

THE AUSTRALIAN CHURCH RECORD

Christmas Issue

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CHRISTMAS OVER BETHLEHEM



Mass move to Rome denied

AFTER ABOUT FIFTY clergy members of the Society of the Holy Cross, and English Anglo-Catholic society had had a private meeting with Cardinal Heenan, Roman Catholic Archbishop of Westminster, it was alleged that they had been putting out feelers about mass secession to Rome.

Reports were published in London daily papers that feelers were put out to the Cardinal, suggesting that if the Anglican-Methodist unity scheme rejected by the Convocations in July were resurrected with the aim of getting approval for it by the new General Synod, some 300 members of the Society of the Holy Cross might join the Roman Catholic Church by setting up a "uniate" church. Such a church, while recognising the papal supremacy, would be self-governing.

Rev. Alfred Simmons, master of the S.H.C., hotly denied the reports of what was a private meeting with the Cardinal over tea and biscuits. Cardinal Heenan had talked to the members who had wanted to meet him for some time. The occasion was taken, he said, to express their desire for a better understanding with Rome.

Mr Simmons admitted that the idea of a uniate church had certainly been considered by the society. "The responsibility for whatever steps we take in future must rest with those who resurrect the Anglican-Methodist scheme in its present form," he said. He admitted that a uniate church had been discussed, but he felt it would be improper to give the Cardinal's comments without his permission.

One delegate present said that the Cardinal had been "slightly icy" about the question of a uniate church.

Another member of the group said that the visit to the Cardinal was "definitely ill-considered and unhelpful at the present time."

Mr Simmons said that a Holy Cross Trust was planned to accumulate capital and property for the work of the society. One London newspaper said that the society was preparing to undertake "a vigorous legal and parliamentary battle to win a fair share of the Church of England buildings and endowments if a secession crisis is forced on it."

Reports of the meeting with the Cardinal and of the plan to set up a trust fund were carried in the "Sunday Telegraph," the "Daily Telegraph," the "Church Times" and the "English Churchman," all of London.

PERTH SYNOD BUSINESS

PERTH SYNOD responded warmly to the leadership of its new president, Most Rev. Geoffrey T. Sambell, when it met in November.

Synod had little legislation before it but a highlight was a vigorous debate on religious instruction in secondary schools. The Diocesan Board of Religious Education brought forward three motions aimed at improving the quality of R.I. Another motion asked for support for the Board's experimental scheme for R.I. in metropolitan high schools. Although all four motions passed, Rev. David Collier said that the new scheme was fundamentally inept, despite its good intentions.

Mr Collier said that under the new scheme, children would be taught by Education Department

teachers who had no specialised knowledge of theology.

The teachers would have only a few days special training for the new Christian education course and would not be sufficiently qualified.

The course was to be optional for second-year and third-year high school students.

On the first night, Rev. Geoffrey Hayles moved a motion directed at removing some of the abuses of indiscriminate baptism. It caused a vigorous debate but at 10.30 a.m. synod decided to move on to the next business. Archdeacon Holland gave a most informative talk on the subject of the Liturgical Commission and commended the "Australia 1969" service of Holy Communion for experimental use.

Christmas greetings

TO all our readers in Australia, New Guinea and overseas, the Board and staff of the Australian Church Record send greetings and best wishes for a happy and holy Christmas and New Year.

Our next issue will be on January 8.

THE MURRAY CHOOSES Bp. PORTER

ROBERT GEORGE PORTER, O.B.E., Assistant Bishop of Ballarat since 1967, has been elected first bishop of the new diocese of The Murray, South Australia.

Bishop Porter is 45 and was born at Hurstville, N.S.W., and educated at Canterbury High School, St. John's College, Mordialloc and Moore College. Before ordination he served in the Signal Corps of the 2nd A.I.F. and was ordained for Ballarat diocese. He served in New Guinea 1950-57 and was awarded the O.B.E. for rescue work after the Mt. Lamington volcanic eruption in 1951.

He married in 1954 and has two daughters. His recreations are gardening and reading.

The new diocese was seeking a convinced Anglo-Catholic and cesan administration.

they got one in Bishop Porter. He is a most friendly man with very considerable pastoral gifts and ten years' experience in diocesan administration.

Bishop Robert Porter

From England, Africa, Jerusalem & Australia

A special Christmas greeting to our readers is sent from Dr Michael Ramsay, Archbishop of Canterbury, Dr George Appleton, Archbishop in Jerusalem, Alfred Stanway, Bishop of Central Tanganyika and Dr Philip Strong, Archbishop of Brisbane and Primate of Australia:

I send my Christmas greetings to all those who read these words, having the most happy memories of my visit to Australia in 1965. May Christmas bring to you all the deep realisation of the joy of the Incarnation. It should be the mark of Christians to face realistically all the world's troubles and be ready to feel them and to be hurt by them as we try to serve our fellows. At the same time it is for Christians with their sensitivity turned not only toward man, but also toward God to bring into life's conflicts that deep joy whose source is in heaven. So may the scene at Bethlehem with the angels praising God in heaven and the shepherds spreading the good news on earth be re-enacted in our own lives.

