

## Mainly About People

Rev. Graeme L. Goldsworthy, lecturer in Old Testament at Moore College since 1963, leaves early in September to go to Union Theological Seminary, Richmond, Virginia. He has been awarded a graduate fellowship and will do further biblical studies under Professor John Bright. He will be away 12 months and will be accompanied by his wife and family.

Most Rev. F. D. Cogan, Archbishop of York and Primate of England, has accepted an invitation from the Archbishop of Sydney to visit Sydney next year from April 30 to May 10, for the Captain Cook bi-centenary celebrations.

Miss Barbara Ferguson, formerly serving for A.C.S. in Vietnam, has now joined the staff of World Vision in Vietnam.

Rev. Albert E. Bellamy, curate of St. Paul's, Ringwood (Melbourne) since 1968, has been appointed vicar of St. John's, Sorrento from June 27.

Rev. Kenneth J. Brierty, minister of St. Peter's, Fawkner (Melbourne) since 1966, has been appointed vicar of St. Margaret's, Eltham, from July 8.

Rev. R. E. Wallace has been appointed vicar of the Church of the Holy Spirit, Belgrave (Melbourne) from July 16.

Rev. Walter J. Fenn, rector of Westworth (Riverina), has been appointed vicar of St. Peter's, Fawkner (Melbourne) from August 20.

Ven. Douglas Milmine, archdeacon of Northern Chile and S.A.M.S. missionary since 1954, has resigned in order to help with S.A.M.S. extension work in Britain.

Mr R. C. Wardle, registrar of the diocese of Melbourne from 1942 to 1960 died in Melbourne on June 11.

Mrs Miriam Hungerford, widow of Ernest Hungerford, died in Sydney on May 29. She was the eldest daughter of the late Rev. Reginald Noake, grand daughter of the late Canon Robert Taylor and sister of the late Revs. Reginald Noake and Arthur Noake. She was 88 years old.

Rev. Rozer F. Atkins, formerly rector of Mossman, has been collated as Archdeacon of Carpentaria.

Rev. Canon Douglas Webster, Professor of Mission in Selby Oak Colleges, Birmingham, is Moorehouse lecturer at St. Paul's Cathedral, Melbourne, July 21-25.

Right Rev. Allen H. Johnston, Bishop of Dunedin, N.Z., since 1953, has been elected Bishop of Waikato. He is chairman of the Joint Commission on Church Union.

Mr Barry Phillips of Maryborough, Victoria, has been appointed Advocate of the diocese of St. Arnaud in succession to Mr F. A. Worland, who has held the office since 1958.

Rev. Geoffrey M. Fletcher, director in Australia for the Lay Institutes of Evangelism (L.I.E.), leaves this month to visit L.I.E. headquarters in the U.S.A., going on to Britain before returning to Sydney in October.

## To China with love

WHEATON, Illinois. — The recent erection of a new two-towered directional antenna has greatly improved the outreach of TEAM's 50,000 watt radio station located at Inchon, Korea. The message of God's love is

broadcast 28 hours a week into China and 28 hours into Russia and Siberia, English and Korean programs are also aired over HLKX. Over 200 million people live within the coverage area of this powerful station.

Bible correspondence courses are used as a follow up to the radio ministry. In a recent month over 20,000 letters were received at the HLKX studio in Seoul. Many of these requested correspondence courses.

Listener response from Siberia varies from prayerful gratitude to open antagonism. While most letters reveal a sincere hunger for more knowledge of the scriptures, a few express hostility to the Gospel. Chinese and Russian Christians deserve the prayers of the Lord's people in the rest of the world.

## hot line

Round-up of church press comment

THE ST. ARNAUD Churchman which, for some incomprehensible reason, has lately called itself *Starch*, finds Bishop Winter in a dilemma. One of his parishes studied the Lambeth resolutions and came up with the statement that Resolution 8 (on war) conflicts with Article 37 of the Church of England. They ask: Which is right — the Lambeth resolution or Article 37. A very good question too. Trust our laity for sound common-sense.

The Northern Churchman contains some whimsical synod impressions by the new Dean. He mentions his previous experiences of synods "where any suggestion of the diocesan council dealing with a matter was looked upon as a filching of the rights of synod, and where its secret meetings were looked upon merely as a curtain to conceal its ineptitude, inadequacy and inefficiency." Your synod and mine.

The Australian Baptist congratulates the Chief Film Censor, and even suggests that every Baptist write and congratulate him on his firm stand on "I love, you love." Censors have an unpleasant job and all they seem to do is protest. The thank you letters are worth writing. Chief Commonwealth Film Censor, Canberra, A.C.T. would find him.

The Catholic Weekly calls for a nation-wide drive against obscenity. It also has thousands of words in every issue lately calling for more State aid to R.C. schools. How about some State aid for State schools?

The Australian Churchman (C.E.M.S.) reports a decline in national membership. Church and People forecasts a change in name for C.E.M.S. in N.Z. to Anglican Men's Society.

Australian Presbyterian Life contains a cool, reasoned letter from a twenty-year-old pointing out that the A.C.C. proposals on the National Service Act are probably dangerous. He says it would allow every soldier to be a maker of his own foreign

### CHANGING TIMES

The rector of Stalbridge in Dorset, the Rev. F. A. O. Sanders, turned up a copy of the Salisbury Diocesan Gazette for 1888, and discovered that the Diocesan synod had on the agenda (1) synodical government (2) what was to be done to combat immorality and indecent literature (3) whether the innocent party in a divorce for adultery should be allowed to re-marry and receive Holy Communion and (4) reunion between the Church of England and Non-conformists.

Mr Sanders comments, "On the whole it would appear that the Church of England has not changed much. It is still considering."

policy. He concludes: "J. S. Mill said: 'Every one who receives the protection of society owes a return for that benefit.' This moral obligation surely applies even more strongly to Christians."

English Churchman calls the religious ceremonies at the investiture of the Prince of Wales "ecumenical lunacy." Something in it when you look at the participants: Archbishop of Cardiff and Bishop of Menevia (R.C.), the Archbishop of Wales, President of the Free Church Council and two Arch-druids!

## Clergy reject unity

HOPES FOR THE present scheme for Anglican-Methodist union in England were dashed by the results of the voting by 16,376 clergy cited to attend the Convocations of Canterbury and York in June.

A vote of 75 per cent has to be secured for Stage I when it is finally voted on in July. Proponents of the scheme had hoped for a two-thirds majority in favour at the Convocations. Only 63.2 per cent of those voting would be willing to take part in the proposed service of Anglican-Methodist reconciliation. 5,621 (36.84 per cent) said they would be unwilling to take part in it.

Opposed to the service of reconciliation on the grounds of its "dishonest ambiguity" were Lord Fisher of Lambeth, many leading Anglo-Catholics and Evangelicals.

Three dioceses, London (with 975 clergy), Peterborough (290) the Truro (241) had majorities against the scheme. The results express the growing disillusionment with a scheme which refuses to acknowledge the validity or otherwise of the existing Methodist ministry. Votes at diocesan conferences earlier in the year showed stronger support, though still short of the required 75 per cent. It is generally felt that this decline in support means that the final vote in July has no chance of success.

The House of Laity in the Church Assembly has already asked for an alternative scheme to be drawn up, based on Church of South India lines. It is hardly likely that the scheme will proceed in the light of a large minority opposition or that Parliament would pass the enabling legislation.

## THE AUSTRALIAN CHURCH RECORD

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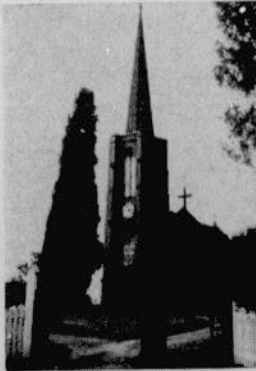
## Sydney chaplains confer

Sixteen full-time Sydney chaplains from institutions held their first residential conference at Gilbulla Conference Centre June 23-27 under the Director of Chaplains, Canon W. K. Deasey.

The clergy and deacons came from general, geriatric and psychiatric hospitals, gaols, child welfare and the diocesan counselling service. Visitors to the conference included Bishops Delbridge and Hulme Moir who led sessions, and Archdeacon Fillingham and Rev. Neville Keen, General Secretary of the Home Mission Society.

