



# THE CHRISTIAN AND HIS BIBLE

**T**HE last of a series of articles for people who came forward at the recent Crusades. Written by the Rev. B. L. Smith, of Moore Theological College, Sydney.

The Bible has always exercised a most powerful influence on the Christian Church. This is not simply because it contains the experiences of godly men and women over a vast expanse of time but because it records the movement of God to man—it is the record of the revelation of the living God to mankind.

Some people ask why God's revelation is not still continuing as it did in Bible times. Why isn't Jesus here now? Why don't miracles happen now as they did in the days of the Bible?

The Bible provides its own answer to these sort of questions. God's revelation of Himself and His purposes began in the days of Genesis and reached its culmination in the days of Jesus and His Apostles.

This is God's total and final word to man and it makes no difference whether we were living at the same time as the events of the New Testament or whether we live some two thousand years later, GOD HAS SPOKEN and we will be saved or judged according to our response to that word.

Hence the importance of reading the Bible and making its message known wherever and whenever there is opportunity. There are four rules with regard to Bible reading which we may well take to heart as we begin our lives of Christian discipleship. They are:

**1. Read the Bible regularly.** Christians over the centuries have found the habit of daily reading the Bible a most invaluable part of Christian experience. There is no substitute for the Bible so far as our reading is concerned. There are so many things that claim our attention during our waking hours and so

many influences that exert very strong pressures upon us that it is an indispensable part of the disciple's life that he should expose himself to the Word of God regularly and frequently. We need the countering, challenging, and comforting impact of the scriptures upon our lives as often as possible.

**2. Read the Bible systematically.** We need to avoid the habit of moving round the Bible in an undisciplined way. This is not the way to grow in understanding. There are a few Bible reading courses available today and it is very advisable to start with one of these.

The Scripture Union or the Inter-Varsity Fellowship both have guides to regular reading of the scriptures. There are several others as well. These courses are not essential, of course, but they are very useful and are particularly valuable when we live busy lives.

**3. Read the Bible intelligently.** By this we mean that we should approach the task of reading the Bible with our minds alert and with every intention of coming to grips with its message.

Not all parts of the Bible are equally easy and some passages and books will require that we use a Bible atlas or dictionary if we are to understand just what is being told us.

One could perhaps mention the great usefulness of the I.V.F. New Bible Commentary or Dictionary (with its maps in the back) for serious Bible study. This is not to imply that we will have to carry about with us big or expensive books if we are to make sense of the Bible! But we will have to be prepared, from time to time, to do some extra reading if we are to enjoy fully all that is in the Bible. This is especially true of parts

of the Old Testament.

Needless to say, we are well advised to make our own notes on Bible passages as we read. This is a great help to concentration and understanding.

**4. Read the Bible prayerfully.** The Bible is not just any book—it is the Word of God and we are anxious to discover from it God's Word to us personally. It is necessary, therefore, to come to this task prayerfully that we may rightly discern the Word of God and apply it to ourselves.

In conclusion let us deal with two final problems which cause some people difficulty. Firstly, what version shall we use? This is not a problem for many people who find, perhaps, little difficulty in reading the old King James version of 1611 but it is a problem to many others who do not possess a K.J.V. or who do not understand its English.

Outside the K.J.V. the most widely used these days is the American Revised Standard Version (R.S.V.) while many people find the New English Bible (N.E.B.) or J. B. Phillips particularly refreshing as a supplementary New Testament version.

There are other versions besides these with which the reader may become acquainted within time but there is great merit in using one version as a basic version from which we do our own memorising as well.

Secondly, what shall we do not only in the face of so much open criticism of the Bible from outside the church (and within sometimes) but also in the face of so many enthusiastic groups surrounding the Church with some particular brand of heresy claiming to be based upon the Bible?

A quotation from Robert Leighton (1653) will be appropriate at this point: "Different men have different views in read-

ing this Book. As in the same field the ox looks for grass, the hound for a hare, and the stork for a lizard, some, fond of critical remarks, pick up nothing but little stones and shells; others search into deep mysteries, giving themselves very little trouble about the precepts and instructions that are clear and evident. But the genuine disciples of this true wisdom are those who make

it their daily employment to purify their hearts by the water of these fountains, and bring their whole lives to a conformity with this heavenly doctrine."

The words are somewhat archaic now but the truth of this utterance still stands. The genuine disciple of Christ exposes his heart and bends his will to this Word from the living God—the Bible.

## EDITORIAL

### THE ARCHBISHOP'S DILEMMA

Since our last issue, there have been some further developments and we have had more opportunity to assess what happened about the two professed agnostic clergy and Melbourne. It is vital to be quite objective if we are to understand the awkward position into which the press statements of the Reverends David Pope and Peter Lane have put the Archbishop of Melbourne, Dr Frank Woods.

Pope is vicar of St. Matthias', North Richmond, and Lane is curate in charge of Holy Trinity, Kensington, both in Melbourne. Both made statements to the press denying belief in some of the fundamentals of the Christian faith and claiming to be agnostics. The Archbishop immediately suspended Lane, and Bishop Sambell told the press that if he held Pope's views he would resign.

The Archbishop asked both men to place their views before him in writing and the public controversy which carried on in the Australian press was allowed to cool down. On Sunday, April 27, the Archbishop and his two coadjutors had a pastoral letter read in all churches (see ACR May 16), in which it was said that a clergyman who held a cure of souls and held agnostic views should ask to be relieved of his responsibilities.

Sixteen clergy and laity of the diocese added fuel to the flames by sending a letter to the Melbourne "Age" on April 29, defending the right of Pope and Lane to canvass their views. One of the signatories was one of Dr Woods' archdeacons, the Venerable William H. Graham. One Melbourne vicar wrote to Archbishop Graham, suggesting that the letter in the "Age" purposely was "to reflect on the Archbishop's pastoral letter, bring it into criticism, or at least make it a subject for debate."

A large number of clergy and laity in Melbourne, as elsewhere, were deeply disturbed by the turn of events. Twenty-eight clergy and laity, among whom were Dr Bearham, Rev. Dr Keith Cole, and Canons Harmer, Holt and Hudson, wrote to the "Age," affirming "the central truths about God as traditionally expounded in the Christian creeds and the formularies of the Church of England."

Meanwhile, Pope and Lane put their views before the Archbishop in a private interview. The Archbishop's chaplain made a statement to the effect that the Archbishop had received a satisfactory statement of their views and Mr Lane was restored to his curacy.

Further light on the exact nature of Mr Pope's views came when he visited Sydney on Sunday, May 12, and spoke at the Methodist Wayside Chapel for the Rev. Ted Noffs. Newspaper reports the next day quote him as saying that the creeds may be interpreted either literally or poetically. He accepted them in the latter sense.

Plainly, Mr Pope maintains his views and will maintain his ministry. Mr Lane has not the security of a benefice and his silence is understandable. Short of a trial for heresy, Pope cannot be removed from North Richmond. But the Archbishop can revoke Lane's licence at will. Obviously, he has no intention of doing so.

For the moment, it seems that the affair will have to rest there. Dr Woods, like most diocesan, wants to take a relatively untroubled mind with him to Lambeth and wants to feel that no extremes of discontent are left behind in the diocese. During the months away, things might simmer down. They might. Then again they may well leave a fog of bewilderment which will bring strained relations for years to come. It seems that Dr Woods has seen and taken this risk.

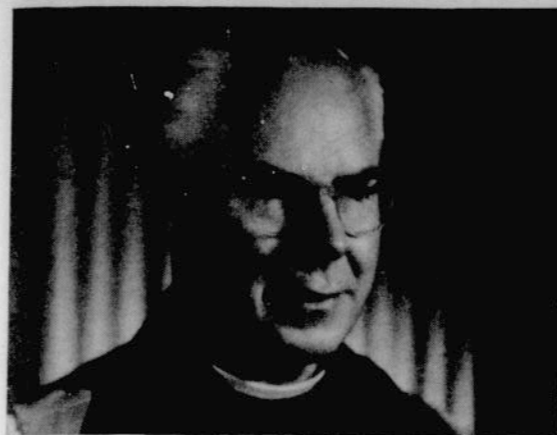
The dilemma was not of the Archbishop's making. But having left the field at a sharp initial foray, he has left the vast majority of churchmen who are not agnostics in a worse dilemma.

In a letter to the Record, a Melbourne vicar expressed it thus: "I have met many people who are utterly confused by the decision of the Archbishop. They feel that this is a subterfuge to smooth over something that is causing the denomination adverse publicity. Yet, ultimately, if it is not resolved publicly, it may cause further loss of confidence in the denomination."

The Archbishop of Melbourne has made a statement to the Record which reads: "Recent Press reports have highlighted the difficulties of conducting a theological debate in the columns of the daily press. Readers are easily confused by the use of technical phrases and terms and complex issues are frequently over-simplified and misinterpreted. We know that much study and discussion have ensued and we hope that in the end our understanding of God and his Church will be enlarged."