MICHAEL CANTAURO

My wife and I send warmest greetings for Christmas to our fellow-members in the Australian Church. On Christmas Eve we shall be worshipping in the Church of the Nativity at Bethlehem and shall remember you with affection and gratitude. Please continue to pray that Jerusalem may have the true Christmas peace.

GEORGE APPLETON, ARCHBISHOP IN JERUSALEM

Last year I was privileged to arrive in Australia a day or so before Christmas. It was a strange feeling, the joy of being in your homeland and the knowledge that you really belong to Africa. However, the year from Africa, I can send our greetings to you all, especially to thank those who by gifts enable us to be here, and who by prayer call God's blessing down upon our work.

ALFRED, CENTRAL TANGANYIKA

In wishing all readers a holy and happy Christmas, I pray in the words of the Christmas Day Collect "That we may daily be renewed by the Holy Spirit."

Christ's birth brought new life to the world and to all mankind. Christmas is the festival of newness of life — God became man and dwelt among us. He became man at the first Christmas but He is still dwelling among us and imparting to all who unite themselves with Him, newness of life.

PHILIP, BRISBANE

Mainly About People

Rev. James R. Craigie, rector of St. John's, Mundubbera (Brisbane), since 1967 has been appointed chaplain to the Royal Brisbane Hospital from early December.

Rev. John J. Turner, curate of St. Paul's, Chatswood (Sydney) since 1968, has been appointed curate in charge of the new provisional district of Mowbray, which includes the former Mowbray Chapel and St. John's, Lane Cove, both former branch churches of Chatswood. He begins on 1 December.

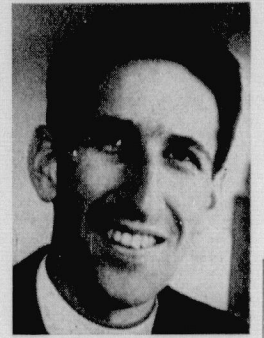
Rev. John R. Livingston, curate of All Saints, Hunter's Hill (Sydney) since 1965, has been appointed to the charge of St. Alban's, Rosby Hill.

Rev. Charles J. Letts, in charge of St. Thomas', South Granville (Sydney) since 1962, has been appointed curate of St. Luke's, Liverpool from 9 February.

Rev. Raymond J. Barham, rector of St. Paul's, Cobby (Sydney), has been appointed rector of Christ Church, Longford (Tasmania) from 7 January.

Rev. James A. Pettigrew, curate of St. Luke's, Liverpool (Sydney) since 1968, has been appointed curate of St. Jude's, Randwick from 1 February.

Rev. David Cohen, Bible Society secretary, Mauritius, has been appointed deputy secretary of the Society in New Zealand from January.



Rev. David Cohen

Rev. John Van Emmerik of C.M.S., Kenya, is home on furlough in Tasmania where he will do deputisation work for six months.

Rev. Eric L. Phillips, rector of Cygnet (Tasmania) since 1966, has had to resign because of ill-health.

Rev. Maxwell L. Hughes, rector of Longford (Tasmania) since 1965, retired from the active ministry at the end of this year.

Rev. Thomas C. Milton, rector of King Island (Tasmania) since March 1969, has been appointed lecturer in Old Testament and Church History at the Queensland Bible Institute.

Rev. Barry N. Martin, chaplain in the Melbourne Diocesan Centre and incumbent of St. Mary's North Melbourne since 1964, has been appointed Personal and Examining Chaplain to the Archbishop of Melbourne. He is a graduate of Ridley College and the University of Melbourne.

Rev. Anastasius H. Pappas, minister of St. Philip's, West Heidelberg (Melbourne) since 1965, has been appointed rector of Mansfield (Wangaratta) from 29 January.

Rev. Ormonde W. Birch who has lived in retirement since 1939, died in Melbourne on 30 October. He was ordained in Tasmania in 1906.

Rev. W. G. H. Willis, a chaplain in the British Army since 1949, has been appointed to the team ministry for the parishes of Ulverstone, Castra and Penguin (Tasmania). He is living in the Ulverstone rectory.

Mr J. Wesley Barker, organist of St. Matthew's, Marrville (Adelaide), resigned from the end of October and has accepted a fellowship at Otago University, New Zealand. He is finishing a Ph. D. thesis in music at the Adelaide University, based on the works of Max Reger. Mr Ian Gray, formerly assistant organist at Holy Trinity, Adelaide, has been appointed in his place.

Rev. Richard D. Danton-Fear has been appointed acting archdeacon of The Murray (Adelaide) from 2 October.

Rev. Stuart M. Smith, rector of St. John's, Coromandel Valley (Adelaide) has accepted the incumbency of the new parish of Belair separated from Coromandel Valley and was instituted on 20 October.

Rev. Keith S. Chittleborough has resigned from the parish of Millicent (Adelaide) from 18 January to become Subwarden of St. Barnabas' Theological College in succession to Rev. R. S. Houghton whose five-year appointment expires on 31 December.