Five of the chaplains gave papers or led sessions and numbers of others gave case reports and led group sessions. At the end of the conference, Canon Deasey said that he felt that the objects of this conference had been achieved—to get chaplains to know each other and feel part of a highly skilled diocesan team in which each member had common problems which could be handled better by sharing insights.

Bishop Hulme Moir reported on the successful moves to have pastoral care included in clergy training as an academic discipline. From 1970, it is to become a Th.L. subject and he challenged the group to make their experience available to those who would teach and examine in this subject.



The Clergy-Doctor movement began informally in Australia but now functions on a regular basis in many cities and country areas. Clergy and doctors meet to exchange views, read papers and to learn to understand each other's role in healing the whole man, a vital Christian concern. National Conferences are now held every three years, the last being held in Adelaide in 1966.

Chairman of the various sessions of the next conference will be: Dr W. L. Carrington the Hon. Fred A. Campbell (Minister for Industrial Development), Dr Charles Elliott, the Hon. D. E. Nicholson (speaker of the Legislative Assembly). Participants will live in at St. John's Anglican College.

# THE AUSTRALIAN CHURCH RECORD

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

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## Cathedral Development plan

SYDNEY diocese has lodged application for development of

the St. Andrew's Cathedral site. The project, to cost about \$6 million, involves the erection of a building of eight floors and a mezzanine floor for church administrative purposes and for commercial letting. It will face George Street and a pedestrian

areas was put forward. But the new application is confined to church property. The main principles of the earlier concept have not been changed by the limitation of the height of the building. The demolition of certain buildings, in-



View from George Street of the proposed building for church administrative purposes between St. Andrew's Cathedral and Sydney Town Hall.

## National Clergy-Doctor Conference

BRISBANE is to stage the third National Clergy-Doctor Conference for Australia, at St. John's College, St. Lucia, Thursday, 14th, to Sunday, 17th, of August.

The theme of the conference will be "Man's Search for Wholeness" and the overseas guest speaker will be Dr. Roger Tredgold. He is the physician in charge of the Department of Psychological Medicine, University College Hospital, London. After the conference, Dr Tredgold will pay brief visits to eastern States, where he will meet doctors and clergy.

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## Adelaide H.M.S. Reports

At the annual meeting of the Adelaide Home Mission Society Dr. R. D. Danton-Fear reported that the end of the arrangement by which the H.M.S. served Willochra diocese as well as Adelaide, had proved to be in the best interests of both dioceses.

For two years the scheme had been tried but it had proved impracticable and uneconomic. The needs of the two dioceses had differed vastly. A separate Home Mission Fund had been set up in Willochra which had assumed responsibility for the assets and liabilities of the Society within its diocesan boundaries.

The Hon. Treasurer, Mr A. C. Jeanes, reported that income for the year had increased by about \$1500.

## Unity vote fails

THE CONVOCATIONS of York and Canterbury meeting at Church House, Westminster on July 8 failed to give the required 75 per cent approval to the Anglican-Methodist unity scheme.

The vote was: 263 in favour and 116 against — 69 per cent being in favour. Earlier voting had given a clear indication that the first stage would not get the required majority. The same day, the Methodists gave their final vote which recorded 77.4 per cent in favour. Stage one cannot be implemented as it stands.

The Archbishop of Canterbury had consistently urged a yes vote, as had most of the bishops. The former Archbishop, Lord Fisher of Lambeth, had urged a no vote, as had many leading evangelicals and Anglo-Catholics.

The failure of the existing scheme has been what Lord Fisher has called its "dishonest ambiguity" about whether Methodist ministers were indeed properly ordained ministers at all.

The final voting took place after 13 years of negotiations to arrive at the present scheme. The vote is generally taken to indicate that unity is desirable but that a more acceptable plan will have to admit the Methodist ministry as being a true ministry in similar terms to the South India unity scheme of 1947.

### SCRIPTURES IN R.A.N.

THE APPRENTICES OF the R.A.N. Apprenticeship Training Establishment H.M..AS. Nirimba have been given pocket editions of the R.S.V. New Testament and Psalms by the British and Foreign Bible Society through the station chaplain.

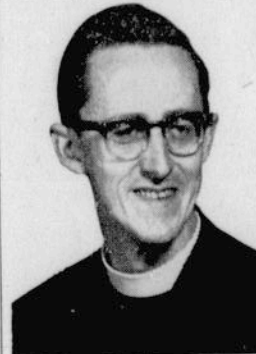
## Brisbane theologian in Sydney

REV. DR JOHN R. RENSLOW, principal of the Theological Hall at King's College, Brisbane, gave the second expository address for the I.V.F. Graduates' Fellowship (N.S.W.) in St. Andrew's Cathedral, Sydney, on Sunday, July 13.

His subject was "Interpreting the Person of Christ." As part of the Cathedral Centenary celebrations, informed statements on scriptural principles and topical issues by evangelical theologians and academics are being given in the Cathedral each term.

In his address, Dr Renslow said that the person of Jesus Christ is central for Christian faith and life and for history.

Attempts to interpret Christ's person have been made in every generation since New Testament days. This task is a key issue today. The Church's understanding of Christ has been largely shaped by the credal formulations of the early church. While these confessions contain true insights concerning Christ, particularly in affirming His true humanity and deity, they suffer the limitations of the metaphysical thought-forms currently held.



Dr. John Renslow

The interpreter's task is undoubtedly influenced by the climate of thought of his age and culture. But if his interpretation is to be valid or viable his work must be informed and directed by the biblical witness. The biblical presentation of the person of Christ is not metaphysical or speculative but is cast in a redemptive context. While logically the person of Christ precedes His work, experientially the person of Christ is known through His work. It is to those who know Him in a saving relationship that Christ progressively reveals the mystery of His person.

We must claim Christ inwardly, in the heart, and then we must confess Him openly as Lord. We must identify ourselves with Him in every area of our life. (Dr. Leighton Ford.)

The little child on his way to school has many big problems on his mind... but a careless car driver is not one of them. (Road Safety Council.)

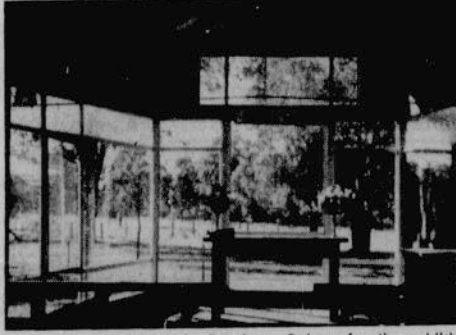
## PRIEST, EX-NUN WED TODAY

FOOLED BY A HAIRCUT

AS THE ROMAN Catholic Church goes today, nobody is really surprised to see the above heading in a Sydney daily newspaper.

The unusual thing about this one is that the marriage has papal sanction and it was performed in St. Bede's R.C. Church, Pyrmont, N.S.W., by an R.C. priest from Melbourne who trained with the bridegroom.

Mr Michael Parer (36) the former priest, married Miss Marlene Smith (33) a former Sister of Mercy. Mr Parer is a nephew of the late Damien Parer, famous war photographer.





# Indiscriminate baptism

MANY of us are sure that earnest support must be given to the Rev. Frank Watts, of Boyup Brook, in what he has written in Perth's "Anglican Messenger." There is nothing new in what he is saying.

## Teachers & Grads. Study Dogma

MEMBERS of the Tasmanian Graduates and Teachers' Christian Fellowship met June 20-22, to study "The Relevance Of Dogma." Delegates from all parts of Tasmania met at Beresford House, Trevallyn, Launceston, for the residential conference, which proved to be an outstanding success.

Six of the delegates read papers, which they had prepared, dealing with various aspects of the subject. Some of these were:



Mr Tony McCarthy

The Need For Creeds Church Discipline and Freedom of Choice. The Authority of Scripture. The Association between Belief and Behaviour, and Our Attitude To Other Religions.

On the Saturday evening the Fellowship joined the Evangelical Alliance for their annual meeting, at which an address was given by Mr A. D. McCarthy B.A., B.D., who is the field secretary of the Australian Teachers Fellowship.

Much was gained from the discussions which followed each paper presented.

## M.U. ANNUAL MEETING

Sydney diocesan Mothers' Union held its 73rd annual meeting at the Chapter House on 27th June.