It is interesting that an editor of a daily newspaper is able to give a clear lead. The Townsville "Daily Bulletin" of May 4 in its editorial says:

"These demonstrations of faith that God does exist are timely in view of the publicity which has attended the declarations of agnosticism and even disbelief by some clergy, not only in Australia, but overseas. Though man needs to have the Gospel related to his changing times and circumstances, the Gospel itself cannot change. The Christian faith hinges on the Bible—the Word of God. There is certainly no compulsion on anybody to accept that Word. The way of Jesus Christ is the way of free will and love. But if a person questions the existence of the God of Whom the Bible tells, then he should no longer presume to speak or to act in the name of the Christian Church. The Christian faith must cling to its belief in a loving Father God and in a Son who was not only a model for human behaviour and living—though He certainly was that—but, pre-eminently, the Saviour through Whom communion with God and the gift of everlasting life, beginning right now, can be gained."



Archbishop Campbell MacInness, of Jerusalem, who retires in October.

## PROFITS FROM LIQUOR SALE

**SOME members of Sydney's Standing Committee have pressed the opinion that the diocese should meet the increased demand for wider drinking facilities by permitting liquor licences on properties from which it draws income.**

For many years it has been Standing Committee policy to close licensed premises when leases have fallen in. Hotels have been closed on the Bishopsthorpe Estate, Glebe, and on the St. James' Glebe at Edgecliff. These properties have been put to other profitable uses.

A proposal for the development of part of St. James' Glebe at Edgecliff has recently been before the Standing Committee. Although the proposed lessees have not made a request for a change in the established diocesan principle, some members of the Standing Committee feel that a greater income from leases and profit-sharing could be had by permitting a restaurant with a liquor licence.

There has been strong opposition to the change, but when the "Record" went to press no final decision had been made.

The properties are managed by the Glebe Administration Board, but the terms of the leases have to be agreed to by the Standing Committee.

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## DO WE NEED THE MINISTRY?

**F**OLLOWING recent Press statements of two Melbourne clergy, the Rev. Don Langford, vicar of Holy Trinity, Port Melbourne, poses the question: "Do we hold certain teachings and certain ideas about the ministry because we happen to be part of the established order or because we believe the form of our ministry is agreeable to the Word of God?"

A convinced, negative reply would be a common answer to that question these days, in the Protestant denominations. Some men feel that a collar constitutes a "communication" problem and blockage.

To be a clergyman, if one is, is the wrong approach, on this argument, and one does far better if one acts a layman and brings one's witness to bear, whether one believes anything about the historic faith, or nothing; because with not a few, the latter obtains.

This is merely a statement of affairs as they are, having heard from numbers, their confession of non-Christian "faith." In fact, looked at from the point of view of many citizens, the parson can appear a distant figure, rarely seen, his work not understood. Is it not better, then, to rub shoulders more, as a sort of equal, and "communicate" the Gospel (or what one will concede of the Gospel and the righteousness of God) to folk that way?

The trouble is, there are a few nagging little questions that could make the Christian wonder whether this tide is running in the right direction.

**GOD'S CALL**  
First, there is the matter of God having called ME and many like me, and the apostle Paul, into the ministry. Those, such as I, believe that God IS,

that He has His will for each person, that He speaks to those who will listen to Him, and even that we have not imagined these things. Why should we be called into something which is not really according to "His perfect will"? This is not subjectivism; we reject it. "This is for real, Man!"

Then there is the bother as to whether this is looking at the problem of present-day evangelism (for that is surely what is involved) from the point of view of man and not God?

If the Scriptures are merely a human document, to a certain extent only inspired, one can apply a subjective test to passages on the ministry, and discount them, with no trouble.

If, on the other hand, one holds to the view of the Scriptures as THE Word of God, there is the matter of AUTHORITY to be reckoned with. Here is where all theological problems have their watershed.

**AUTHORITY**  
If you reject this AUTHORITY or the Scriptures as AUTHORITY, you must differ on the necessity for holding fast to any binding nature of the Old or New Testament. Just as many theological leaders reject the authority of the Ten Commandments, so many may also logically reject the validity of any directions regarding a Christian ministry, not favourably regarded.

Divinely then, according to Scripture, Jesus Christ chose twelve men to be with Him (He said He ordained them), 11 of whom subsequently became apostles and the leaders in the Church; so much so, that one mark of the Church was the continuation in "the apostles'" doctrine.

This could be written off as being of a unique occurrence; but we do read in The Acts that Paul, for example, ordained elders in all places where a Church was established.

Another bothering question, is whether the ministry as illustrated and delineated in the New Testament, was to cease, shall we say, with the destruction of Jerusalem, or the time when the most part of the N.T. Canon had been completed?

I rather feel that the doctrine of a Church without a ministry

—in effect—would need to take into consideration the likely cessation of a N.T. ministry with the conclusion of a N.T. Canon.

Dr Leon Morris has recently pointed out, in his book on the ministry, that the FORM of the ministry is an open question; what I am concerned about is not so much the FORM, as the FACT.

**N.T. MINISTERS**  
The Pastoral Epistles (I and II Timothy and Titus) give requirements and instructions, both as to the office of several ministers and the exercise of the AUTHORITY inherent in that office. Should one write off the "good work" and the "good standing" of bishop and deacon in I Timothy 3 as being no longer applicable to our day?

Those who hold a much later date for II Timothy or Titus, or even all three, may also disclaim Pauline authorship, etc., but I have no common ground to argue, on such a hypothesis. There are many who hold to a Read-Back hypothesis of the Scriptures; and here again, I have no common ground on which to reason.

Titus was instructed to "appoint elders in every city, as I gave thee charge" (1:5), so that without doubt, this was an apostolic practice. It can well be, that here, an "elder" may be equated with a "bishop" as verse 7 reads, "for the bishop..."

There is, by the directions, no indication that this habit of setting aside men for the ministry, was to cease at any time; it rather appears that this was meant to be a continuing practice as it had been up till then. As intimated, what worries some folk these days, as much as a distinct ministry, is the EXERCISE OF THAT AUTHORITY in the ministry.

In Romans 11:13, Paul wrote, "I GLORIFY MY MINISTRY" (Doxazo). We know he wanted to claim no glory for himself; that, he said, belonged to His Master, Jesus Christ.

Is this ministry of the Gospel of God (Rom. 15:16) to be despised and demigrated from 1960 on, as being a hindrance to the extension of the Gospel and an outmoded encumbrance to the Church of God: an existential anachronism and an irrelevant, non-communicative institution?

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# Notes and Comments

## CHRISTIAN INVOLVEMENT

Many of the books coming off the presses about Christians getting involved in world affairs are written from a critical and humanistic viewpoint rather than a biblical viewpoint. As the Rev. John Taylor of London C.M.S. says wryly: "Knocking the church seems to be the sport of Christians."

A new Falcon book by Professor J. N. D. Anderson has a commendable approach to the theme. He sets out to look at the need and limits of Christian involvement in the world. He is provoking and stimulating, but firmly biblical. He does not hesitate to say that it must mean involvement for the Christian in many more aspects of life than often taught in our pulpits.

Although dean of his faculty at London, Professor Anderson is also very heavily involved and the debates of the Church Assembly and with the leading evangelical societies.

## COBBLER & LAST

In his charge to the North Queensland synod recently, Bishop Shevill sounded off against the Federal Government for not providing chapels in military camps. Laverack Barracks in Townsville has just been opened and will house 4,000 to 5,000 troops. His wrath is understandable.

We cannot, however, assume, as the bishop does, that the Government believes the soldier is without an immortal soul. The Chaplains' Conference and the Government have battled it out for 10 years and still no chapels. In New Zealand also, the Government has left it to the churches. Obviously, both churches and Governments believe they have a good case.

Not having heard both sides to the question, it would be interesting to know why the Government is so intransigent and why chaplains have not been able to move it.

The bishop draws a weak analogy when he says in his charge: "... a chaplain without a chapel is like a doctor without a surgery or even a cook without a kitchen."

## YET ANOTHER

In England the Church of England has a perfect genius for reports. Hard on the heels of the report of the commission on Anglican-Methodist reunion comes the Intercommunion Report. The Church of England newspaper called it "a depressingly timid document." This it is. It deals with three issues: the welcoming to the Lord's Table

## BROTHERHOOD MERGER

Two Bush Brotherhoods are planning a merger of their areas. The Bush Brotherhood of St. Paul, whose warden is Bishop Hudson, coadjutor of Brisbane, covers South Western Queensland. The Brotherhood of the Good Shepherd with headquarters at Dubbo, N.S.W., ministers to half the Northern Territory and part of North Western N.S.W.