Rev. Septimus M. Bramsen, rector of Christ Church, Mount Barker (Adelaide), has been appointed rural dean of Strathalbyn from 25 October.

Rev. Canon Norman W. McDonald, rector of St. John's, Bairnsdale (Tasmania), has been appointed archdeacon of North Gippsland.

Progress in Bunbury

CHURCH SCHOOLS are to be established in the diocese of Bunbury and the Diocesan Trustees are to make land available for the purpose. A Schools' Provisional Council for the diocese is to be incorporated and will accept full financial responsibility for the new schools.

The munificent J. L. Walker bequest has enabled the diocese to pay off the debt on St. Boniface's Cathedral, which was built in 1962. Over \$157,000 is now invested in shops, shares and mortgages and the endowment income will mean that the Cathedral can be adequately cared for in perpetuity.

hot line

Round-up of church press comment

THE WILLOCHIRAN in its report on the diocesan synod, comments on the presentation of a television set to Bishop Tom and Mrs Jones on their retirement from the diocese. It says that the set was to belong to Mrs Jones and the aerial to the Bishop. What can be made of that? They have retired to Plympton, a pleasant Adelaide suburb. See announces a special session of Melbourne's synod beginning February 27. It will consider reports from a committee appointed in 1967 on clergy tenure, group ministries, lay participation, episcopal care, diocesan administration and the stipendiary system. Melbourne may introduce a seven-year tenure system like that adopted recently in Grafton.

Canadian Churchman is depressing reading this month — deficits, failure of their Indian policy, sackings, General Synod's funeral suggested, etc. Committee for a new hymnal is more optimistic but what is there to sing about?

The Primate points out in Brisbane's Church Chronicle that "Despite the new popularity of Mission, there has been a falling off of commitment and missionary outreach, the preach-

ing of salvation, the proclamation of Christ as Saviour and Lord." Surely he knows that "mission," a word which has become part of the ecumenical jargon sponsored by the W.C.C., hasn't the remotest connection with the fundamental Christian truths that he is so rightly concerned with?

The Methodist reports the appointment of Rev. Alan Walker as president and Rev. Edgar A. Bennett as secretary of the N.S.W. Conference. Both are sons of former presidents and both are old Fortians and M.A.s of Sydney University.

The Witness (Wangaratta) draws attention to the focus on the party leaders at the recent Federal elections and the dangers of authoritarianism under a system which allows this kind of focus.

The English Churchman comments on the Bishop of London's recent words about the "eucharist." Dr Stockwood gives prime importance in the Holy Communion to the element of "thanksgiving," which is what "eucharist" means. It then correctly points out that Cranmer's liturgy gives pride of place to "robust biblical emphasis and stress on the finality of the

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work of Christ." "Eucharist" is a feeble and emasculated term to use for the Lord's Supper.

A correspondent in Tasmania's Church News says that he is sick and tired of hearing about Series II being the way to liturgical renewal. We think it's wishful thinking too. A bit like the Bishop of North Queensland saying in Northern Churchman that his own diocese's "A Liturgy in Modern English" "is receiving popular support all over Australia." Funny thing is we'd never heard of it until he mentioned it.

Sydney Cathedral appeal passes \$100,000

The St. Andrew's Cathedral Restoration Appeal, which is being made throughout the Cathedral's year of centennial celebrations, has now passed the \$100,000 mark. It is hoped that all intending subscribers will send in their donations as soon as possible.

The National Trust of Australia has joined with the Cathedral Chapter in sponsoring a public appeal for \$500,000 for the restoration of St. Andrew's Cathedral and the fixed furnishings within, and to ensure for the future the structural safety of the Cathedral as a national heritage in this country's developing history.

FLEET STREET CHURCH WHEN ST. Bride's, the Fleet Street Church, was restored after the war, unique and long-forgotten crypts were revealed. These were identified by archaeologists as containing the remains of a first-century Roman ditch, a subsequent Roman pavement, and seven previous churches on the site.

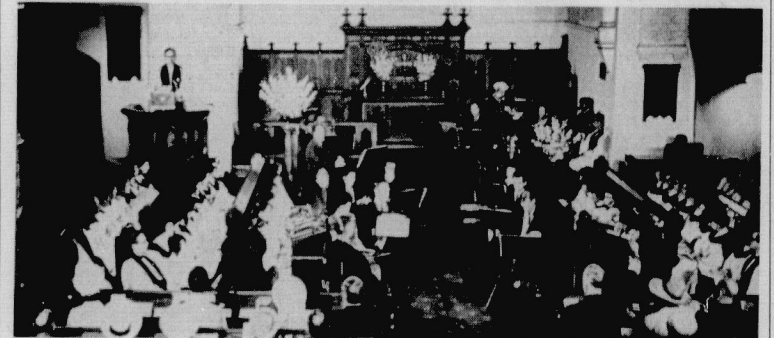
Now the crypts have been opened to the public through a gift by Sir Max Aiken in memory of his father, Lord Beaverbrook.

S.A. parliament service

On the day following the Commonwealth elections 30 members of the South Australian Parliament with their wives attended a parliamentary service at Holy Trinity Church, North Terrace, Adelaide.