Mrs M. L. Loane presided. The special speaker was an M.U. member, Mrs Eileen Furlley, O.B.E., M.L.C. whose subject was "Parents and Home in Relation to the Child." She said that marriage depends upon the stability of the home and that Christian women must do something to bring about such stability. In addition, they should do their utmost to influence society wherever they are.

but the substance of it needs continual repetition so that the drip, which wears away the stone, or the multiple drops, which swell into a flood, may lead to some positive result.

I have heard the difficult questions relating to indiscriminate infant baptism debated in the dioceses of Melbourne in the forties, Bunbury in the fifties, and Perth in the sixties. For four years of ministry among the Aborigines on Groote Eylandt adult baptism was the norm. The debate still goes on.

Set a bunch of ministers discussing varied subjects from preparation for Christian marriage to bankrupt vestries, from the decay of public Sunday worship to the drift away from the twentieth century Sunday Schools, and very often the introductory subject is left behind as the conversation veers around to indiscriminate baptism with its unsolved dilemmas. Surely this demonstrates the reality and centrality of this perennial and persistent topic.

That this is an Anglican weakness is common knowledge and it is no breach of domestic confidence to bring it to the notice

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by  
Bertram  
Wrightson  
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of the public. Closely related is the breakdown in the follow-up of confirmation. That something is wrong here was stated by the Bishop of Bunbury when Bishop Bastian was welcomed to Albany.

## MEDIAEVAL VIEW

Conscientious ministers who believe that baptism and confirmation are not automatic (the old medieval "ex opere operato" view) in bestowing benefit are easily opposed or avoided, and piteous cries that he refused to do this or that fall upon ready ears—*tut, tut*—when the reality is not that he, the minister, refused, but that they, the parents, refused to face up to faith in Christ, which is the basic undergirding of the sacraments and rites of the Church.

The love of ministers and parents for children in baptism and confirmation is worthily directed only when the personal relationship to our Saviour Christ finds expression in repentance and faith. When this is glossed over (as it often is for many reasons, e.g. distances, busyness, unavailability, unwillingness to face issues, etc.) there is a failure of ministerial and parental love. Those whom we love are not benefited by "being done," no matter how hard we try to kid ourselves that they are. That we don't know, or won't face it, may be true. To admit it may be humiliating.

As ministers work together we realise that Anglicans have no monopoly of the disease "do 'em

and it's done" — a modern rendering of the Latin "ex opere operato."

It is surprising that this error insidiously creeps into reformed churches which, while recognising the scriptural "by grace are you saved through faith," seem unconsciously to depart from it in the administration of nominal baptism. The absence of repentance and faith in the Person of the Living, Risen Christ leaves baptism bereft of the bestowal of any spiritual benefit.



Rev. Bertram Wrightson

It is over to those who hold that there is a benefit in such circumstances to state or show what it is in an ecclesiastical and national situation in which the major field for the evangelisation of the unconverted is among the baptized. That the status quo of infant baptism often satisfies grandmothers, mothers, and aunts while their male counterparts often have tongue in cheek, stop away, or, being present, want it over quick, is hardly to the point.

That, as Mr Watts points out, there is a tension among ministers is true. In itself this would not matter much, but there is little doubt that in various ways the whole matter is related to the shortage of men for the ministry. Can a conscientious, adventurous young man praying over Christ's call to the ministry relish the idea of fitting into an established pattern and meekly providing a quasi-chantry type of ministry which is time-consuming and serves little purpose than silencing the allegation that he refused.

## NEW CREATION

The Perth diocesan application for baptism is a help in providing information and in pre-baptism interviews, but it is easy to sign "Yes, yes" and to go on doing "No, no." The majority seem to do this. Will long-suffering patience turn the tide or wear away the stone?

Much depends on approach. The egocentric responsibility to decide what being a Christian means to the individual is a poor, pale substitute for the theocentric assurance of God in Christ reconciling the world to himself. The constraining love of Christ transforms sinful men into a new creation in that same

## Everyone knows what's wrong

EVERYONE KNOWS WHAT'S WRONG with theological education in Australia. Or at least they are very free with their opinions. Any graduate from Moore, Ridley, Wollaston or St. Francis' of five years' standing will tell you most significantly that the college turns out ivory-towered young theologians who don't know the facts of life and who flinch under the harsh realities of the ministry for which they have been so ill-prepared. Then they'll tell you what the colleges should be teaching.

Comparative religion, ecumenical studies, counselling, psychiatric problems, practical matters, religious education don't get the attention they deserve in college courses, we're told. We hope it's true.

Our Lord began his ministry at the age of thirty. When he began, he proved to be a master of the scriptures. Saul of Tarsus was converted in A.D. 36 and didn't join Barnabas in Antioch until A.D. 43. Luther, Calvin, Knox and Cranmer steeped themselves in the scriptures for years before they began their great work for Christ.

If our theological colleges give supreme emphasis to "dry-as-dust theology" they are not training ministers of Christ. If they accept the primacy of biblical studies and a biblical theology they may profoundly influence the church and community for good in very unstable times.

Biblical theology is not a remote, academic discipline. It is not, as a few might want it, a fixed immutable science. The biblical theologian studies God's Word, interprets it according to accepted principles of documentary interpretation and relates it to the present human situation. No other course in theological training is so important, so related to life, as this. Other studies and disciplines have their place and their priorities but none can compare with biblical studies.

The whole bias of intellectuals in this age is against faith in the supernatural. There are many exceptions but they shine like guiding stars in a morass of materialism and agnosticism. The whole bias of intellectual inquiry is to avoid life's ultimate questions or to leave them as open questions to which there are no answers.

Dr Carl Henry points out in "Faith at the Frontiers" that bishops and theologians are bending to the secular tempt and are rejecting the reality and the revelation of the supernatural God. The college graduate who has been grounded in a biblical theology is not prey to every secular wind or to the latest utterance of an "in" theologian. If theological education fits a minister in no other way, the Church of Jesus Christ will be forever in its debt.

Where would the church in New Zealand be today if a layman like Professor Blaiklock has not given the biblical answer to Professor Geering? What confusion would we all be in if biblical theologians had had no answer to Bishop Robinson's acceptance of Tillich's denial of the supernatural? Where would evangelism be if Christians had lamely accepted Bonhoeffer's questioning of the modern relevance of the "new birth"?

A newly-ordained clergyman who lacks pastoral and communication skills is severely handicapped. If he is short on practical experience, ecumenical understanding, preaching ability, the common touch, teaching ability, he has a hard, long road ahead of him. But if he is not grounded in the scriptures, he should never have entered the ministry at all. Our ordination services make that clear.

The small body of men and women involved in theological education in Australia have a special Christian ministry and a highly strategic one. They have prepared themselves by thorough academic training to accomplish the task the church has given them. Most of us are so involved with "practical" issues that we fail to see the subjective nature of much criticism.

We should see the highest priority in such education clearly. Then let us temper our criticism with judgment.

Christ. Here is the meaning of baptism at theological and devotional depth in that "the Son of God loved me and gave himself for me." Repentance and faith join to make this experience personal and alive.

Archbishop Moline, recently wrote: "If the time of baptism is not a time of decision for Christ, there must be something radically wrong about the Church's teaching and practice in regard to baptism."

We welcome the rising tide of opinion as expressed by our retired Archbishop and Mr Watts, and trust that the cinderella voices of earlier years, so often silenced or misunderstood, may not have cried in vain.

## INCOME TAX

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# What do we expect from the minister?

## 1. WHAT THE MINISTRY IS NOT

The ordained ministry, in the first place, is not fund-raising. There is no biblical example that men set apart for the ministry of the Word ever got involved in inventing new ideas for raising money. It is a death-producing cycle for clergymen to spend all their time raising money to meet their stipend so that they can stay on in the parish to spend their time raising money to . . .

Secondly, the ordained ministry is not social work. If it was, it would be social work done in a very second-rate way, for ministers are not trained in social work or psychiatry. They sometimes meet and deal with human need (certainly a greater amount than the average Christian finds on his doorstep), but the ministry is not basically this.

Thirdly, the ministry is not a survival formula. Groups often look to the clergyman as the guarantee of their survival; he will plug the gaps, he will find the leaders, he will give the devotional talks, he will run it if no one else will. Surely church organisations ought to keep going because men and women of God care, and because God cares.

The minister is not an ideas man, either. He is not meant to be the fount for ideas, the springboard for innovations, the technical expert, who keeps inventing agendas with interesting things to talk about at all committees.