When merged, the brotherhoods will minister to about a quarter of a million square miles of Australia's outback.

of communicants of churches not in communion with the Church of England; giving formal permission to Anglicans to communicate in other churches for particular reasons; reciprocal intercommunion in preparation for either organic union or full communion.

The report says nothing new about any of these issues. Nothing new could be said about the first two. Historically, the Church of England has always enjoyed close relationships with reformed churches, whatever their polity and they have shared at the Lord's Table in each others' churches without question.

Reciprocal intercommunion was the rock on which the Commission foundered. It could not even give a realistic lead on recognition of the Church of South India.

Whether we like it or not, our churches are moving with the times and open communion between Christians cannot be stopped. The only test necessary is faithfulness to the Scriptures. This far outweighs the historic episcopate as a determining factor in fellowship between Christians of different denominations.

## UNITY REJECTED

Methodists have their own ideas about the report of the Anglican-Methodist Unity Commission. Two main bodies reject the proposals. One of them, the National Liaison Committee, comments: "In obedience to the Word of God and in the service of the Gospel we cannot accept this scheme. It is not the way to unite the Church, to evangelise the world, or to succour the needy."

"It is now clear," it says, "that, in order to pursue these tasks, we must make provision for the possibility that the Methodist conference may accept the scheme: we must plan for a continuing Methodist Church. This we plan to do in collaboration with all who share the same concern and to the best of our ability."

It takes courage to arrive at such a decision in the face of a large majority. Many Christians in Australia and New Zealand may have to face similar decision in the next five years. There are those whose desire for organic unity is greater than their love of the Word of God. We are not of their number.

## CENTRALISATION

Bishop George Luxton of Huron, Canada, is at it again. He has drawn up a blueprint which the Canadian bishops are to put to the Lambeth Conference in July. It aims to make the 1973 Anglican Congress a legislative body for the whole Anglican communion.

At present, Anglican congresses, like Lambeth, are purely for discussion and consultation. Bishop Luxton wants the 1973 congress to be official, with bishops and duly elected clergy and laity, vested with planning, administrative and financial responsibilities.

The American and Canadian Churches have fairly strong national executive and the divisions for education, missions, promotion, theological training and other areas of the church's work. It may be easy for them to accept the idea of a supra-national executive and the disproportionate number of votes that they have at Lambeth might even get such a recommendation into the Lambeth Report.

If it gets so far, it will be further than it deserves and we hope it ends there. If anyone thinks more highly of this scheme, we suggest they put it to a vote of parish councils, or better still, of congregations. We give it Buckley's chance.

## LAY CONCERN

In the United States the laity of several denominations have formed organisations whereby some of the recent changes of theology in their denominations may be questioned by a concerned congregation. Some of the points recently listed are as follows:—

- The preaching they too often hear stresses some form of social action without a corresponding emphasis on the redemptive work of Christ.

- The tendency to make pronouncements on almost every subject whether the speaker has either a mandate or competence to do so.

- A shift in emphasis from the individual to society as a whole, although the primary aim of the Gospel is for the individual.

- A shift in emphasis from distinctive Christian programs to purely humanistic ones.

- A preoccupation with this world and its ills rather than concern for the souls of lost men and women.

- A failure to take the Bible seriously.

- The word "ecumenical" becoming to mean more "organisational."

In view of the "clerical confusion" as echoed in the popular press it is just as well some laity are concerned and prepared to ask for a Biblical theology from its clergy.

## MUGGERIDGE'S SEARCH

Malcolm Muggeridge who recently resigned from the Rectorship in Edinburgh University has become a spokesman for Christianity. He makes few claims of his own status but his writings are very illuminating.

"Christianity," he says "has crystallised much more clearly for me. I see that unless our civilisation returns to where it began — which is with Christ — it will come to an end." He goes on, "we live in a world of scientific achievement and gross materialism, a world where we are told by those in authority that the purpose of life is to increase the gross national product while the satisfactions in life are to eat, drink and fornicate."

Muggeridge concludes with "I really am not interested in anything more except Christianity. I want to use my small influence to speak the truth."

## NEW GUINEA COMMENT

A letter in a recent issue of "Magnet," organ of the Melbourne C.M.S. League of Youth recently referred to "medievalism" in the Church of England in New Guinea.

The A.C.R. asked for comment on this from an Anglican with a conservative evangelical background who has been for some years on the teaching staff of the University of Papua and New Guinea. He writes:

"In the diocese of New Guinea there is in places the same sort of medievalism to be found in any Anglo-Catholic diocese. Between missions, however, there does seem to be considerable variation in attitudes, partly as a result of successful adaptation to local conditions.

"It is often said of all mission churches in New Guinea that they are fifty years ahead of their Australian counterparts, particularly in their lack of rigid formalism. This is generally true of the Anglicans, whose missionaries are often talented, spiritual men.

"Bishop Hand, last year's president of the Melanesian Council of Churches, is also a staunch supporter of Scripture Union notes.

# THEY SAY

By and large, we've evangelised on the shotgun principle, scattering the shot all over, when we ought to be using the rifle principle, singling out particular targets for Jesus Christ ... our stewardship of the gospel is the greatest reason why the cities ought to be target areas. Paul points this out by his own example in the book of Acts as we see him go to the major cities of Asia and to the capitals of the Roman Empire.

—Stanley Mooneyham, U.S.A.

Despite the inevitable criticisms, the impact of the Graham Crusade will continue to exercise a beneficial and stimulating effort upon the life of the Church in this country. We are thankful to God for all who through the Crusade found a new and meaningful relationship with God, peace in their hearts and a new purpose in their lives.

—Canon Basil Williams, Wollongong, N.S.W.

It is interesting to note that while there are 41 diocesan bishops in England, 28 in Canada and 26 in Australia, there are over 100 in the United States. It is just as well that the proceedings of the Lambeth Conference are not conducted by voting, as in a Synod or Parliament, or we would have the anomaly of 3,416,000 Anglicans outvoting 34,158,100! This would surely give an impression much more unsatisfactory to certain persons than the South Australian electoral boundaries!

—Bishop Thomas Reed, of Adelaide, S.A.

Men are qualified for civic liberties in exact proportion to their disposition to put moral chains upon their appetites.

—Edmund Burke.

Blessed are the tender hands, the loving heart can find;

The image of the suffering Christ, that dwells in all mankind.

—Rev. Peter Byrne, Berowra, N.S.W.

It is important that every church member should know where he stands on the resurrection of Jesus Christ ... The empty tomb is attested to by all the gospel writers. Our Lord appeared to His disciples. Is this fact or fiction?

—Bishop Eric Gowing, of Auckland, N.Z.

I was licensed to serve in one of the worst slums in south London and the rule of the parish required me to wear a top hat and a long frock coat on Sundays.

—Rev. Hugh Linton, of Sydney, N.S.W.

Sometimes we become impatient with the orthodox expression of Christianity, but we cannot expect a tree to grow if we cut the roots. Charles Wesley, one of the early "Methodists," had no doubt of the Atonement, when he wrote:—

"Oh for a heart to praise my God,  
A heart from sin set free,  
A heart that's sprinkled with the Blood,  
So freely shed for me."

—Rev. T. F. McKnight, of Neutral Bay, N.S.W.

The Church is becoming properly bound. The care of and upkeep of all the schools, universities, hospitals, orphanages, and so on, are placing a heavy burden on our dwindling manpower. The words of Wordsworth seem applicable now and to us: "The world is too much with us; late and soon, getting and spending, we lay waste our powers."

—The Pilot, Boston, Mass.

Now it has been my lot unhappily for many years to use A. and M., and I have long ago realised how careful an evangelical needs to be in the use of such a collection of hymns.

—"Countryman" in "English Churchman."

At Athens the people laughed when St. Paul talked of the Resurrection, so just don't believe

## LETTERS

### Parish magazines

Our parish magazine committee recently came up with some ideas which have some merit.

They believe that most magazines are only read by about 10 per cent of the people receiving them, i.e., the keen types. This is because they are "churchy"; too lengthy and most probably unattractively presented.

They proposed that the cheapest and simplest roneed sheet be given to the keen types at church, but to deliver to the other 90 per cent the best possible "tract." This tract is in fact delivered to all the Anglican homes in the area.

This method discriminates between the keen types and the other 90 per cent without offence, while producing an attractive leaflet at half the cost of the Pacey production, which we can't afford.

I hope that these ideas may be of help to others.

(Rev.) Robert Collie, Forest Hill, Victoria.

(Mr Collie enclosed the roneed news sheet and copies of the tract. Both indeed are high-class productions of their type. ED.)

### Communion wine

I would like to hear from any readers of the ACR whose parish is using non-alcoholic wine or grape juice in the service of Holy Communion.

Our Parish Council is considering this subject and we would be most grateful to any reader who could give us advice or make any comments about the use of non-alcoholic wine in their services.

Please send information to me at The Rectory, Berowra, 2081, N.S.W.