Representing both Houses and both parties they joined with the congregation in a special prayer asking for guidance and blessing for all the Australian Parliamentarians.

The Governor, Sir James Har-

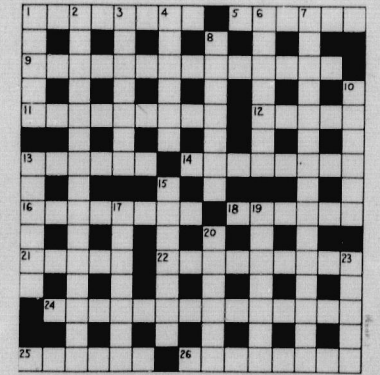


The Archbishop of Sydney preaches at the parliamentary service at Holy Trinity, Adelaide.

BIBLE CROSSWORD No. 8

We will give a book prize for the two nearest entries to Bible Crossword No. 8, which should reach this office not later than December 8. All answers come from the Revised Standard Version of the Bible.

- ACROSS
1. But the — feared God, and did not do as the king of Egypt commanded them, but let the male children live (8) Ex 1:17
 5. I know how to be —, and I know how to abound (6) Pph 4:12
 9. If any one is preaching to you a — to that which you received, let him be accursed (6,8) Gal 1:9
 11. But when the disciples saw him walking on the sea, they were — (9) Mt 14:26
 12. And — they eternal life, and they shall never perish (1,4) Jn 10:28
 13. Have you come out as against a —, with swords and clubs to capture me? (6) Mk 14:48
 14. It is an easy thing for the shadow to — ten steps; rather let the shadow go back ten steps (8) 2 Ki 20:10
 16. Esther said, 'A foe and enemy!' This wicked Haman was — — before the king (2,6) Est 7:6
 18. Joseph died, being a hundred and ten years old; and they embalmed him, and he was put in a — in Egypt (6) Gen 50:26
 21. Jehoiah grew old and full of days, and died; he was a hundred and thirty years — his death (3,2) 2 Ch 24:15
 22. I say I will — the palm — and lay hold of its branches (5,4) Sol 7:8
 24. The end of all — —; therefore keep safe and sober for your prayers (6, 2, 4) 1 Pe 4:7
 25. As soon as its branch becomes tender and
- Solution to No. 7



- DOWN
1. He went and dwelt in a city called Nazareth that what was spoken by the prophets — be fulfilled (5) Mt 2:23
 2. They sold their possessions and goods and — to all, as any had need (11,4) Ac 2:45
 3. He casts forth his — — morsels; who can stand before his cold? (3,4) Ps 147:17
 4. To — — given the manifestation of the Spirit for the common good (4,2) 1 Co. 12:7
 6. He looked, and lo, the bush was —, yet it was not consumed (7) Ex 3:2
 7. But when I saw that they were not — about the truth of the gospel, I said to Cephas before them all (15) Gal 2:14
 8. When Ananias heard these words, he fell down — — And great
 10. And the crowds marvelled, saying, "Never was anything like this — Israel" (4,2) Mt 9:33
 13. Do not let what you eat cause the — — one for whom Christ died (4,2) Rom 14:15
 15. God do so to me and more also if this word does — — Adoniah his life! (3,4) 1 Ki 2:23
 17. When the Queen of Sheba heard of the fame of Solomon she came to Jerusalem to
 19. But if he does not wash them — — his flesh, he shall bear his iniquity (2,5) Lev. 17:16
 20. And we have seen and testify that the Father has sent — — as the Saviour of the world (3,3) 1 Jn 4:14
 23. And when the thousands and years are — Satan will be loosed from his prison (5) Rev. 20:7

Potted sermon by John Gelding
of Adelaide

Frustration

"WHY IS IT that everything I do goes wrong?" Everyone asks that kind of question some time or another. We fail and balk at the simple things of life.

Psychologists tell us that frustrations arise because there are certain impulses and desires, conscious or unconscious, which have not been gratified. When a goal or need has been interrupted by an obstacle, we do not receive satisfaction and happiness and we become "tense" or "keyed" up.

The common response of contemporary man is to blame God when obstacles appear and to intellectually argue ourselves out of any responsibility in respect to our own shortcomings and inadequacies. But the fundamental

problem with man is that he tends always to look inwardly and rely on his own physical and spiritual resources.

But look at the life of Jesus and we will see there something we need to grasp. His goal in life was to do His Father's will, but time and time again He was tempted to do something else. Obstacles were put in His road but have you ever noticed how He reacted emotionally towards them? You will recall that when He saw Jerusalem it reduced Him to tears. He saw the hostility, the cross, the agony, the death, and yet He was never frustrated. He came to do His Father's will and calmly He walked on down the road as one whose inward strength and peace of mind cannot be undermined by the will of men.

Of course, we are very different from Christ who was Perfect Man, but God does want us to reach our goals. And although He does not promise immunity from frustration as he does not promise immunity from sin and all the storms of life, yet He does promise His grace, peace, concern and power in the Person of Jesus Christ, and that becomes a present reality when we conceive of His indwelling Spirit, within us.