## 2. WHAT THE MINISTRY IS

I draw all the following points from the Book of Malachi, chapter 2, and apply the principles to the ordained full-time ministry today because in the historical setting of Malachi, around 400 BC in Jerusalem, the prophet was addressing the "priests," emphasizing not their sacrificial functions, but their teaching role.

The aim of the ministry is to glorify God. (Malachi 2:2) The ministers were to "lay it to heart" that their ambition should be to bring glory to God. Glory comes to God when men honour Him as Lord and obey him. Therefore the clergyman will have it deep in his heart not to be popular or a men-pleaser, nor even a servant of the congregation (doing whatever is expected of him), but a servant of God, a man who holds to biblical principles because he knows that that is the way God is pleased and therefore glorified.

I do not think that many people today think of the full-time ministry in these terms: I think not many are prepared to let God be the boss. They insist that they know all the problems and all the answers.

The basis of the ministry is God's "covenant of grace" (Malachi 2:4-5). Though "we persuade men," as Paul told the

by Alan Nichols

Corinthians, we know that the result of that persuasion is not up to us. It is based entirely on God's sovereign activity, on his covenant of grace.

The elements in this covenant are a personal experience of grace (the clergyman must himself have come through the gateway of personal trust in Christ), a clear call from God (just as any believer needs definite direction for a life career), and an enabling gift (preaching and teaching, I take it, is the gift for a clergyman).

The job of the minister is instruction in the Word of God (Malachi 2:6-7). "The lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts" (verse 7). Alongside this instruction, there must be the example of life as well: "he walked with me in peace and uprightness" (verse 6). There must be that genuine experience of a walk with God that is sensitive, warm, close. There must be a discipline of life, a restraint for the sake of the weaker brethren, a moderation that will inspire the younger Christian. All this is, of

course, the responsibility of every older Christian.

But the special responsibility of the clergyman is INSTRUCTION IN THE WORD OF GOD. Notice these elements in this instruction:

i. It must be true (verse 6), not man's ideas or man's modifications of the scriptures. This will take time in reading, thoughtfulness in preparation, diligence in study of commentaries, carefulness in checking what the rest of scripture says, discretion in eliminating error.

ii. It must be bold (verse 6) to correct error and disobedience however and wherever it is found. The preacher must not in the end care what people say, so long as he preaches the truth without compromise.

iii. It must turn people to repentance and faith (verses 6-7). The message has the seeds of faith in it, even though it may at first seem like the Bad News about their sin or hypocrisy.

iv. It must be impartial (verse 9). Teaching from the Bible will not discriminate between young and old, or set high standards for some and not others, or excuse some because of the position they hold.

The judgment for the minister is great if he fails to be true to the Bible (verses 8-10). If he is a cause of stumbling to some people who are really looking for the truth, or if he fails to warn people who are inviting the wrath of God because of disobedience, then a special judgment, a serious curse, falls upon him. "Better that a milkstone be hung around his neck and he be cast into the sea, than that he should cause one of these little ones to stumble," as Jesus said.

The message of the ministry is "life and peace" (verse 5). It is a message of life as Jesus said: "I am come that they might have life, and have it more abundantly" (John 10:10). It is life instead of spiritual death, life by living in God's will, life meaning a promise of eternal life, life meaning a vibrant experience of the Living Christ daily.

It is also a message of peace—reconciliation with God through Christ, reconciliation with family and with neighbour. "He who

converts his neighbour covers a multitude of sins," as James said. This is what the ordained ministry is all about—not churches and committees, not organisations and budgets, not buildings and drainage, but life and peace. The clergyman must stick to that, or he will be unfaithful. And may God have mercy on the Church of England if it expects any other sort of ministry.

## Abp. Loane to U.S.A.

ARCHBISHOP Marcus L. Loane of Sydney will give a series of Bible studies at Minneapolis, U.S.A., September 8-13. He has been invited to the first interdenominational U.S.



ARCHBISHOP LOANE

Congress on Evangelism at which an attendance of 8,000 is anticipated. This will be the fourth follow-up regional congress to the Berlin Congress of 1966. Already held were those in Nigeria, Kenya and Singapore. To come will be Congo (August), Colombia (November) and India (January, 1970).

Oswald C. Hoffmann, chairman of the 53-man national committee for the congress has said, "We desire to bear a solid demonstrable witness to the central fact that personal faith in Jesus Christ is the way of salvation to all who will believe and receive Him. We are seeking a more urgent declaration of the gospel to our generation and re-establishment of the original strategy for universal evangelism—the witnessing church."

## POPE AT GENEVA

WHEN he visited the World Council of Churches headquarters at Geneva last month, Pope Paul in the early part of his address said: "We are here among you. Our name is Peter. Scripture tells us which meaning Christ has willed to attribute to this name, what duties He lays upon Us: the responsibilities of the apostle and his successors. But permit Us to recall other titles which the Lord wishes to give to Peter in order to signify other charisma. Peter is fisher of men, Peter is shepherd. In what concerns Our person, we are convinced that without merit on Our part, the Lord has given Us a ministry of communion. This charisma has been given to Us not indeed to isolate Us from you or to exclude among us understanding, collaboration, fellowship and ultimately, the repositioning of unity, but to allow Us to carry out the command and the gift of love in truth and humility (cf. Ephesians 4:15; John 13:14). And the name Paul which we have assumed sufficiently points out the orientation which we have wanted to give to Our apostolic ministry."

## CARINGBAH SEMINARS

THE ANNUAL Winter School of Mission which has become a feature of St. Phillip's Caringbah N.S.W. mid-year activities is being focused this year on the doctrine and practice of evangelism.

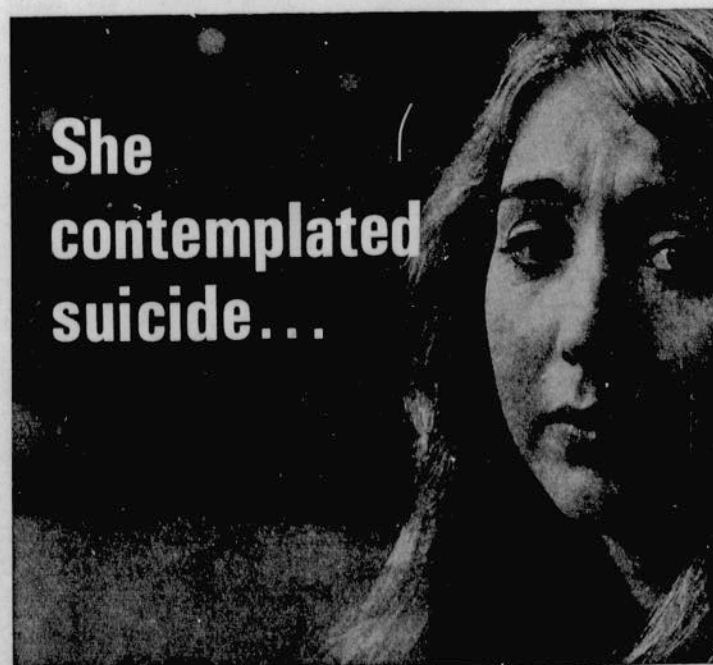
The theme of the School is "What is the Gospel?" Studies each Sunday night are based on the exposition of the Epistle to the Romans followed by seminars on Personal Evangelism.

The seminars have analysed the instances of personal evangelism in the Gospels and Acts to discover the principles involved and are scheduled to deal with its practical aspects during July.

The whole program will come to a climax over the last weekend in July in a Parish Life Conference led by the Rev. John Chapman.

## STAINED GLASS WINDOWS

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Diocese of Sydney



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# Notes and Comments

## RE-UNION

The failure of the Anglican-Methodist reunion scheme to get the required majority vote in England has been met by every kind of reaction from hopelessness to sheer joy. Some spectators clapped when the Archbishop of Canterbury announced its defeat. When 31 per cent of the members of the two convocations reject the present scheme, it is obvious that their opinions cannot be ignored and that any scheme of unity which tries to go ahead without them will lead to greater disunity.

Two lessons may be learnt from the refusal to adopt the English plan for the reunion of two closely related Churches.

Firstly, we in Australia and New Zealand must not be moved by the illogical argument which refers to the considerable time that has been spent on preparing a plan (13 years in England) or to the great amount of work that has been put into it.