(Rev.) Peter Byrne.

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As you study the Bible, it becomes perfectly clear that the Holy Spirit's coming at Pentecost was primarily to make Christ real to men.

When you first accept Christ as your Saviour, His coming into your life, bringing a completely new purpose and giving you the grace and power you need to be His servant obscures all else.

But as you reflect on what has happened, you can see that the new birth was the Holy Spirit's work, and that the effect of His work has been to make Christ a living reality in your life.

This is exactly what our Lord says in his earliest statement about man; and about the Holy Spirit. It is in the second and third chapters of St. John's Gospel. John 2:23 and 24 says: "Many believed on His name ... but Jesus did not trust Himself unto them for that He knew all men ... for He himself knew what was in man."

The next chapter begins: "Now there was a man of the Pharisees named Nicodemus ... To this man our Lord opened His heart. A man had to be born again. The way into God's kingdom was not by man changing himself but by a change brought about from above and beyond man. Man sees the Kingdom and knows its Lord by the work of the Holy Spirit.

## CENTRE IN TANZANIA

The Literature and Christian Education Centre at Msalato, Tanzania, is run in conjunction with the Msalato Bible School, where Rev. Peter Dawson is Principal. Numbers of the staff are Australians working for Australian C.M.S.

The director of the centre, Canon Kevin Engel, together with Alexander Chibeha and Miss Betty Durham, attended

In a long discourse in chapter 14 of the same Gospel, the Saviour said that when the Holy Spirit came, He would bear witness of Him. That is, He would explain and make Jesus Christ known to men. This statement is given in close connection with the statement that the world would bear witness of Him and reveal the truth concerning His saving and keeping work, in the face of the world's opposition and hatred.

### DISCOURSE

Chapter 16 continues the long discourse which began in chapter 14 and here our Lord says that the world's greatest sin, now that He has come, is "because they believe not on me." The Holy Spirit when He comes will make this sin plain to men. Since Pentecost, the Holy Spirit's

## ALL FOR 50 CENTS

What do 50 cents get you? After four days of fun and instruction 150 primary school-children know what can be done with 50 cents. The children attended a Vacation Bible School at St. Stephen's, Coorparoo, during Queensland's May school holidays. They were required to supply 50 cents each, plus a pencil, scissors and their Bible. Each morning for 24 hours the Parish Staff, assisted by 15 teenage youths, as supervisors and a

team of 12 women rostered to serve fruit drinks and biscuits, showed what can be done with careful use of ingenuity and talent.

Guitar, xylophone and piano supplied musical accompaniment as the children learnt choruses; then listened to interesting serial stories with a religious message; received handcraft lessons in making puppets, plastic purses, tile work, place mats and poster painting. After a session of organised games, Bible Lessons with project books to be completed made learning a pleasure.

That Coorparoo children enjoyed the holiday activity was well demonstrated as each day saw increasing numbers rushing to the church grounds.

The project's success was the culmination of careful planning and made possible by the co-operation of youth giving holiday time in Christian service.

The Christian Publishers' Staff Conference in Nairobi recently, when 20 delegates from 11 countries in the continent of Africa met for a week's consultation. Guest at the conference was the director of the Christian Literature Fund, Mr Charles G. Richards. The Centre's artist, Pat McIntosh, gave one of the addresses.

A special service of thanksgiving was conducted by the bishop of the diocese, the Rt. Rev. A. Stanway, at Msalato, to mark the arrival of the 500th student to the Bible school since its opening in 1961. All members of the Diocesan Council, which was currently in session, were in attendance.

Twelve young women have now commenced their 21 months course at Msalato under the leadership of Miss Molleni Malugu, assisted by Mrs Dorothy Engel, Misses Nancy Collett and Jeanette Boyd, with other staff members sharing in various subjects. One of the students is the wife of Stone Senyagwa, offset press operator.

The new library is starting to take shape as the librarian, Nancy Collett, is beginning to catalogue gifts of books already received. She is looking forward to the arrival of Betty Lou Bonnet from the diocese of West Virginia, who will spend her summer holidays at the centre.

specific task has been to put Christ in the centre of the world's religious consciousness.

Every attack which the world has made on Christians and the Christian faith has been aimed at this target—to remove Christ from the centre of our faith.

Men deny His historic existence, they deny His resurrection, they deny the power of His cross. It has all come about as our Lord said it would. But because God is sovereign and His will cannot be denied, the Holy Spirit continues His work of converting men and proclaiming the reality of Christ to them.

It is the Holy Spirit who witnesses to our human spirit that we are truly born again children of God and members of His Kingdom. Nothing that men can do or say can undo the work of the Proclaimer of Christ.

## Deaconesses

Whenever the question of an auxiliary ministry is discussed with a view to meeting the exigencies of the present day, the idea of a permanent diaconate is always canvassed, nor are the lay readers left without a voice. Seldom, however, is a word put in for deaconesses.

But now a small group of London priests and deaconesses involved in the parish ministry has been meeting to discuss the ministry of women (not the question of women and the priesthood), and they have sent their findings to the Bishop of London and his suffragans. These are worthy of careful consideration.

The group has come to a common mind that the Order of Deaconesses should provide the norm for the ministry of women. It believes that the Anglican Communion has revived the ancient Order of Deaconesses, and its interesting conclusions are put in a number of suggestions.

Deaconesses, the group says, should, by virtue of their order, administer the chalice at Holy Communion and in case of need should carry the sacrament to the sick; they should, in the absence of the priest, administer public baptism; they should be admitted to preach at Holy Communion; they should officiate at Morning and Evening Prayer, and be canonically bound to the recitation of the offices as are bishops, priests and deacons; they should be members of local chapters—all this by virtue of their order; and finally the Order of Deaconesses should now be seen as the norm of full-time service for women in the ministry, and vocations encouraged.

These findings are submitted to the prayers and study of the Church. The group's document is available at All Saints' Vicarage, Uxbridge Road, Hanworth, Middlesex.

—CHURCH TIMES.

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## CHRISTIANS INFLUENCE JAPAN

(Indianapolis, Indiana). — Christians exert far more influence in Japan than their numbers would indicate, the moderator of the United Church of Christ in Japan (Kyodan) asserted during a visit to churches in the United States. The Rev. Masahisa Suzuki of Tokyo said that although Christians represent less than one per cent of the population, they hold 20 seats in the governing Diet and play prominent roles in Japanese life.

Mr Suzuki estimated that 10 per cent of the Japanese have a "preference" for Christianity. Three million Bibles were sold last year.

Addressing officers of the Christian Churches (Disciples of Christ), he said the church is leading the opposition to proposals to establish a national shrine in Japan. Christians feel this would be a dangerous trend back toward nationalism and militarism.

He predicted there would be strong agitation in his country for an end to the treaty with the U.S. when it comes up for renewal in 1970. Japanese fear that due to American military bases in Japan, the first nuclear blow in a U.S.-China confrontation would hit them.

## AND THE RAIN CAME TUMBLING DOWN!

People evacuated the Singapore streets as if an air-raid siren had sounded. The rain descended, you might say, "en masse"—sky-loads of it.

It was 1 p.m. One member of the Scripture Union staff commented, "If children are to reach the Rally in time, they should be venturing out now." It seemed impossible. People don't walk around in that kind of monsoonal shower.

For the first time for several years, S.U. was conducting a Rally for children from Junior I.S.C.F. Groups. It was intended

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### MEETINGS

#### ADVANCE NOTICE

**Y.E.C.L. MEETING** at Moore College, 6th July, 9 a.m. to 12 noon. Subject: "Is the Ordained Minister an Unbiblical Anachronism?"

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## DEVALUATION HITS C.M.S.

The income of English C.M.S. for 1967 was down on 1966, a total of £1,052,459 being received. Overseas expenditure was £25,000 less than in 1966. It represents a reduction in the number of missionaries supported.

The budget for 1968 has been increased by £70,000 which represents the extra cost of carrying on the same work following sterling devaluation.

While in Tasmania recently, Bishop John Daley, former bishop of Korea said that Korea lost \$4,000 by the drop in value of the pound. This is exactly the sum sent to Korea by A.B.M. each year and unless greater support is forthcoming, the work in Korea will have to be reduced.

## AND THE RAIN CAME TUMBLING DOWN!

to be the "grand finale" of a series of seminars on children's work by John Lane.

The chairs, aids, helpers, bottles of Coca Cola, guitarists — in fact, everything was ready. As the rain continued to pound the roof, the helpers and the missionary began to pray. It seemed pointless imagining more than 50-80 children.

Surprises! About 300 umbrellas arrived with little Singaporeans beneath!

The program began, the pounding stopped and the children joined in. "Have you ever heard a giant sneeze? . . . Nobody in the town liked Zacc-haeus . . . Let's sing a song about the perfect friend . . . Whiskers the puppet would like to meet the girls and boys! . . . Peter Tan asked Jesus to be his very special Friend."