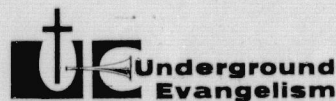
Then we can step out in confidence and fulfil our goals as we trust the power of God in every situation.

Appeal to Anglicans

THE ARCHBISHOP of Jerusalem (the Most Rev. George Appleton) has appealed urgently to the Anglican Communion for gifts of money to maintain the work of the United Nations Relief and Works Agency in the Middle East. Sir John Rennie, the Deputy Commissioner-General, said in Cyprus recently that the most urgent need was for pre-fabricated shelters to house Syrian refugees. Each of the shelters would cost \$160, and 2,000 were needed to house 10,000 people.

Both the Archbishop and the Bishop in Jordan, Lebanon and Syria (the Rt. Rev. Najib Cuba'in) were concerned at Sir John's appeal, and are jointly urging Anglican Churches throughout the world to action. Anglican congregations in Cyprus have already pledged to try and provide 10 shelters.

In a letter to the Church Record, Dr Appleton said: We are very grateful for a gift of \$500 which the Archbishop of Sydney generously sent us. You may be able to help enlist other Australian gifts through your Christmas number.



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Spare time ministry for U.S.A.

SELF-SUPPORTING clergy will play an important part in the ministry of the Protestant Episcopal Church in the U.S.A. following a decision at the Special General Convention at South Bend, Indiana, in September.

They will work in secular occupations and receive little or no salary for their ministerial functions in their spare time and at weekends.

The Convention felt that many extra-parochial, institutional and industrial ministries could be performed by skilled and committed people already active in these fields and ordained specifically for service to people where they work. This type of ministry is also seen as appropriate for clergy who leave full-time parish work for secular employment, yet who wish to carry out a part-time ministry.

PRAYER FOR THE CHURCH

O God, Who in Thy Son Jesus Christ didst form Thy Church to be of one heart and one soul in the power of the resurrection and the fellowship of the Holy Spirit: renew her evermore in her first love, and grant such a measure thereof to Thy servants that we may go forth to serve Thee as Thou wilt, where Thou showest, through Jesus Christ our Lord.

Abortion for S.A.

PERMISSIVE abortion legislation has been passed by the South Australian House of Assembly. To become law it will have to pass the Upper House, but the final vote there may not be taken for some weeks.

Leading the campaign in the House against it, the Deputy Leader of the Labour Opposition, Mr Des Corcoran, said that it would make Adelaide the abortion capital of Australia, in spite of a clause requiring women to

live four months in the State before an operation. He said that legal abortions would increase but doubted whether illegal ones would fall. His amendments to the bill were not successful.

The "social clause," which allowed risk to the physical or mental health of existing children as a ground for abortion, was removed from the bill by the Attorney-General, Mr Millhouse.

A conscience clause says no person is under a duty to take part in an abortion if he has a conscientious objection to abortion.

But it is immediately followed by a subsection which says: "Nothing in subsection 3a of this section affects any duty to participate in treatment which is necessary to save the life or to prevent grave injury to the physical or mental health of the pregnant woman."

I have a great need for Christ. I have a great Christ for my need. (Charles Haddon Spurgeon.)

Romans reject "priest" as a name

"PRIEST" is no longer an acceptable name among some Roman Catholics because they feel it distracts from the high priesthood of Jesus Christ, shared with all the baptised.

This, at any rate, was the argument put forward by two young theologians at the eighth annual Conference of Practical Liturgy held at Spode House, Staffordshire, early in September. The conference was arranged by a group of Roman Catholics, and was attended by 50 clergy and laity of their Church and seven Anglicans.

The papers had a distinctly Reformed flavour about them as they explored this year's topic, "The Ministerial Priesthood." The Rev. David Power, Superior of the Oblates of St. Mary Immaculate, reviewed a development of the ordination rite in the Roman Catholic Church and effectively blew up the Anglo-Catholic "pipe-line" theory of the apostolic succession.

The Rev. John Foster, parish priest of Hemel Hempstead, complained that his Church had suffered too long from a starvation diet of doctrine on the ministry, and he pleaded that it should cease to be "anti-Protestant and pro-hierarchical" and

EDITORIAL

"God was in Christ"

THE JINGLE AND TINKLE of Christmas sounds, the colour and brilliance of festival attraction all but crowd out the deeper significance of the Incarnation. It, historically, was a time of joy as the angels insisted when they broke out of heaven's dimensions into earth's to tell the fabulous fact that at last Messiah—God's Lord of history—was now funneled down into human flesh—that of a chuckling babe.

Take away the Babe; take away the young man, the contorted figure of the crucified, the shining glory of the resurrection, the breathless moment of the Ascension and Christmas falls apart, its tinsel dead, pathetic in time's dreary gutters. Take away the Prince and there is no peace in men's hearts. He came quietly to the stable and slipped into heaven from Olivet.

Why did He come? The New Testament gives the answer resoundingly. "For this purpose the Son of God was manifested, that He might destroy the works of the devil."

