourne, on Sunday morning, May 14, at 11.00 a.m., members of the Australia-American Association were present to mark the 25th Anniversary of the Coral Sea Battle. The Primate was the guest preacher.

The Governor, Sir Rohan Delacombe was present with Sir Edmund Herring as Chancellor of the Diocese. The Archbishop of Melbourne, the Most Rev. Frank Woods was the celebrant at a service of Holy Communion.

On Sunday evening, May 14, at 7.00 p.m. the Primate was the guest preacher at St. John's, Camberwell.

## BOOKS CONTINUED

### From Page 7

as statements such as "depression is a sin" would only increase their distress; believers in orthodox Biblical theology would criticise its denial of the distinctiveness of Christianity, and also the over-emphasis on the benevolent fatherhood of God to the neglect of the deity of Christ and need for salvation; and both Bible students and believers in faith healing, which is stressed in this book, would disagree with his belief that "all disability is due to sin — our own or someone else's." (see John 9:1-3).

Christians who are psychologists or psychiatrists if asked to recommend books which will help people who want to understand themselves better, would tend to suggest the writings of Paul Tournier, or White's "Christian Life and the Unconscious."

—J.F.

**THE RALLYING POINT by Eric Campbell.** Melbourne University Press, 1965. pp. 184. \$3.50.

Sub-titled "My Story of the New Guard," this book will leave New South Welshmen who vividly remember the depression years with a severe dose of nostalgia.

Colonel Campbell tells his story with all the satisfaction that becomes an establishment man who knows the right people and mostly does the right things. To his credit he tells it in a particularly readable and vigorous style.

Despite his frequent assertions of the political neutrality of the New Guard and its sole desire to maintain the forces of law and order in the State of N.S.W., it was an important factor in the fall of the Lang Labor Government. Few will blame it for this.

The grass roots support which was engendered in the many localities was considerable and it is true to say that all walks of life were widely represented. However, ex-A.I.F. officers and professional men, notoriously conservative politically, dominated the movement.

As well as throwing clear light on the tensions and political undercurrents of the day, quite a good picture emerges of the rather leisurely life of the city in the early thirties. Good reading for the middle-aged. A foreign world to those who are younger, but it will be worth studying.

—R.M.

**A READING OF ST. LUKE'S GOSPEL by D. W. Cleverley Ford.** Hodder & Stoughton, pp. 256. \$3.25.

Canon Max Warren, in a Foreword, remarks that this book contains "a clue to the way in which a preacher can approach one particular book, without in any way straining the text or forcing unnatural meanings at the expense of historical understanding." The author's finished product leaves no room for disagreement with Canon Warren.

There are many strengths to this work. Undoubtedly, the use of the New English Bible text imparts a clarity and freshness which go a long way in predisposing the mind to receive the commentary following. Not that this needs any "sugar-coating." The author's comments are presented with a refreshing originality of phrase, often strikingly reminiscent of the late C. S. Lewis. Judicious use of short, terse sentences, at times bordering on the ingenious, serves as willing handmaidens to easy comprehension.

Forceful and apposite application is made throughout; this is

an exposition as up to date as today's diary. Questions on topical issues meet the reader on page after page, probing deep into sincerity of motive.

Problem passages are, generally, sidestepped; though openly stated, no solution is offered, although more than once the author capitalises on these situations by using them as "springboards" to wider analyses. In choosing to say little about familiar passages, the author has, on the whole, left room for a more detailed handling of other passages (like the Unjust Steward) so often treated superficially by commentators. The book misses giving full satisfaction by the limits of its scope; but for all that, must rank as a welcome addition to the author's widely accepted "Preacher's Notebook" series.

—D.B.R.

**SOCIAL HISTORY AND CHRISTIAN MISSION.** by Max Warren. S.C.M. Press Ltd. 1967 pp. 191. 27/6 (U.K.).

This is Dr Warren's companion volume to "The Missionary Movement from Britain in Modern History" which appeared in 1965, and originated in lectures at Cambridge University.

The author was General Secretary of the Church Missionary Society for over 20 years, and is in the front rank of missionary statesmen and writers. This must have been the last of his many books written before his serious illness at the beginning of this year. He is very frank and factual, and confesses — "But the past is still very present in the Church in Africa, and in much missionary thinking" (p. 111). Africa, particularly West Africa, and India, are often used as illustrations.