Smiles everywhere as children dispersed. "Let's make this the first of a series of regular rallies," said the workers.

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### ANOTHER JESUIT THEOLOGIAN LEAVES

Following the example of prominent theologian Charles Davis, the Rev. Dr Francis Clark, professor of dogmatic theology at Heythrop College, Oxfordshire and of the Gregorian University, Rome, has left the Jesuit order and the priesthood.

Dr Clark is a well-known author on eucharistic subjects who entered the Jesuits in 1945. He has stated that war wounds and the stresses of being a professor in England and Rome, together with personal factors, have caused his withdrawal. He intends to remain a layman in the Roman Catholic Church.

## THE HOLY TRINITY: LANGUAGE HAS ITS LIMITATIONS

**WITH** the approach of the Trinity season, we asked the Rev. Bill Lawton of the vast parish of Mullewa in the diocese of North Western Australia, to write about the doctrine of the Holy Trinity. Arriving home from a 1500 mile jaunt around his parish, he set to work and sent us the following article.

**Mr Lawton is a former theological lecturer and is now working in Western Australia under the auspices of the Bush Church Aid Society.**

In literature, and especially in poetry, human language strives, by its use of words, to capture some expression of human experience or feeling. But human expression is tentative and always is less than the experience or emotion.

Reality is always elusive; yet language can grasp something of its nature, though in the process of discovery, it will be distorted or misunderstood.

**STRIVING TO COMPREHEND** We Christians would seek to know God, and rational theology, seeking to make some statement about God, the ultimate Reality, attempts a definition.

We have such a definition in the Athanasian Creed where we read "that we worship one God in Trinity, and Trinity in Unity," in which, "none is afore, or other after; none is greater or less than another; But the whole three Persons are co-eternal together; and co-equal."

This is language striving to comprehend the unknowable. It tells us more about what God is not, than about what God is. Nowhere in Christian worship do we assume that God "in Himself" can be known. We constantly pray to a God of mystery, to one who, "in Himself," is "without body, parts or passions."

This is in accord with what Scripture declares, "Thou canst not see my face: for man shall not see me and live" (Exodus 33:20; see verses 17-23). God as He is, "in Himself" is a mystery, beyond all human knowledge or feeling.

**GOD STEPS DOWN** But though our first postulate about God, unique, alone, totally other than man, remains true, the Bible tells us what reason could never lead us to—that the infinite, absolute God "for us men and for our salvation" became man.

Here is the mystery of the Holy Trinity; the infinite God is seen in a finite context; the Lord of all history enters into history.

The doctrine of the Holy Trinity is not then simply, an abstract piece of human reasoning; its purpose is NOT to describe some impassive force beyond us.

The Holy Trinity is the New Testament sought to produce separate theologies of Father, Son and Spirit. With the New Testament, they have only one outlook and that is what we call Christology. It is Jesus Christ who stands at the centre of Old and New Testaments; He alone can reveal the Father and the Spirit testifies to Him.

The doctrine of the Holy Trinity, as defined by the early Fathers, was an endeavour to preserve this centrality of Jesus in Christian doctrine. It is an endeavour to tell us of the One God who by His own gracious act became Man and who by the power of the Holy Spirit to every generation makes that grace known.

## Books

**GOD IN THE NEW WORLD,** by Lloyd Geering, Hodder and Stoughton, London, 1968. Pp. 190. \$3.85.

The trial of Professor Lloyd Geering, Principal of the N.Z. Presbyterian Church's theological college, on a heresy charge before the General Assembly of the Presbyterian Church of N.Z. in November, 1967, attracted wide attention. So did the Assembly's judgment that no doctrinal error had been established and that the charges be dismissed. The decision naturally calls in question the Presbyterian Church's basis of faith, and may well wreck negotiations for union at present proceeding between the Presbyterian and other Churches, including the Anglican Church of the Province of N.Z.

The book under review was apparently written before the trial, but it is clear from the publishers' blurb and from the author's preface that it is to be taken as a considered statement of the theological position which led to the trial.

The book might well have been a very useful one. Its scope and style are commendable. Part I reviews "The Coming of the New World," especially the impact of modern science on man's view of the world and religion. It is a rehash of Bultmann, Tillich, Gregor Smith, Van Buren and company. It is oversimplified, and is interlarded with dogmatic statements (which do not at all follow from the survey) about the non-validity of certain biblical viewpoints. (Has Geering ever read Dooyeweerd, one wonders?)

Part II ("The Biblical Origins of the New World") is the most perceptive and original part of the book (though in principle following Gregor Smith and others in attributing modern secularism to Christian influence). Its value lies in the coherence of its scheme of biblical theology. It is the greater pity that Geering has fallen victim to a certain school of "form criticism" which, because of its presuppositions, cannot face the demands of the Gospel witness to Jesus. Geering invites us to affirm the true humanity of Jesus about whose humanity (his words and works) we know nothing for certain! Geering holds that the Resurrection and Ascension stories are myths; but he never succeeds in conveying to the reader what the (alleged) reality behind the myth is supposed to be.

Geering is also a victim of the absurd fashion which defines "history" as that which is now verifiable by certain tests. (On this view almost all mankind's past is unhistorical!) The fact that the modern historian, using his selected discipline, may decline to confirm the actuality of events in the New Testament such as that "God raised Jesus from the dead" does not mean that, when we affirm this to be true, we are removing into the language of myth. It means that we accept the truth of the event on other grounds than the historian's say-so. It is more arrogance to limit what is knowable to what man can discover or confirm by his own ingenuity. Against this kind of attitude the Bible protests constantly. It is strange that Geering, who is rather perceptive as to the prophetic message of the Old Testament, does not notice this. Maybe it is the "new view of things" which needs to be cut down to size, and to take its place in the total biblical perspective, rather than vice-versa.

Part III is called "The Meaning of Christian Faith Within the New World." It says some good things, but is rather subjective. The professor has left us with very little to believe in. It is small consolation now to be allowed to clothe our convictions in the language of myth—to hide their nakedness.

Perhaps Geering's basic defect is in his concept of theology. He rightly exposes the unbiblical character of much traditional "Christianity" but in denying the biblical witness to God's self-disclosure, he cannot fail to adopt a false notion of truth. "Theology" says the Presbyterian Professor in good round terms, "cannot be defined as the study of the revealed knowledge of God, for there is none" (p.70). Yet he is not consistent. On p.23 he tells us that the theologian should not be dogmatic; but on p.25 he affirms, with all the appearance of a theologian's dogma, that "God is the ultimate source of all truth and God is one." Is this statement true? If it is, how does Geering know it is true? —D. W. B. Robinson.

**JUNGLE DOCTOR SEES RED** by Dr Paul White, Paternoster Press, 1968 pp. 120, 80c.

I think "Jungle Doctor Sees Red" is a very interesting book. It talks about the various sicknesses in another country. This book deals with a tribe called the Wadoyek which raise cattle. Their whole lives depend on cattle for food and drink. There is only one trouble though, the Wadoyek make this special drink that gives them the urge to kill.

This book is suitable for children nine to twelve. I also think it would be good for prize-giving. —P. E. Shilton (aged 10 years)

**THE HILL OF THE CROSS** by Marcus L. Loane, Oliphants, 1968, pp. 159.

In 1944 the Archbishop of Sydney, then the Vice-Principal of the Moore College, published a Study on the death of Christ under the heading "Vox Crucis." It was widely read and was republished in 1956 under the title "The Voice of the Cross." In this second edition the chapter headings remained the same but there were revisions and changes in the text.

Now this book makes a new appearance titled "The Hill of the Cross." Its persistence is probably its best testimony to the appreciation of so many to the Archbishop's writing on the subject. The changes now are very much more far reaching than the previous editions. Two new chapters have been included and the rest has been completely rewritten. The other chapters deal with each of the sayings of Christ while on the Cross.

The reading of these chapters gives the clear impression of the very careful study and the skillful weaving together of the different Gospel accounts. Each chapter consists of a commentary on the text of the Gospel dealing with some aspect of the death of Christ and it is written with deep reverence and sympathy. Just as the cry of Desolation is the most significant of the cries so the chapter on this saying shows with great solemnity and purpose the nature of Christ's suffering as our Representative and Substitute. The book concludes with a study on the Rent Veil.

There may be small things in the book which will raise further questions. For instance, was there an Ark of the Covenant in the Second Temple? There is no subject that moves the heart of Christians as does the account of Christ's death and because this book is the fruit of much reading, teaching, writing and preaching on the subject, it will be a great help to many.

**BEYOND THE RANGES: An Autobiography** by Kenneth Scott Latourette. Eerdmans, U.S.A., 1967, pp. 161. \$3.95 (U.S.).

Everyone who has seriously studied history or the history of Christianity of Christian missions will be familiar with the writings of Professor Latourette. He is a conservative evangelical historical scholar who has pioneered two fields, the history of the Far East and the global history of the Christian church. He had three influences in his own college days which shaped his life: the regular morning watch of Bible study and prayer, the seeking of God's will for his life and the challenge of the Student Volunteer Movement to become a missionary.