A tall order, a grim necessity, a fearful battle engaged. "Forasmuch as the children are partakers of flesh and blood he himself likewise took part of the same that he through death, might destroy him that has the power of death, even the devil, and liberate them, who through fear of death were all their lifetime subject to bondage." The little baby is to grow up into great power and engage the enemy to destroy him. This is why He became flesh, the same flesh as ascended. It was "the likeness of sinful flesh." Not sinful flesh, yet flesh. Not the likeness of flesh, but yet flesh. Only the likeness of sinful flesh.

Why did He come? Man, God's original child, was "lost" and "dead." "The Son of man hath come to seek and save that which was lost." "And such the Father ever seeketh." To the "dead" He came to give "life and life abundant." Sin has to be beaten to give life. "This is a true saying, and worthy of all men to be received that Christ Jesus came into the world to save sinners." "He hath appeared in these last times to put away sin by the sacrifice of Himself."

Why was He sent? He kept saying "The Father hath sent me," John said that no man has seen God at any time, but "the Son who is in the bosom of the Father, he hath revealed Him." He was sent to show not simply God, but the Father, God the Father. This is unique to the Christian faith—the Father loving and sending—for the sins of the world, for their propitiation, God setting forth His Son to be a propitiation. No one would have dreamed this; but then no one knew the Father. "No man knoweth the Father save the Son and he to whom He is pleased to reveal him." That is why the Son is the Word. None comes to the Father but by Him. The Cross reveals the Father—"Father! Forgive them."

... not imputing their trespasses." It was the sin question. Man grimly bound by sin. "He shall save his people from their sins." "That we being delivered out of the hands of our enemies might serve Him..." "The Son of man a not come to be served but to serve and give his life a ransom for many."

All of this makes the cradle incredible. It tells us that God in Christ intimately, with each person, has made the moral identification of love. When we look into the cradle we drop to our knees as the Magi, awed that Father-God should love us so much as to penetrate into our humanity with the humanity of His Son. Pang for pang He will suffer when the cradle grows into the Cross. Meanwhile He will learn obedience by the thing that He suffers. He will offer prayers with strong crying and tears. He will bring His humanity to be a body for the Tree, for He must bear "our sins in his own body on the tree." Sins cannot be born elsewhere, not human sins. There can be no such flesh without a cradle, or it is docetic, a mockery of a play-act without moral substance.

All of this tells us that to detach the birth (the Incarnation) from the life, from the purpose, from the action of the thirty-three years is to fall back into maudlin sentiment such as is expensed over any babe. It is to develop an incarnational theology which has an imbalance. To see the shadow of the Cross athwart the Cradle, and the blaze of the Crown behind them both is to see the purpose and the glory of the incarnation.

This is why Satan and his mighty hosts tumble to the dust. The sea of fire closes over all evil. The Babe has won when its chuckling flesh grows to distortion at the Cross, and then glory at the grave as it drains death of its fear.

"Glory to God in the highest, and on earth peace to men who are the objects of His goodwill!"

more sensitive to the needs of the Church in modern society.

The Rev. Peter Harris, a research student from Cambridge, and the Rev. Edwin Rankin, a Passionist Father, gave papers on the Church and the Ministry in the New Testament and ques-

tioned whether it was possible any longer to argue that a fixed form of the Ministry had been instituted in apostolic times. As far as they were concerned, men ordained in other Churches besides their own were exercising a full and true ministry according to the New Testament.

The Marcia Abel Entrance Scholarships at Moore College

In her will Mrs Marcia Abel made provision for scholarships for students entering on theological training at Moore College.

Each scholarship is worth \$1,000. Three will be awarded in 1970 as the result of an examination on the afternoon of the 21st February, 1970 held at the College. One paper will be on a general Bible knowledge and the other on a general knowledge of the Book of Common Prayer and the 39 Articles.

The examination for these scholarships is open to men who fulfil the following conditions: 1. Born in Australia or in the United Kingdom. 2. Under the age of twenty-five years on 2nd March, 1970. 3. Qualified to matriculate at the University of Sydney. 4. In residence in the College or intending to become so. 5. Competent in theology.

Applicants for the scholarship should write to the Principal, Moore Theological College, Carillon Avenue, Newtown, N.S.W., 2042.

EVANGELICAL VIEWPOINTS

Justification by faith alone

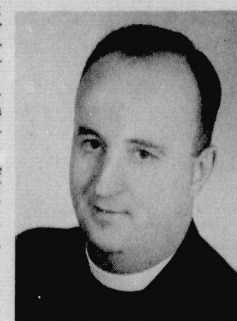
THE "AVERAGE" MAN who reflects on spiritual matters at all may feel confident of his acceptance with God because of his "average" morality. He figures that because he does his best and because he leads a decent and respectable life, which may well include church-going, God will be pleased to accept him.

The Reformers of the sixteenth century lived at a time

when popular belief had it that men could gain merit by their works, by penances and payments and so gain some acceptance with God.

Whether in its ancient or modern dress, popular belief that a

By Rev. Reg. Platt, Queensland secretary of the Church Missionary Society. Mr Platt is a graduate in divinity of the University of London.