He excuses any inadequacy in the dictum "do not guess, try to count, and if you cannot count admit that you are guessing." His eight chapters range over the political, social, economic, cultural and educational associations of missionary endeavour, mainly in the nineteenth and twentieth centuries.

The first chapter dealing with the attempts to export a "quasi Establishment" overseas is very good. He uses the method of including long extracts of letters and other first-hand accounts of the missionary situation, which he made popular in his C.M.S. Newsletters. His aim, as expressed in the Introduction, is: "If, as a Christian, he takes seriously the doctrine of the Incarnation and its implications for the understanding of history, he must take all history seriously."

—T.F.M.

## THE AUSTRALIAN CHURCH RECORD

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

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JUNE 1: May 25  
JUNE 15: June 8

## Protestant missionary count: 43,000

At present there are 43,000 Protestant missionaries of all denominations serving throughout the world.

According to the French Protestant Information Service, 27,000 come from the U.S. and Canada. Another 7,000 are from Great Britain; 1,700 from Australia; 1,540 from Sweden; 1,300 from Germany; 538 from Switzerland, and 350 from France.

They were not listed by denominations they represent.

These statistics include the wives of missionaries which, in general, also have full-time missionary responsibility, according to the French researchers.

An Interfaith Commission on Marriage and Family Life has been formed in the U.S.A. with members drawn from the National Council of Churches, the U.S. Catholic Conference (formerly the National Catholic Welfare Conference), and the Synagogue Council of America.

Chairman of the 18-member group is Rabbi Mordecai L. Brill, a staff member of the American Foundation for Religion and Psychiatry.

Secretary is the Rev. William Genne, of the N.C.C.'s Commission on Marriage and Family. "We hear so much about the differences between religious groups in this area that we need to affirm the 90 per cent of our stands on family life in which we agree," said Mr Genne.

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# THE AUSTRALIAN CHURCH RECORD

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## AUSTRALIAN TV AUDIENCES SEE "A MODERN LITURGY"

THE Australian Broadcasting Commission gave its first telecast of "A Modern Liturgy" from St. Clement's Mosman, a harbour-side suburb of Sydney, on Sunday, May 21, at 11 a.m. It was seen by viewers in both N.S.W. and Victoria.

It is to be shown during the Sundays in June in all other States as follows: W.A., 4th; Queensland, 11th; Tasmania, 18th; S.A., 25th.

Previously the A.B.C. had given a radio broadcast of this same service from St. James', King Street, Sydney.

This service has been broadcast throughout Australia but radio scarcely does the new service justice and in a first, studied effort, those responsible for the St. James' service would probably admit that it was very stilted.

### EXPERIMENT ONLY

"A Modern Liturgy" is an entirely new service and represents a considered experiment in liturgical change in a radical direction.

It is only an experiment and its authors know that it will need a long period of trial and probably considerable amendment if it is ever to become part of our Australian Prayer Book. This should be clearly understood by all television viewers.

It is the only new Sunday service which has emerged from the General Synod's Liturgical Commission and it is bound to come under greater attack and to arouse finer old prejudices more than any of the other services which have been conservatively revised.

St. Clement's, Mosman, is a large well-attended parish church with a strong conservative evangelical tradition.

Perhaps because of this tradition, numbers of parishioners at the annual vestry meeting voted against holding the service in St. Clement's.

Mr Bomford has said that the strong differences ran across the boundaries of age or churchmanship. Even after the service had been televised, opinions likewise seem to have varied.

St. Clement's is to be congratulated for being bold enough to hold this experimental service. The doubts and difficulties are understandable. St. Stephen's, Willoughby, was also approached by the A.B.C. There was a strong division of opinion there and when Canon Alan Begbie retired recently from the parish, it was agreed that it would be inappropriate.

### VIEWERS' REACTIONS

Reactions to a new experience are so often subjective that the ACR spoke to a number of viewers about their major impressions.

What they say is very much influenced by the techniques used by the A.B.C. camera crews and the overall direction. However, many felt that the service was dominated by the large (well over 40 boys, men and women), hearty and obviously enthusiastic choir. It became obvious that the organist (Mr Herbert Wyatt) and his large (3-manual) organ were very much in control.

St. Clement's church music is of the non-nonsense and hearty singing variety. We saw too much of the choir, even to the extent of a sustained look at the rec-

tor's small choir-boy son dropping the very large service sheet in the aisle. We watched it lie there for a good 30 seconds.