He attended Yale from 1905, a time when it still had a warm evangelical tradition and when the Y.M.C.A. was strong and evangelistic. His Ph.D. was done under the famed constitutional historian, G. B. Adams. The Bible study groups at Yale were always a power and when years later he joined the staff, he held them in his own home.

He went to China in 1910 and the verse which became the guide-star of his life was: "I can do all things through Christ who strengtheneth me."

He notes the decline in the power of religion in the late twenties and traces for us his own increasing involvement in the growing ecumenical movement.

Unfortunately, he does not tell us why he felt he could be involved in it when his many conservative brethren could not. He obviously felt the need to be a bridge between the conservatives and the liberals but one senses his growing estrangement from those of his own school, particularly the Southern Baptists.

On page 100 he relates an incident he never forgot. It occurred at a meeting of the International Missionary Council at Harnhuth in 1932. Bishop St. Clair Donaldson of Salisbury, a former Archbishop of Brisbane, was a vice-chairman. At his daily celebration of Communion, he welcomed all the committee but "not very tactfully, he went on to say that he could not possibly take Communion at non-Anglican celebrations."

Latourette's upbringing was partly Baptist and partly Congregational. In his teens he often went to Evening Prayer and he has always loved the Prayer Book as a result. Rather naively, he tells how he was ordained to the Baptist ministry in order to avoid the call-up in World War I.

From the book, Latourette emerges as a humble man, devoted to Christ, devoted to Yale and its Divinity School, but a rather lonely figure. He talks about changes in the theological climate and at the same time, tells us how his strong devotional life was maintained. He signally fails to give any assessment of the forces of change or to give any opinions about them at all.

In some senses it is the story of the pilgrimage of the twentieth century church and for that reason alone it is well worth reading.

— Rex Meyer

**MUSIC AND THE REFORMATION IN ENGLAND: 1549-1660,** by Peter Le Huray, Herbert Jenkins, London, 63/- Eng.

The style, strength, faults and historic circumstances of the Reformation's music is the book's theme. Denis Stevens refers to it as "a permanent source of reference as well as a critical and historical study suitable for casual brows-

ing." The author's scholarship is retreating in presenting bold but logical conclusions. The latter might occasionally deserve challenge: could Child's dull and incompetent output vindicate his supposed mastery of harmony and polyphony?

The "Some Performance Problems" chapter refers to the lack of unanimity in musical sources, fascinating organ usages, ornate instrumental accompaniments; these are vital to authentic performance of the period's music.

Enormous research brings to light the entrancing history in which Reformation music flourished. A few examples illustrate the colourful material which sparkles throughout the book. From the Wills Cathedral Book of Acts: 1592. Richard Mason, a vicar choral, was convicted of revealing the private business of the chapter; he was excommunicated "Quoting a Seventeenth century lawyer as he berates organ playing . . . To what purpose, I demand, is that terrible blowing of bellows expressing rather the cracks of thunder than the sweet life of the voice?" These and a host of other vignettes make a scholarly work interesting to read.

—Michael Hemans

## Short Notices

**ABIDE IN CHRIST** by Andrew Murray, Oliphants, London, 1968, pp. 176, 7/6 (U.K.). This is a further valuable reprint in the Lakeland Series of paperbacks. Andrew Murray is one of the greatest of devotional writers and this, like his other works, is perennially fresh. It is an exposition of John 15: 1 to 12 in 31 brief chapters, one for each day of the month.

**LET'S HAVE AN OVERSEAS MEAL** by Margaret Clark, Lutterworth, London, 1968, pp. 43, 3/- (U.K.). A rather unusual but most useful program of eight missionary meetings, each devoted to a different world field and followed by a light dish such as would be eaten in the country concerned. The recipe is given, together with other suggestions for each program.

**THE TOASTMASTER'S HANDBOOK** by Morry Carlson, Zondervan, U.S.A., pp. 80, 95c (U.S.). A host of valuable ideas for chairmen of meetings to ensure that meetings proceed smoothly, interestingly and with maximum audience involvement. Much more useful than some of the books which are currently on the market in Australia.

**YOUR TEENAGER AND YOU** by Anna B. Mow, Zondervan, 1968, pp. 95, \$2.95 (U.S.). The price of this book is too high for another examination of the problem of teenagers. The author bases her approach upon "love" in the Christian sense of that word. The book suffers from the same difficulty as many like it. It is an approach from a comfortable, respectable, well-educated middle-class angle.

**THE CHURCHMAN, Vol. 82.** No. 1, Spring 1968. Church Book Room Press, London, pp. 79, 4/- (U.K.).

Gervaise Duffield's editorial gives promise of good things to come. We are promised regular surveys of liturgical publications and Roger Beckwith's article, "Liturgical Chronicles" is an

excellent start. Bishop Frank West gives a useful assessment of what the future holds for the full-time clergy. He sees dangers in the tendency to leave action to executive directives from above. He says "the really significant movements in the church bubble up from below." Canon R. W. F. Wootton in "Muslims and Evangelism" gives us a biblical perspective in the statement from high quarters that "the churches must give up completely the idea of conversion" in their approach to Muslims in England. J. W. Charley contributes a thoughtful and somewhat disturbing paper on "The Church in Industrial Areas." Forty-five pages of excellent book reviews help to make it compulsory reading for thoughtful evangelicals everywhere.

**HOW TO STAY ALIVE ALL YOUR LIFE** by C. W. Franke, Zondervan, U.S.A. 1967, pp. 135, \$3.95 (U.S.).

In the preface the claim is made that Mr Franke aims "to help the faithful . . . have fun—enjoy every moment of life." He hopes that readers "will see the Christian faith truly as it is—cheerful, optimistic, dynamic." Such an aim has limits and it is bound to sell the faith short. As long as this is kept in mind, there is much help and uplift to be found in these 22 talks.

**FULLTIME**, by Archdeacon A. A. Fellows, Rockhampton, 1968, pp. 170, \$1.60.

Sub-titled "The story of how I became a priest and of the Rockhampton diocese which I served for over 50 years." Few men publish their memoirs at the age of 86. The archdeacon must have been a keen diarist or have a clear memory. Like many others, he came from England to serve in the Australian "bush." Unlike many, he stayed. Here we have the full story from 1912 to the present. It is well worth reading.

**MOTIVES OF ECUMENISM** by Paul G. Schrottenboer, Association for Reformed Scientific Studies, Toronto, Canada, 1968, pp. 68, \$1.25 (Canadian).

A thorough and well-documented study which exposes the quicksands upon which much of the modern ecumenical movement is built. The Lordship of Christ without the pre-eminence of His Word; dialogue, where the quest is the thing and not the truth; unity for mission where action counts more than faith and understanding. In each case, Dr Schrottenboer shows us the more excellent way.

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## Mainly About People

Canon J. R. L. Johnstone, rector of St. John's, Beecroft, has been appointed a member of the chapter of St. Andrew's Cathedral, Sydney, in succession to the Ven. F. W. Tugwell who has resigned because of ill health.

Rev. Gordon Apsey, vicar of St. Paul's, Geelong (Melbourne) since 1951, has been appointed vicar of St. Paul's, East Kew.

Rev. Canon Gordon Brown, rector of Christ Church, Warrnambool (Ballarat), has been appointed vicar of Holy Trinity, Kew.

Rev. Albert Hales, rector of Rabaul (New Guinea), since 1959, has been appointed A.B.M. Secretary for Queensland.

Mr John Denton, Director of the Information and Public Relations Department (Sydney), has been appointed Deputy Registrar of the diocese in addition to his existing office. It is intended that he should become Registrar when Bishop Begbie retires.

Rev. Gordon H. Smees, rector of Holy Trinity, Orange (Bathurst), has been appointed an honorary canon of All Saints' Cathedral, Bathurst.

Rev. Leslie W. Turner, rector of Holy Trinity, Fortitude Valley (Brisbane), has been appointed rector of St. Michael and All Angels', Kingaroy.

Rev. Roland Bierke, has been appointed curate of St. Nicholas', Sandringham (Brisbane).

Rev. John G. Johnston has been appointed rural dean of Brisbane South.

Rev. A. A. Bale, rector of St. Peter's, Gympie (Brisbane), has been appointed rural dean of Wide Bay.

Rev. C. R. Brown, rector of St. Saviour's, Lisleley (Brisbane), will retire on September 30.

Rev. Harold E. Evers, vicar of Holy Trinity, Taroom (Brisbane), has been appointed vicar of St. John's, Piamba.

Rev. N. J. Smith, chaplain at Timber-top, Geelong Church of England Grammar School (Melbourne), has resigned to return to England.