The time and hard work put

into negotiations and planning is no guarantee of the wisdom of a plan or its viability. These factors do not guarantee that it is the best or the only possible plan. Those with long memories remember that these arguments were often used and pressed very strongly when plans for a constitution for the Australian Church were brought before various General Synods or Constitution Conventions.

Delegates very wisely refused to be moved by them and in due course a constitution that was viable was adopted, even though many sought a constitution of a different kind.

The second lesson we can learn is that in any plan for unity, all the negotiating Churches must be prepared to compromise. All must yield some things which they have hitherto held dear.

## NO COMPROMISE

But there can be no compromise where matters of basic Christian belief are concerned and where our authority, the Bible, has clearly spoken.

It is interesting to note that in New Zealand, one negotiating Church, the Church of Christ, has been willing to compromise on infant baptism, feeling that the scriptures do not clearly confirm the view they have traditionally held. Anglicans are not generally wedded to a rigid

insistence on the three orders of ministers or even to the necessity for bishops as we have them in our Church today. These are not matters clearly laid down in scripture.

There is considerable disquiet in New Zealand about the current basis of faith for the proposed union of five denominations because the spirit of compromise has gone too far. It weakens the authority of the Bible and it weakens vital elements of the faith.

This compromise of essential things destroys any basis of union and provides a seed-bed for all kinds of future discord. We are glad that so many of our Anglican brothers in New Zealand are resisting the present basis as inadequate and a denial of the Christian faith.

The proposed union of the Anglican Church in Canada with the United Church there is being resisted by significant minorities on this, as well as on other grounds. We hope that they, too, will persist.

The way to union is not by adopting a watered-down faith, one that is tailored to current liberal theological thought.

## CHARTER CHANGE

Correspondence continues to come to us, as it does to English church papers, about the British and Foreign Bible Society's change of its Charter. Until this

change, which had to be confirmed by the Privy Council, the Society was committed to publishing the Bible "without note or comment."

We first drew attention to this six months ago and it was taken up by papers throughout Australia. The Bible Society sent out a press release which called the information we gave "ill-informed criticism." The release very carefully made no mention of the Charter at all and no mention that a change had in fact taken place.

Officially, the Society in Australia has not given its many friends this confidence at all. Our readers have said that some reply is needed. Evidently, the Society thinks that ignorance is bliss and prefers to say nothing.

In this attitude, it is possibly reflecting the attitude of its London Committee which also has shown the greatest reluctance to help its supporters to come to terms with the change.

This paper had a private letter from the South Australian secretary of the Bible Society, the Rev. David Harris. He marked the letter "not for publication" and we always respect this confidence of our readers. However, we did ask him to write an article on the Charter change and we appreciate his meeting of our request. Dr Charles Cranfield, an English theologian, made

some lengthy comments on that article in a later issue.

It now appears that the Bible Society in Australia is either unwilling or unable to face the basic issues involved in such a Charter change.

Elsewhere in this issue we reprint from an English source, a more recent letter of Rev. O. R. Johnston, a leading English evangelical, whose concern at this reluctance to face the issues is obvious.

## COUNSEL OF DESPAIR

It is a counsel of despair for churches to give up weekly religious instruction in State schools because of the difficulties that it poses.

The withdrawal of the Methodists in South Australia and the proposal for withdrawal put to the last N.S.W. Presbyterian Assembly leaves other denominations with a worse problem and is an aggressive attempt to suggest that they should do the same. There are far better alternatives and one of these which will be followed with interest is that proposed by the West Australian Department of Education, featured in A.C.R. June 26.

The problem has always been with us since the growth of the State school systems last century. It has always been most acute in areas of rapid population growth but where denominations, parishes and ministers have been flexible and willing to adapt to change, a solution has always been found.

Dioceses with departments of education have generally helped with programs for training parishioners to assist each week and large numbers of men and women are proud to be called to this specific Christian service and they generally do it admirably. Even parishes in remote areas are doing this.

Victoria has its interdenominational Council for Christian Education which ensures close co-operation between churches and has also secured numbers of appointments of full-time chaplains to State schools. There are obvious limits to this. Sydney's diocesan Board of Education has a full-time staff of professional educationists who train and supervise others and they have harnessed the great lay resources of the diocese in a wonderful way.

In his assessment of Sydney diocese, Mr Lyall Cowell seems to be out of step with his own Archbishop who wrote in the "Church Times" that, "Since becoming Primate I could not have had more helpful co-operation than that which I have received from the Archbishop and diocese of Sydney."

At the same time the Rev. Dr Barry Marshall wrote in the same journal, "I particularly hope that

## CO-OPERATION VITAL

State school religious instruction is a field where the churches have practised ecumenical concern for over thirty years. Yet the intransigent spirit which refuses to "trust" other denominations with "our children" is still prevalent. The idea of indoctrinating a captive audience with "the faith" can't be resisted by some clergy whose concept of "the faith" as well as of "the ministry" needs the illumination of the scriptures.

Large numbers of people tell how rewarding R.I. can be when it is taken as a challenge to the total Christian resources in a parish or community. Faithful teachers who have learnt no theory of method and had no training at all have led large numbers to Christ over the years, kiddies who have had no other contact with our faith.

There is no room for despair. There is plenty for co-operation and lay recruitment.

## Christian organists

I should like to bring to the notice of church people the position of a rarely mentioned member of the parish team, the organist.

In a day when the church's worship is becoming meaningless to a large section of the community, the provision of inspiring music rendered by dedicated Christian organists and choirs is not only desirable but necessary. Yet the Christian organist, far from receiving encouragement from the clergy, is cast into the ignominious role of a servant with no rights. He is expected to render his service as a Christian, yet be content to be treated as a secular employee, liable to be turned out of his position at a moment's notice.

I feel that it is time the position of organist was reviewed. Talented Christians should come forward and be encouraged to lead the musical side of the services rather than professional musicians — in too many cases non-Christians — whose only concerns are remuneration and the production of brilliant, but uninspired music.

A desirable move would be to discontinue the payment of stipends, the organist being paid only those expenses incurred by his position; e.g. travelling expenses.

I would be grateful if you would print this that the subject may be re-thought. It is a subject which has received little or no attention with a view to betterment and I am strongly convinced that reformation in this field could and should be instituted.

Jennifer A. Paddison,  
Wentworth Falls, N.S.W.

## Wicked Sydney

In his assessment of Sydney diocese, Mr Lyall Cowell seems to be out of step with his own Archbishop who wrote in the "Church Times" that, "Since becoming Primate I could not have had more helpful co-operation than that which I have received from the Archbishop and diocese of Sydney."

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# Letters to the Editor

## Censorship

I am ashamed as a Christian to think that others associate me with views such as those expressed in the latest "Church Record" in Notes and Comments — Censorship.

In quoting Groucho Marx, the "Church Record" associates itself with a most distorted view of sex and censorship. I see no logical, physical or Biblical justification for comparing the sex act on stage with bowel motions on stage. Sex is a sensitive and meaningful communication between two people and as such cannot be compared in such a regressive way with the mere elimination of waste from the body.

As for the quote from Robert Quentin on censorship, I thoroughly agree with him but dislike the context in which he is quoted for he does not infer or mention anything about sex on stage. Does the "Church Record" expect one to believe that "the uglier aspects of human attitudes and behaviour" which Quentin speaks of are the sexual ones? I hope not. Yet this seems to be inferred by the placement of this quote straight after the one by Marx. Surely one assumes too much to think that everyone is so distorted in sexual behaviour that it can now be categorised as an ugly phenomenon.

I tremble to think whom the "Church Record" defines as "decent citizens."

(Mrs) Lyn Rothwell,  
Rockdale, N.S.W.

## South Africa

The exponents of the doctrine of apartheid appear to find their biblical justification in the Book of Genesis, Chapter 9. It is an ugly story with a tragic aftermath. Noah became intoxicated with drinking too much wine and behaved unbecomingly in his tent. Ham, one of his three sons, saw him and told his brothers — Shem and Japheth — who took up a large garment be-

which refuses to flatter man! However, if my pronunciation is as bad as that, I suppose that I have only myself to blame.

Another point I would like the opportunity of raising with you concerns the Evangelical Fellowship in the Anglican Communion. I did not see this myself, but I am told that a critical comment appeared in your issue for April 3 regarding the fact that E.F.A.C. reports and news no longer appear in **The Churchman**. The position here is that theological journal and some of the notes and news regarding E.F.A.C. did not seem really suitable in that context. Perhaps you do not know that instead an E.F.A.C. Bulletin is being produced? I am sending you by second class airmail a copy of the first two issues. This is circulated to all individual E.F.A.C. members, and to the membership of all E.F.A.C. groups.