Other impressions concerned the clergy and laity who took some part.

Ray Bomford is the rector and he came through very well. The strain he says he felt was not obvious. His brief sermon was warm, direct and Bible-centred.

His curate, Gary Child, read with firmness and clarity. The two laymen read the Old Testament lesson and the Trinity Sunday epistle with unselfconsciousness that was outstanding. They helped to get over something vital to this new service, that all worshippers alike are involved.

Archdeacon R. J. Hewett, a former rector, read the final prayer, but alone among readers, he turned his back to the congregation.

The third impression is certainly that the viewer gained little sense of congregational involvement. We saw far too little of them and heard little of them. The choir held the stage and were made to represent the congregation.

On the question as to whether they enjoyed viewing this service, few were critical. Mrs Ron Netheim, a parishioner of St. Chad's, Cremorne, told the ACR that she enjoyed most of it, particularly the modern language and the larger measure of congregational participation. Later, on the same day, Mr Ron Netheim rang the ACR to say that he was most favourably disposed toward the new service.

### MORE SPONTANEOUS

The Rev. David Crawford of Malabar, N.S.W., watched the service on TV. He told the ACR that the televised service did three things. First, it showed that a congregation in a big suburban church could express Anglican worship in an effective way. Then it came over with a remarkable degree of naturalness, unlike the broadcast from King

## 120 vacant posts to be filled

With about 120 vacant posts to fill in Africa and Asia, the Church Missionary Society's recruitment programme is still falling very far short of the Society's needs.

This was reported by Canon John Taylor, the General Secretary of the Society, when he addressed the annual meeting of C.M.S. in London recently.

Canon Taylor, in an analysis, showed that teachers and medical staff figured highest in the list. He pointed out that "these are only the existing posts beyond which lie an unlimited number of new opportunities — if only we had the persons to open them up."



Street. Finally, it highlighted certain structural faults in "A Modern Liturgy" which in his view needed tidying up. Nevertheless, he felt that it has a primitive, apostolic air of spontaneous worship.

Canon Donald Robinson was the last whose comment was sought by the ACR. He has more reasons than most for liking this service, for he played a prominent part in drawing it up and is still a valued member of the Liturgical Commission.

His first comment about the televised service was that it was a pity that so many traditional features of our 1662 services which are not really part of it anyhow, were transferred to a modern liturgy which was designed to get away from them.

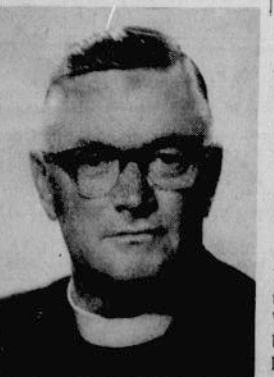
He instanced the use of an opening hymn and the offertory sentence which was sung: "All things come of Thee O God." To this you can add the "Thanks be to Thee O Lord" after the gospel!

Canon Robinson was also disappointed that the service was

## VISIT OF BISHOP ALFRED STANWAY

The Rt. Rev. Alfred Stanway, Bishop of the diocese of Central Tanganyika, has arrived in Australia on furlough.

The Bishop will commence his official duties in June and his engagements will include the C.M.S. Winter Conference in Adelaide, the Members' Weekend in Brisbane and the C.M.S. 75th Birthday Rally in Melbourne.



Rt. Rev. Alfred Stanway

Bishop Stanway first went to East Africa as a C.M.S. missionary to Kenya in 1937; he subsequently served in Kaloleni and Maseno, as Rural Dean of Nyanza, and as Archdeacon of Kenya and Canon of Mombasa. He was consecrated as the Bishop of the diocese of Central Tanganyika in 1951.

From the beginning of his ministry, Bishop Stanway has advocated national leadership within the Church, and has given priority to the training of African clergy and lay people; the many Bible schools in Tanzania are a result of the Bishop's concern for the national Church. Bishop Stanway is assisted within the diocese by an African Assistant Bishop, the Rt. Rev. Yohana Madinda.

The proposed itinerary for Bishop Stanway is:

June 2-12: South Australia; June 13: Travel to Melbourne; June 13-July 5: Victoria; July 6: Travel to Sydney; July 7-28: New South Wales; July 29: Travel to Brisbane; July 29-August 5: Queensland; August 6-13: Tasmania; August 14: Return to Melbourne; August 15-31: Victoria.

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