Rev. Reg. Platt

man is acceptable to God on the grounds of his own worthiness gains no support whatever from the Bible. It was the doctrine of Justification by Faith, central to the teaching of the New Testament, which was "rediscovered" at the time of the Reformation.

Moreover, this is the position which the Church of England has adopted on the matter of a man's acceptance with God as the eleventh of the Thirty-nine Articles clearly shows.

The teaching of justification by faith sprang from the Reformers' understanding that there is a sure Word from God. That Word is the Bible. If there is no such sure Word, faith cannot be exercised and the assurance of a man's acceptance is beyond our reach.

Nothing could be clearer in the New Testament than that God's standard for our acceptance is perfection and that we are very far from perfect. Quoting the Old Testament, St. Paul says that "none is righteous, no not one" (Romans 3:10). We tend both to reduce God's standard to a level which we can manage and also to minimise the degree of our failure to reach the standards which God's character demands.

Into our predicament has come God's initiative. Two great assertions of the Reformers were, "by faith alone" and "by grace alone." The means which God has provided for our acceptance with Him is Jesus Christ. His perfect life has not only gained God's approval but it is also representative of forgiven men.

It is because of Christ's death on the cross for sins that forgiveness is available. Such forgiveness is complete and characterises the sinful man when he receives the forgiveness of Christ. With this barrier removed, the way is open for acceptance with God and the gift of God's Spirit seals that acceptance. We are clothed with Christ's righteousness and are accepted "in Him." From first to last, this is God's initiative and provision.

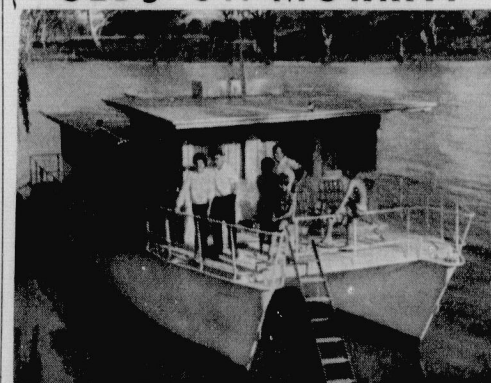
If we ask how this blessing may be appropriated, the answer of the New Testament and of the Reformers is "by faith." Faith is not just intellectual assent, although knowledge there must be. It is, essentially, commitment of our own persons to

the faithfulness of God, held out to us in the form of promises in the Bible. As the Reformers so clearly saw, this totally excludes all other ways of acceptance such as our own merits, ritual and ceremonies, etc., etc. The sacraments are not works but means by which faith is expressed in action. They hold out to us the promises of God, to be received by actions of faith.

But is justification by faith just a legal fiction? Faith shows itself to be true faith by effecting changes in self-willed lives. Faith which fails to achieve this is dead faith, as James calls it. Through justification by faith, a man's forgiveness is complete and, therefore, assured but justification is just a stage in the process of God's gracious purpose for us, a purpose which reaches from eternity to eternity (Romans 8:29-30).

The twin doctrine of "by faith alone" and "by grace alone" is essential for every age but it is ever in danger of being submerged and stifled by the teachings of men. Its truth and comfort can only be received among us when the Bible is received as the word from God.

CEBS ON MURRAY



Some of the boys from St. Matthew's, Marryatville, S.A., branch of the Church of England Boys' Society, recently spent a weekend on this houseboat on the River Murray.

17-year-old Helen is an unmarried, expectant mother. Six months ago she left her home in a small country town to work in Sydney... now she is too ashamed to go back. For Helen motherhood holds no promise of joy... only heartbreak and indecision. Since 1960 the Carramar Maternity Hostel has not only helped, but in fact reclaimed the lives of hundreds of girls like Helen. Special counselling paves the way for future readjustment. Medical care and pre-natal exercises are arranged... all are encouraged to take one of the educational courses available at the Hostel. Most important of all, these girls receive compassion and understanding. While at Carramar they must make the most disturbing decision of their lives... whether to keep their baby or have it adopted. No matter what they decide the road ahead is hard and the girls need both moral and spiritual guidance. Carramar Maternity Hostel has averted many tragedies and given the greatest gift of all—"hope." To continue this work funds are urgently needed. Your gift, big or small, will work hard and help rescue young lives. Please send what you can.

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HOME MISSION SOCIETY Diocese of Sydney



RECLAIMING HUMAN LIFE

Through the rectory door

OUR LATEST arrival is Margot... what you might call a "full-time temporary addition to the family." It all began with a call last week from her mother whom we have met before. Margot has "got into trouble" as they say, and is expecting her babe in several

ed the young folk, and had no qualms about going out for the evening, leaving the two of them together at home to watch TV, or whatever they felt like. How unfair to such parents to leave their "wise, reliable" offspring in such hopelessly tempting situations... and now, of course, those same parents are so surprised, and so hurt.

Oh, well, I guess we'll all need a sense of humour to get through the next few weeks with Margot here... and no doubt some wisdom from above, too.

A happy marriage is the union of two forgivers (Robert Quillen).