(Rev.) John Stott,  
All Souls' Church,  
Langham Place, W.1., U.K.  
(Joint Hon. Sec. E.F.A.C.)

(Rev.) A. J. Bamford,  
Beaumaris, Victoria.

## Stott clarifies

I have been a reader of the Australian Church Record for some years, and am grateful for the opportunity it provides to keep abreast of some thoughts and happenings in the Australian Church.

I am grateful that you should have wanted to include in a recent issue the sermon I preached at the University Service in Sydney cathedral. I was rather alarmed, however, by the quite large number of misprints. Several of them must have been due to my pronunciation, but the typist interpreted several words in a fairly nonsensical way! Glancing through the article, I remember noticing the extraordinary expression which was repeated twice towards the end involving the word to "blab." As I do not think this word finds a place in my vocabulary, I had to rack my brains as to what it should have been, and the answer is "flatter," namely that Christianity is the only religion

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**MEETINGS**

The Annual General Meeting of the Church Record Ltd. will be held in the registered office of the company, Room 15, 1st Floor, 511 Kent Street, Sydney at 4.45 p.m. on Tuesday, 12th August, 1969.

**BUSH CHURCH AID SOCIETY — JUBILEE RALLY.**  
Saturday, 9th August.  
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**Bible Society Charter**

**REV. O. R. JOHNSTON**, a leader among English evangelicals, wrote a letter to the Church of England Newspaper which appeared in the issue of July 4. It throws further light on why many Christians are deeply concerned that the British and Foreign Bible Society has changed its Charter.

Evangelicals have always been among the strongest supporters of the society, but so far they have sought in vain for some assurances from the society in either Australia or the United Kingdom.

Mr Johnston's letter reads: SIR, I am grateful for the letter from the Rev. John Weller of the B.F.B.S. staff, published in the current C.E.N.

The Bible Society has recently obtained authorisation from the Privy Council to print the text of Holy Scripture with aids whereas previously it was legally committed to the printing of the inspired text only.

It is farcical to assert that this represents "no fundamental change." It is an absolutely crucial change of policy. Previously — for well over a century and a half in fact — "Holy Scripture without note or comment" was the standard. But from now onwards "Holy Scripture without note or comment other than such aids..." Could anything be clearer?

We then ask which aids may be published with the biblical

case with a full English translation of each new set of aids proposed as additions to the text of Scripture? Will they have time to scrutinise them all? How many trained linguists and theologians are there on the general committee? Is it unreasonable to predict that any new set of "aids" submitted to the committee will come before them with the assurance that "these are quite harmless — they've been vetted by the experts..." or similar suggestions?

And even if it were pointed out that some of the aids proposed verged on doctrinal interpretation, why should we expect the committee to exclude them henceforth? The Charter and by-laws make no mention of this exclusion in fact — as Mr Weller himself admits.

Mr Weller draws attention to the fact that members of the society all "received an explanation of the changes proposed" and later "received detailed information." Let's put it bluntly — they were told what was going to happen.

Naturally members write in to the Society and were courteously (if evasively) answered, as I was myself, by the Society's permanent officers. But it is worth pointing out that the "Bible Society News" carries no members' letters in its columns. It is a one-way communication system.

So none of us knew how many other members had misgivings.

Nor had we the chance to awaken concern in other members (a number of whom have written to me since the C.E.N. correspondence).

My description of the Society's Annual General Meeting on June 4 remains strictly and factually accurate. The chairman neither asked for nor expected a single contribution from the floor in the shape of discussion or even questions on the platform statements.

And this was the last chance for members to address other members (after the Privy Council had already authorised the changes in the Charter and By-laws, note). As with the columns of the Bible Society News, even here opportunity was denied.

It may not have been the chairman's fault. Perhaps no one had told him of the letters to headquarters, to the Privy Council and to the C.E.N. Perhaps he did not know of the serious theological grappling with the issues raised by these changes in the pages of "The Churchman."

But somebody must have known, and somebody must have decided at some point that nowhere should free discussion and debate be allowed to members as a group, either in print or at a meeting.

My letter in your edition of June 20 remains unanswered.  
O. R. JOHNSTON,  
Newcastle-upon-Tyne.



Over 400 people crowd the new recreation hall at Ashfield, N.S.W., for the opening of \$200,000 extensions to the Charlton Boys' Homes by the Archbishop of Sydney.

text.  
Answer: Such aids as the general committee approves beforehand. There is no theoretical limit here at all — any aid the committee sanctions may be printed.

It is quite irrelevant to point to lists appearing elsewhere, detailing the various kinds of things people might want, or to assure us that doctrinal comment is firmly excluded. Excluded by whom or by what? We may ask. Not by the charter and by-laws any more. Anything can go in if the general committee approves.

But surely we may trust the general committee? We all hope so. I have no reason for supposing them to be other than worthy Christian men and women. But consider the magnitude of the task which is now theirs. Under the new by-laws they need only meet every three months (it was monthly under the old by-laws), and they have no guidance from their own constitution as to what sort of aids should be allowed to go through this new open door, and which should not.

Will they be supplied in every

**Books**

**EXPOSITION OF ISAIAH. Vol. 1. by H. C. Leupold. Baker Book House, 1968. pp. 598. \$7.95 (US).**

This commentary, covering chapters 1-39, does not by this division prejudice the authorship question; rather this Lutheran scholar upholds the unity of Isaiah. A brief introduction touches on main topics, including background, theology, and critical theories of composition — especially Eissfeldt's and Scott's whose theses are rejected in favour of only minor, not major, editorial contributions. The author deals adequately with major problems of exegesis and exposition and, although sometimes dogmatic rather than constructive, is fair in his treatment of controversial issues whilst maintaining a conservative and practical approach. His own translation adds to the value of a book which should suit especially the preacher and serious Bible student.  
Gordon Garner.

**HEALING GIFTS OF THE SPIRIT by Agnes Sanford. Arthur James Ltd., 1966. pp. 176. 16/- (UK).**

There is no doubt that Agnes Sanford is a dedicated and sincere Christian who is convinced of the reality of instantaneous healing as an evidence of the credibility of the Christian faith. Those who have read her former books and have found help from her writings on healing will derive much pleasure from this latest title which purports to reveal a new frontier in the relief of pain and disease through the Christian Gospel. Miss Sanford takes the various gifts of the Holy Spirit and illustrates their activity with miraculous cures and healings from case histories known to her personally.

No one doubts the validity of the miraculous in the New Testament and there is no reason to discredit the miracles of which she writes, but your reviewer does not find it easy to establish, prima facie, the case for a miraculous event being necessarily a proof of Divine intervention. Miracles can be accomplished by agents other than those who serve God. Moses was given the power of miraculous signs to convince Pharaoh that he was God's direct agent, but James and Jambres, who were Pharaoh's court magicians, could do the same (Exodus 7: 11-12). The event was the same in each case, but the source was different. The false prophet of Deuteronomy chapter 13, could give a sign or wonder which would come to pass, but the Israelite was admonished to reject his credentials. Christian science, Lourdes, and Harry Edwards, the London spiritualist, can cause a "sign or wonder to come to pass," and the miraculous can be a dangerous criterion if accepted without question as a sole evidence of Divine intervention.

This book is a strange combination of the metaphysical and the Christian revelation. Miss Sanford makes much of the use of touch in healing, in the same way as Oral Roberts, who advises his hearers to place their hands on the wireless set through which he speaks to them, in order to contact spiritual power. Is spiritual power conveyed through psycho-physical channels? When we lay hands on another, does "a power pass through us" (p. 68)? Again, are the gifts of healing "an entering into the thought vibrations of the ages" (p. 131) — and are the gifts of healing "also part of our nature" (p. 130)?

Does this mean that the healing gift is an amalgam of human capabilities carried to the nth power by the operation of the Holy Spirit (p. 131)?

Once again, the Prayer Book doctrine of sickness is absent, as it is in many books of this kind. Nothing is said of sickness being a judgment or chastisement of God.

One must read this book with sharpened critical faculties if scriptural doctrine is to be maintained in balanced proportions.  
George Bennett.