Rev. J. Matthew-Payne, rector of Bridgetown (Bunbury), has been appointed rector of Narragin.

Rev. B. S. P. Marrs, rector of Popay Brook (Bunbury), has been appointed rector of Pinjarra.

Rev. P. S. Robinson, rector of Mandurah (Bunbury), will resign in November to return to England.

Rev. Canon C. G. Tiller, rector of Playhill (Bunbury), is to retire shortly.

Rev. Canon L. W. Ripley rector of Apelecross, has been appointed rector of West Perth.

Rev. A. Lee, rector of West Perth, has been appointed rector of Nedlands (Perth).

Rev. Michael Painter has been appointed rector of Morawa (Perth).

Rev. Anthony W. Nichols, formerly curate of St. Paul's Chatswood (Sydney), is now a resident tutor at Moore College. Mr Nichols is a graduate of Sydney and London universities.

The Reverend M. L. Crawley, formerly rector of Corryong (Wangaratta), has been appointed chaplain to Pentridge Prison and Turana Boys' Correction Centre (Melbourne).

Rev. Stanley Skillcorn who has been on missionary service in India has been appointed curate-in-charge of St. Mark's, Yaagona (Sydney).

Rev. John J. St Clair, rector of Mirboo North (Gippsland), has been appointed curate-in-charge of St. Mark's, Yaagona (Sydney).

Rev. George Martin, vicar of Wonthaggi (Gippsland), has been appointed rector of St. Andrew's, Newport (Melbourne), 27th July, 1968.

Rev. Norman Barwick was elected secretary and treasurer and Canon Norman Powys was elected a member of the committee.

Rev. Alan McMahon, chaplain of Lidcombe State Hospital, gave an address on his work at Lidcombe.

The next meeting of the association will be held in the church house on Monday, June 17, at 2 p.m., when Bishop Moyes will be the speaker. He will celebrate the diamond jubilee of his ordination to the priesthood this year and will give reminiscences of his long and varied ministry. All retired clergy living in the diocese are invited to attend.

The association deals with matters affecting the welfare of retired clergy. New members will be welcomed. Further information may be had from the Rev. A. N. S. Barwick, 28 Grosvenor Road, Wahroonga, N.S.W. 2076. Telephone, 48-4099.

Mr John Denton, Director of Church Information and Deputy Registrar — Diocese of Sydney.

Mr Murray Martin, formerly accountant at the Children's Hospital, Camperdown (Sydney), has been appointed Bursar at Moore College, with oversight of the Department of External Studies.

Rev. Mann A. Bennett, a Maori and chaplain at the Waikeria Youth Centre, New Zealand, since 1964, has been appointed Bishop-Suffragan of Aotearoa in the diocese of Waiapu. He is the son of Bishop F. A. Bennett, first holder of this office.

Right Rev. Alexander Akinyele, first bishop of Ibadan (1952-56), died in Ibadan in May, aged 93. He was consecrated as assistant bishop of Lagos in 1953.

Captain G. L. Gwillt, Director of the Church Army in New Zealand, has been appointed Federal Secretary of the society in Australia. He will take up duties later in the year.

Rev. Charles B. Marrett, of Collarenebri (Armidale), has been appointed vicar of Bingara.

Rev. Peter J. Smart, vicar of Emma-ville (Armidale), has been appointed to the charge of St. Peter's, South Tamworth.

Rev. J. A. Croyle, curate of All Saints' Cathedral, Bathurst, has been appointed rector of Nyngan.

Rev. Bertram E. Hancock, locum tenens of Franklin (Tasmania), has been appointed rector of Oatlands.

Rev. James C. Hope, rector of Derby-Ringarooma (Tasmania), has been appointed rector of Sheffield.

Rev. Geoffrey R. Lennox, of Cooco (Tasmania), has been appointed rector of Franklin.

Rev. Henry J. M. Kerly, rector of Oatlands (Tasmania), has resigned to take up work in Queensland.

Rev. William J. Graham, curate at Holy Trinity, Adelaide, resigned on May 19 and has entered St. Andrew's Hall, Melbourne, to train for service with C.M.S. in South America.

Rev. Frank L. Oliver, vicar of St. Michael's, Mount Dandenong (Melbourne) will retire on July 14.

Rev. Charles H. Star, rector of Tallangatta (Wangaratta) died suddenly in April.

Rev. Alan J. Baxter, rector of Clare (Wiltchra), has been appointed vicar of St. Luke's, North Altona (Melbourne).

Rev. C. B. G. Chambers, who was assisting at St. James' Old Cathedral, Melbourne, retired on May 18 and is living at Elsternwick.

Rev. Godfrey Kircher, vicar of St. Paul's, Malvern, will be associate minister at St. James' Old Cathedral, Melbourne from July 1.

Rev. Caeidnon Koelha of the diocese of New Guinea, is to be curate at Mount Hawthorn (Perth).

Miss F. H. Stacey, has been appointed headmistress of the Tamworth Church of England Grammar School (Armidale). She was formerly at S.C.E.G.G.S., Moss Vale, and headmistress of Annesley, Bowral. She begins duties in second term this year.

The Rev. George Martin, vicar of Wonthaggi (Gippsland), has been appointed rector of St. Andrew's, Newport (Melbourne), 27th July, 1968.

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## TOWARD A BETTER USE OF THE LORD'S DAY

Dr. Garth W. Hastings is a parishioner of St. Philip's, Caringbah, N.S.W., a synodsmen, and a junior lecturer of the Department of Polymer Science at the University of New South Wales.

Three or more years ago I wrote to the A.C.R. concerning the most effective use of the Lord's Day. I felt at the time that our current practice was not meeting the needs of church-goers, nor was it effective in building up a strong body in any place.

Much reflection since then and further experience have confirmed my convictions. I would like to add some further comments in the light of that experience, and in particular following on from the valuable Christian Life and Witness classes that have been held in many parts of Australia.

### LACK OF PURPOSE

To start with, let me try to present the situation as I see it, and as it appears to others with whom I have spoken. There is a sense of "busyness" without achievement in terms of new converts or growth in spiritual life. There is little sense of truly corporate life in terms of the body that Paul envisages in 1 Corinthians 12 to 14 and other places, and let us note that full services and a busy program do not automatically mean that a congregation is fulfilling its task.

Many Anglicans, if not most, are easy prey to the sects, because their knowledge of the most basic teaching on, say, the deity of Christ, is sadly lacking.

Do we understand the reasons behind the protest thrown at orthodox Christianity by the God is Dead movement and others? It is seen that too many parishes stand or fall by the effect of one man's ministry, surely a comment on our ineffectiveness to function as a body of believers.

### MISSING FACTOR

I believe we are coming to the end of the age of church-centred outreach, by which I mean outreach to the homes of the suburb which is dependent on the catchphrase, "Come to church." This has usually been an excuse to avoid the personal involvement in the use of the phrase, "Come to Christ," and perhaps personal involvement is

## BISHOP MOYES ELECTED CHAIRMAN

Bishop J. S. Moyes, former bishop of Armidale, was recently elected chairman of the Sydney Association of Retired Clergy.

Rev. Norman Barwick was elected secretary and treasurer and Canon Norman Powys was elected a member of the committee.

Rev. Alan McMahon, chaplain of Lidcombe State Hospital, gave an address on his work at Lidcombe.

The next meeting of the association will be held in the church house on Monday, June 17, at 2 p.m., when Bishop Moyes will be the speaker. He will celebrate the diamond jubilee of his ordination to the priesthood this year and will give reminiscences of his long and varied ministry. All retired clergy living in the diocese are invited to attend.

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one of the missing factors. We are criticised for lack of social concern. We ourselves bewail our decreasing numbers and impact on the world—do they not stem from our own unwillingness to become involved on a personal level?

Whenever the focal point of evangelistic proclamation becomes centred in one man or one place, the involvement of the individual will be lost. He will cease to feel the need or relevance of the Spirit-filled life because he experiences nothing of witnessing "on the frontiers," and the barrenness of his own resources.

The recent Life and Witness classes have shown again that every Christian can make known the good news of what God has said and done, and that this can be as normal and natural as breathing. It is too, just as necessary to life, for unless the new harvest is continually gathered in, we will die of starvation.

### DAY FOR SHARING

In this context I see Sunday as the sole meeting day for Christians. This is to be the occasion when he shares with others what God has done for him in the past week, when he is given the teaching necessary for him to grow to maturity in Christ, and when he worships the Lord in praise and thanksgiving. It is on this day that we must find depth of fellowship in a corporate sense.

### CONGREGATIONS WORK

Can we then clear the way for the remainder of the week to be free for personal involvement, by visitation and by the use of our homes? Let church committee members have responsibility to a section of the congregation. Let individuals visit to share what they know with others. Let experienced visitors take others and train them until they in turn can train others.

When we go to the homes of our parish, prepared with prayer and with the presence of the Holy Spirit, we will never fail to be overjoyed that people are ready to talk about the things of God. But, we will never know until we do it.

### FAMILY NEGLECTED

In conclusion, husbands and fathers, let us not neglect a ministry to our wives and children. These are our first, God-given responsibility, for God works above all, through the family. "They made me a keeper of vineyards, but my own vineyard have I neglected." This is too often true. The love of God and the God-dependence of the Christian family, and the home-centred witness, can be greatly used by God.

I believe we are being increasingly led in this direction, and I also believe that this in no way undervalues the common meeting together of the whole church on the Lord's Day, but rather will enrich it and revive it.

## THE AUSTRALIAN CHURCH RECORD

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## NEW DIOCESES IN N.S.W.?

As a result of a resolution in the Bathurst synod earlier this month, steps are to be taken to recommend an examination of existing diocesan boundaries. Archdeacon H. W. Ellis, of Kelso, had a resolution passed, referring the matter to the next General Synod. He said that it was an urgent matter because of present and future increases in population. Some new dioceses could be necessary.

## 62nd Annual Convention

ST. PAUL'S Chatswood MONDAY, JUNE 10 QUEEN'S BIRTHDAY

11.00 a.m.—The Rev. A. M. Blanch, B.D., Th.L., Assistant Minister, Christ Church, Gladsville. Subject: "The Choice of God."

1.45 p.m.—The Rev. Paul Barnett, B.D., Rector, St. Barnabas', Broadway. Subject: "The Aim of Redemption."

The Rev. E. D. Cameron, B.D., Th.Schol., Federal Secretary, C.M.S. Subject: "The Power of Grace."

4.00 p.m.—The Rev. B. L. Smith, B.D., Th.Schol., Lecturer, Moore Theological College. Subject: "The Security of Salvation."

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# THE AUSTRALIAN CHURCH RECORD

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

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## M.U. POLICY ON DIVORCE

THE bishops of the two New Zealand missionary dioceses (Polynesia and Melanesia) have announced that they will reserve the right to retain existing rules governing membership of the Mothers' Union in their dioceses if a resolution to be taken by the New Zealand Dominion Council at the forthcoming world-wide M.U. conference is approved.

Another New Zealand diocese is reported to have dissociated itself entirely from its Dominion Council's proposal.

At the conference, to take place in London during July, the New Zealand Dominion Council will press for the revision of M.U. membership rules to provide for the admission of certain divorced women.

If they fail to carry the day, they will then propose that each Commonwealth or dominion council be allowed to create its own membership rules in the light of its membership needs and the civil laws of the country concerned.

Canadian Links Already the Canadian M.U. has agreed to admit divorced women to membership and has thus put itself out of full communion with the rest of the world-wide organisation. The breach is not a complete one, however, and links are being maintained.

Following the announcements INDIA'S POPULATION India's population has reached 520 millions, and is expected to rise above 530 million by the end of the year, according to the Family Planning Ministry. More than one million births were registered during April.

## TRIBUTE TO HON. A. D. BRIDGES

THE Secretary of the NSW Council of Churches paid tribute to the Hon. A. D. Bridges, M.L.C., who died on Wednesday, May 22.

The Rev. Bernard Judd said that Mr A. D. Bridges enjoyed the confidence of Church leaders because they saw in him a Christian man who was willing to prove the validity of his principles in the stress and strain of public life.

We admired him because of his fearless, uncompromising pursuit of his professed Christian ideals. He told the public where he stood on even the most controversial issues and proved that a man of real integrity could come to the fore in political leadership.

A life-long total abstainer, Mr Bridges was outspoken in his opposition to the Liquor Traffic's ceaseless aggression in our society. When the President of

the Council of Churches (the Rev. W. D. O'Reilly) and Mr Judd spoke with him in his office on March 8, 1968, he expressed his profound dissatisfaction with the proposal that 18-year-olds should be admitted to licensed clubs.

He was a humane man completely absorbed in seeking the welfare of the under-privileged. New South Wales never had a better Minister for Child Welfare nor one who was more approachable.

His tireless devotion to duty surpassed anything which could be expected of a man in public office and it was by his dedication to the principles which he professed that he proved the reality of his Christian faith.

by New Zealand, support has started to come in for a suggestion that the M.U.'s life and witness along present lines should be continued. Writing in the May issue of "Mothers' Union News" the central president (Mrs Joanne Hallifax) reports: "Resolutions and statements have been received from the Province of Uganda, the dioceses of Accra and Sierra Leone, and the two dioceses of Ceylon, affirming their support of the Mothers' Union as it stands."

South Africa, she adds, sent a resolution to New Zealand asking members there to reconsider their action. Recently it sent another resolution, this time to the world-wide conference, asking for a complete review of the whole structure of the Mothers' Union.

Three main views On the home front, Mrs Hallifax adds, the Canterbury Diocesan Council has submitted proposals for a new kind of associate which would "widen the fellowship while maintaining the witness intact." But, she comments, the picture is not yet complete since more resolutions are likely to come in before the meeting. At present there are roughly three main currents of thought on the whole subject of membership and association.

1. That the Mothers' Union ought not to exclude from membership divorced women who are communicants and who are anxious to maintain Christian standards.

2. That the strong witness of Mothers' Union membership must be maintained, but that ways to bring into closer fellowship those who have been divorced should be explored.

3. That there should be no change in rules of membership; that the Church, the nation and the world need as never before a committed body of people to witness to the lifelong nature of marriage.



St. James', New Town, Tasmania, built in 1916 through the generosity of Mrs Gilchrist-Watt. She later willed her 22-room house to the parish and it is the present rectory. The parish has had only four rectors, the present incumbent being Rev. H. F. Hadrill.

## THIS GAMBLING RACKET

THE action of the Rockhampton synod in May, rescinding its own ordinance against the use of gambling to raise money for churches, has brought the gambling issue into the open again.

The Primate's response was immediate. He thought that the synod took a retrograde step. At his synod earlier this year, the Bishop of Armidale said that he would be prepared to withdraw clergy from parishes which had to resort to gambling for church finance.

Barry Bryant, rector of Port Kembla, N.S.W., looks at some of the issues involved for Christmas.

It is very common today to see all kinds of social and welfare work depending heavily upon gambling for support.

The State has also become a keen supporter of gambling because of the resulting opportunity for taxes. The hospitals of N.S.W. are supported by lotteries and culture by a super lottery for the Opera House. The Church is often asked to look at its attitude on gambling. Are we drawing too fine a point in this matter? Can we, as the synod in Rockhampton has done, say that we do not believe any longer that the Church should not use gambling as a means to support itself?

### COMMANDMENT

The Bible is the battleground for any arguments on the Christian's attitude to gambling. A magistrate some time back stated publicly that he did not think that the Bible anywhere opposed gambling. It was said at the time that no commandment says "Thou shalt not gamble" and that this was an extra commandment added by the church with little backing. Is the Christian case a strong one? Have we Biblical evidence or do we simply have a suspicion that such behaviour may be harmful?

The Christian in his opposition to this evil stands upon good foundations. He will find support from the Ten Commandments, from Our Lord's commands and from the attitude of the Apostles.

Firstly, the Ten Commandments do contain a direct reference to gambling. "Thou shalt not covet thy neighbour's house, nor his wife, . . . nor anything that is his." Gambling is a desire for that which is rightly my neighbour's. It is a coveting of that for which he has worked. A desire to obtain by easy means that for which another has striven.

### CHRIST'S STANDARD

A problem here for many people is that many forms of gambling deceive us because we do not see openly that the prize is in fact the property of others. We can see that if I bet my home against another man's it doesn't seem right, or my wage packet against another man's wage packet. But we do not see that if I buy tickets in lotteries or art unions or play the poker machines I am still after that which is rightly my neighbour's even if he foolishly relinquishes his claim. Coveting is in many ways the forgotten commandment. We don't kill, steal or commit adultery and this one seems so unimportant amongst the rest. Strangely enough, coveting often leads to the others. We covet and we can end up a thief, or an adulterer, or a murderer. Gambling is much milder than this although in the U.S.A. and Britain there is a strong connection between gambling empires and all these things.

Look at our Lord's summary (Continued page 5)

## TOWNSVILLE CONVENTION

THE Keswick type of Convention has been making a significant contribution to the spiritual life in North Queensland in recent years.

Speakers at the most recent convention in Townsville on the May-day weekend were the Rev. Arthur Deane, Principal of S.M.B.C., and the Rev. Robert Weatherlake of the South Yarra Methodist Church, Victoria.

Mr Deane took part in the first of these conventions in 1961, on Magnetic Island, and has also led Bible Studies at similar gatherings at Atherton, 40 miles west of Cairns. The Rev. Howard Green, Vice-Principal of S.M.B.C., took part in the Atherton Convention last Easter.</