**LAYMAN'S ANSWER by E. M. Blaiklock. Hodder & Stoughton, 1968. pp. 160. \$3.00.**

Dr Blaiklock, until recently Professor of Classics in the University of Auckland, wrote this "Examination Of The New Theology" at the invitation of the publisher, who also published Principal Lloyd Geering's "God In The New World."

It is well to reply to popular arguments in a popular style, and Dr Blaiklock has a racy manner which well suits him for this task. He is also well qualified, since Geering chose to base his case on concepts of history, and Blaiklock is on home ground. The chapters on "Myth or History?" are particularly good.

The best value of the book is as a personal testament. Geering's position was so unscholarly as to be scarcely worth the effort of a sustained reply. But some debate is inevitable, not because of the weight of Geering's original articles, but because of the New Zealand Presbyterian Church's court decision that no doctrinal error had been established in the case against him. In the face of this kind of denominational failure to witness to its own standards, the voice of the layman is essential.

**D. W. B. Robinson. LUKE AND THE Gnostics by Charles H. Talbert. Abingdon Press, New York, 1966, pp. 127, \$3.50.**

This "examination of the lucan purpose" is based on a doctoral dissertation. It takes the view that Luke-Acts was written as a defence against agnosticism. The evidence is found in Luke's emphasis on "the authentic witness" to Christ, with its insistence on the reality of his "flesh" in "the legitimate exegesis" of the Old Testament as contained both in the Gospel and Acts; in "the succession of tradition" of which evidence is given.

Luke's writings are in the forefront of study today, among New Testament scholars, and this work is not a negligible contribution to that study. Whether the main thesis is sustained or not, Talbert draws attention to important features of Luke's two books.  
D. W. B. Robinson.

**SHORT NOTICES**

**LETTERS ON LOVELINESS** by Charlene Johnson. Zondervan, 1968. pp. 159. \$2.95 (US). Hints for teen-age girls on personal appearance, etc. by a young Christian woman who does not neglect the physical for the spiritual.

**GRACE UNDER PRESURE** by Franzmann and Lueking. Concordia, 1968. pp. 105. \$1.95. (US). Purpose explained

**Key Books**

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



**CAMBRIDGE HISTORY OF THE BIBLE.** The West from the Fathers to the Reformation. Ed. G. W. H. Lampe. Cambridge University Press, 1969. pp. 566, 70/ (UK). The middle volume in a set of three, vol. 1 to be published this year also. When complete, the set will be definitive on the history of the Bible. Along, this volume covers the fascinating period from Jerome to Erasmus in considerable detail, clarity and undoubted scholarship. The Bible emerges as the single great influential document of Western civilisation.

**INTO THE WORLD.** The Need and Limits of Human Involvement by J. N. D. Anderson. Falcon Books, 1968. pp. 112, 9/6 (UK). Keele Congress in 1967 pledged evangelicals to look closely at the question of being actively involved in secular society. Here, Professor Anderson, a leading Anglican layman, looks closely at the exhilarating task of being involved in the world in a specifically Christian way. Looks at work, leisure, culture, politics, the law, morality, social justice, international relations and other challenging areas of life.

**THE SCIENTIFIC ENTERPRISE AND CHRISTIAN FAITH** by Malcolm A. Jeeves. Tyndale Press, June, 1969. pp. 168, 23/ (UK). Professor Jeeves leaves Adelaide this month to take up a chair at St. Andrew's. He needs little introduction to Australians and was President of I.V.F. this year and for long a church officer at Holy Trinity, North Terrace. Here he gives us the findings of an Oxford conference of the Research Scientists' Christian Fellowship in 1965. It shows the thinking of many prominent scientists who are committed evangelical Christians.

by its sub-title — "Meekness in Ecumenical Relations." Shows clearly the ecumenism is not the sole concern of the ecclesiastical drip-dry set who travel the world meeting and conferring with each other. First-rate study material for adult groups.

**UNITY OF MANKIND.** World Council of Churches, 1969. pp. 142. \$1.20. Reports and speeches from Uppsala, 1968. Includes D. T. Niles, Barbara Ward, President Kauna, James Baldwin, Lord Caradon and O. F. Nolde.

**NERVES NEED NEVER WORRY YOU** by Enid C. Cook. Clifford Press, Melbourne, 1969. pp. 11. 5c. Enid Cook is a W.A. psycho-therapist who knows that faithful Christians still have problems. Useful for tense and nervy people.

**CHRISTIAN COMMUNICATIONS IN A CHANGING WORLD** by H. Dennett. Victory Press, London, 1968. pp. 118. 6/- (UK). Some theory but lots of practical material in the art of communicating the gospel. Highly recommended for all who take their Christian service seriously.

**JESUS AS A SOUL WINNER** by A. T. Robertson. Baker. pp. 158. \$1.95 (US). Excellent evangelistic sermons from this great soul-winner and N. T. scholar.

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# Mainly About People

Rev. Canon Sydney J. Davis, rector of Donald (St. Arnaut), has been appointed vicar of Kallista (Melbourne) from August 6.

Rev. Arthur J. Gray, vicar of All Souls', Kallista (Melbourne) has been appointed rector of Donald (St. Arnaut).

Dr. Leslie Paul, lecturer in theology of the University of Birmingham and well known for the Paul Report on the Deployment and Payment of the Clergy in the Church of England, delivered the 1967 Selwyn Lectures at St. John's College, Auckland, N.Z., this month. He also lectured at the Archbishop of Melbourne's Provincial Clergy School, July 21-25, and preached in St. Paul's Cathedral on July 20.

Rev. Henry Taylor, vicar of Barrabra (Armidale) since 1966, has been appointed vicar of Glen Innes.

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F. M. WILDASH  
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M.A., B.D., Ph.D.  
(Lecturer in Philosophy, Macquarie University).  
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## Round-up of church press comment

### CHRISTIANITY TODAY

contains a statement made at the Christian Association for Psychological Studies recently: "Christian psychotherapy does not exist as a distinct brand of psychiatry any more than there is a Christian surgery or Christian mechanics." Assembly Review announces that Presbyterians in Australia can now elect women as elders of congregations — which means that they could be elected as moderators, State moderators or even Moderator-General.

Rev. Basil C. Gough, principal of Clifton Theological College, Bristol, since 1964, died on June 24 at the age of 55.

Rev. Arnold J. Lee, formerly C.M.S. vicar of Petaling Jaya, Malaya, has been appointed vicar of St. Andrew's, Oxford.

Most Rev. J. C. McCann, Primate of Ireland, retired on July 16.

Rev. A. V. McCallin, vice-principal of the London College of Divinity from 1957 to 1969, died suddenly on June 29. He had just become vicar of Jesus Church, Forty Hill, Enfield.

Archdeacon Barry Hunter and Rev. Robert Philip have been appointed examining chaplains to the Bishop of Rockhampton.

Rev. James A. J. Doust, recently appointed assistant chaplain at the Sydney Mission to Seamen, has been appointed as Director of the Youth Department.

Rev. Fred S. Ingholtsby, who has been in the diocese of Tasmania since 1959 and is at present rector of Claremont, has been appointed representative in Geelong, Victoria for the British and Foreign Bible Society as from January 1, 1970.

Right Rev. Thomas E. Jones, Bishop of Willochra, S.A., since 1958, has announced his retirement as from October 31 next.

Rev. Peter Davies, formerly rector of Binda (Canberra-Goulburn) has been inducted as rector of Longreach (Rockhampton).

Ven. Herbert R. Mosham, administrative archdeacon of the diocese of North Queensland, has been appointed rector of St. Peter's, Southport (Brisbane) from late October.

Rev. Robert R. Smith, rector of Holy Trinity, Goodwill (Brisbane) since 1964, has been appointed rector of St. Peter's, Wynnum from early August.

Ven. Geoffrey H. Sexton, archdeacon of Polynesia, has arrived home in Melbourne for furlough.

## Memorial to Bp. Burgmann

A BRONZE tablet commemorating the life and work of Ernest Henry Burgmann, as fifth Bishop of Canberra and Goulburn, is to be erected in the sanctuary of St. Saviour's Cathedral, Goulburn. It will be dedicated during the Synod Evensong on Sunday, August 10, beginning at 7.30 p.m.

This tablet will constitute the official diocesan memorial to the Bishop. An appeal to help endow the post of Warden of St. Mark's, Canberra, in the Bishop's memory was announced in September, 1967, and was supported generously by a number of his friends and admirers.

Mothercraft nurses at a recent graduation at the Mission of St. James and St. John. Back row: Canon Guy Harmer, Rev. Dr. Colin Duncan and Rev. John Goldsworthy.



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## THE AUSTRALIAN CHURCH RECORD

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

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

## WEE WAA CHURCHES UNITE

Anglican, Roman Catholic and Presbyterian churches at Wee Waa, a new cotton town in North West N.S.W., have formed an inter-church council. The Council consists of five members from each of the three churches and its president is Mr L. Sevil, a Roman Catholic. Other mem-



Rev. Matthew Burrows

bers are Rev. Matthew Burrows (C. of E.), Rev. M. Foley (R.C.) and Rev. Murray Ramage (Presbyterian).

The new council has three aims:

- To encourage fellowship between members of the three Churches;
- To discuss theological matters in order to come to a better understanding of what the three Churches believe;
- To act as a council representing the three Churches in matters of social, moral and community concern.

# THE AUSTRALIAN CHURCH RECORD

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

No. 1444 August 7, 1969

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

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

Price 10 cents

# Melbourne clergy as counsellors

ANGLICAN CLERGY in the Melbourne metropolitan area are somewhat reluctant to counsel emotionally disturbed people. This fact showed up in a survey of all ministers in the area, according to a survey published in the Australian and New Zealand Journal of Psychiatry.

The following table shows the percentage of ministers who considered counselling to be a part of their ministry:

Jewish	100%
Baptist	100%
Presbyterian	73.5%
Methodist	66.7%
Church of England	55.3%
Roman Catholic	46.2%

These figures are disturbing because they probably reflect Australia-wide attitudes on the part of ministers. They are also disturbing because repeated studies in the U.S.A. have shown that some 42 per cent of troubled people first seek help from a minister. These studies have been of people who eventually became psychiatric patients. Given ministers with better pastoral skills, many of these people may never have needed treatment.

The Melbourne study began in 1965 by the circulation of a questionnaire to 450 selected ministers. Denominational authorities co-operated in the study. 152 completed questionnaires were returned out of the 450.

By denominations, the percentage of completed returns was:

Methodist	45%
Church of England	38%
Presbyterian	34%
Jewish	21%
Baptist	20%
Roman Catholic	13%

The average number of referrals by ministers to psychiatrists was four per year; the largest number (by a well-known broadcaster) was 30. Roman Catholic priests tended to make more psychiatric referrals, 26 ministers had made none in that year.

Six ministers said that they always consult with a psychiatrist first when counselling emotionally disturbed people. Four suggested a register of qualified pastoral counsellors. One said that counselling should be approached cautiously because of its time-consuming nature.

13.2 per cent of Anglicans and 20 per cent of Methodists considered they did not have sufficient knowledge or experience to express an opinion whether or not disturbances in individuals or families should be referred to a psychiatrist.

When asked to give examples of emotional or mental disorders which they felt they could help, the following were commonly listed:

1. Temporary "crisis" problems, e.g. bereavement, loneliness, difficulties in emotional adjustment to pregnancy, etc. Included were some marriage and family conflicts, and problems in

children and adolescents which were considered to be superficial and temporary. 2. Problems of varying degrees of severity in persons who refused to see a psychiatrist because of the stigma attached.

The study showed that only five had done any training in counselling but most desired it. Anglican clergy were most commonly confronted with depression and then sexual deviation, usually homosexuality. Marital problems were next.

60 per cent of Baptist ministers, 44.7 per cent of Church of England and 26.7 per cent of Methodist had criticisms to

make of the methods and techniques of psychiatry. The first reason was that many of the psychiatrist's suppositions could not be reconciled with Christian beliefs. The second was that few psychiatrists were competent in psychotherapy and the understanding of interpersonal relationships and tended to rely almost exclusively on drugs and electroconvulsive therapy.

The study was carried out because of the important role which the medical profession sees ministers as having in the expanding field of preventative psychiatry. Few had any training and most seem to want it.



Bishop Geoffrey Sambell, a coadjutor of Melbourne, archbishop-elect of Perth, who will be installed on Friday, 24th October.

## TASMANIAN STRATEGY COMMISSION

THE BISHOP OF Tasmania, the Rt. Rev. R. E. Davies, has received and is considering a report submitted to him by a commission appointed by him in 1965 to study "Diocesan and Parochial Strategy."

The Commission, which consisted of the Venerable H. A. Jerrim (Archdeacon of Launceston), the Rev. Canons M. A. F. Downie and C. Robinson, the Rev. W. L. B. Verrall, the Rev. K. A. Kay and Messrs. E. T. Aylett, P. R. Cranswick, J. N. Gee and A. J. T. Finney—clergy and laymen from each archdeaconry in the diocese—considered a report made in 1964 by Mr N. L. Behrens of the Geography Department of the University of Tasmania on "The Demography and Organisation of the Church of England in Tasmania" which was made available by Professor Peter Scott. It has also reported on such matters as diocesan administration and organisation, and on priorities in relation to various aspects of the work of the church.

Since receiving the Report, the Bishop has consulted with the clergy and leading laymen at meetings held during May in each of the three archdeaconries. Five topics were discussed at all three archdeaconry meetings. They were—

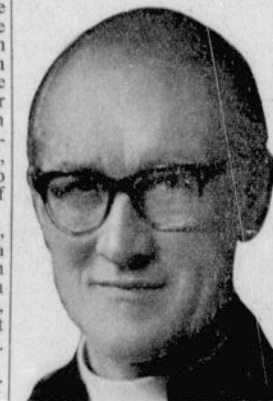
1. The forming of a Department of Mission.
2. The Tenure and Deployment of Clergy.
3. Lay Visitation and Evangelism.
4. An Assistant Bishop and the Role of Archdeacons.
5. The Anglican Development Program.

All of these items are of concern to the whole diocese, but there are some issues which concern particular parishes, and for this reason especially the Bishop has asked that for the time being the Strategy Commission Report be regarded as confidential.

Assurances have been given that the implementation of the Report will force no radical changes "without the full knowledge and co-operation of those concerned."

## Oak Hill principal in Sydney

THE Rev. Prebendary Maurice A. P. Wood, a distinguished theologian, preacher and writer in the Evangelical tradition, arrived in Sydney on July 24 to conduct a week's crusade in St. Andrew's Cathedral. After the crusade he is to spend nearly a month fulfilling speaking engagements in Sydney diocese, including the South Coast, the Southern Tablelands and the Blue Mountains, and the Universities of Sydney and New South Wales.



Prebendary M. A. P. Wood.

Prebendary Wood was Vicar of the London parish of Islington, noted for its Evangelical tradition, from 1952 to 1961, when he was appointed Principal of Oak Hill Theological College, Southgate, London, a post he still holds. He is revisiting Australia after 20 years.

## Bp. Jones to retire

THE BISHOP OF WILLOCHRA, Right Rev. Thomas Edward Jones, M.B.E., has announced that he intends to retire in October, to make way for a healthier and more vigorous man. He was elected in 1958 and he had been Organising Missioner of the Bush Church Aid Society from 1934 to 1958.

He was born in Liverpool, England in 1903 and was educated at Westminster School, Liverpool, and Ridley College, Melbourne. He was influenced by the late Bishop G. A. Chambers to come to Australia for bush work. After ordination in 1928, he served for the B.C.A. at Boggabilla (1929-32) and as Victorian B.C.A. Secretary (1932-34). His son, Rev. Thomas V. Jones, is rector of Naracoorte (Adelaide).

## Deficit in CMS budget

THE CHURCH Missionary Society in Australia failed by \$5,000 to reach its budget of \$364,000 for the year 1968-69.

This is less than 2 per cent of the total figure. A small budget surplus in N.S.W. was offset by some deficits in other States.

The deficit comes at a time when the society faces increases in missionary allowances to meet rising costs in missionary lands. The C.M.S. Federal Council met at Gibbulla at the end of July to adopt the budget for 1969-70.

## Debate with rationalist

A debate on the topic "The Relevance of the Christian faith in this scientific age" was held recently at Lincoln College, Adelaide.

Included in the debate were Rev. Jeff. Roper, rector of St. Matthew's, Murrumbidgee and Mr John Campbell of the Rationalist Society.

The leader of the State Opposition, Hon. Donald Dunstan was the guest preacher at St. Matthew's on Sunday, July 20.