TEACHING Juniors

means being prepared for the questions that arise. Even a difficult one like this! And you need more than "stock" answers. These questioning minds want answers that tell them what Bible learning is all about... how it fits into their lives... answers that point out that even the death of a puppy has a place in God's plan.

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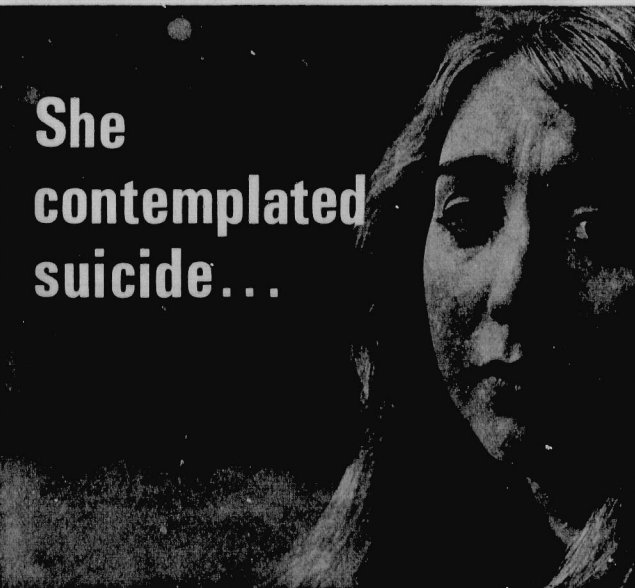
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She contemplated suicide...



Notes and Comments

CHRISTMAS THOUGHT

Just a thought for making this Christmas a little more significant. It is a great family time. Why not suggest that every member of the family put a present on the Christmas tree with a gift tag marked "For my Lord Jesus"? The gift could be a coin for children or a banknote for older ones—each in an envelope bearing the name of a chosen missionary society which is deeply committed to the work which is closest to our Lord's heart—the preaching of the gospel of salvation to those who know Him not.

Families should talk about it, pray about it, decide on its destination. A loving gift is always one thought out well beforehand. Then on Christmas Day it could be put on the collection plate. Those at a distance could post it in to the mission of their choice.

IRON CURTAIN BIBLES

There seems to be some conflict between the reports of

Pastor Wurmbrand and the Bible Society on the availability of Bibles in the Communist world. On one hand we read of Bibles being smuggled in by secret couriers and on the other, of many thousands of Bibles available to the countries of Eastern Europe and brought in with permission. The conflicting reports are disconcerting and we need to see the issue more clearly. If the Bible Society is able to supply openly the Scriptures behind the Iron Curtain we should support its efforts. If, on the other hand, Scriptures are not available, then we must support the clandestine activity to supply them. Obviously, the open method is much better if it is achieving its object.

A.C.R. NEW LOOK

We've let two issues go by without saying a word. Within two days of mailing out our issue of November 13, a clergyman in Queensland had sent us a letter saying "Congratulations on the enlarged A.C.R." Have you noticed it?

From November 13 issue, the "Record" is two inches longer which means 16 per cent larger or in other terms, it has 80 inches more printed matter. The price of course, is unchanged.

All kinds of demands that our readers and advertisers have been making on our space induced the Board to experiment with a larger issue. We hope you like it.

SOME PRIDE

No church paper in Australia that we know of has increased its size at the same time as maintaining frequency of publication, so we're somewhat pleased to be able to try this.

At a time when papers are closing, announcing various retrenchments and experiencing the many hazards of Christian publishing, we thank God for the opportunities we are being given for our evangelical publishing ministry. We need many prayer partners, many clergy seized with the importance of its ministry in their own churches and many, many people who are at work passing on copies to friends and neighbours and inviting many to become regular readers and subscribers.

When the chips are down, it's readership that counts. That keeps papers alive and progressive or kills them. You don't stand still.

RATIONAL MAN

Dr Philip Hughes has pointed out that the undue emphasis upon the rational nature of man is the root cause of the denial of the Bible as the authentic revelation of God. "Failure to recognise the debilitating affect of sin on the rational faculty... chiefly displayed in the lust of man to usurp for himself the place that belongs to God as the

source and centre of all reality (see Romans 1:18 ff.), thus bringing about a radical misrepresentation of the true nature of things—produces pretensions and perspectives that are false and, indeed, basically irrational," he says. "The preaching of the adequacy of reason naturally calls in question the necessity of revelation, and therefore the necessity of an inspired and authoritative Bible."

To grasp this is to have the key to the understanding of some major theological trends.

The demythologisation of the Bible text is the culmination of a 150-year trend of destructive biblical criticism. Whereas the work of the textual critics has contributed greatly to our understanding of the Scriptures, destructive criticism has left us the divinity of Christ repudiated.

TRUSTING MAN

When a person puts his trust in Jesus Christ as his Lord and Saviour, the Holy Spirit has moved him to this act of faith because all the authority of God's Word is behind his action. The facts and truths of the gospel have evoked a rational response which goes hand in hand with his faith in what God has said. Reason and faith are not exclusive.

Until a man puts his faith in Christ, he may have denied the Bible's authority, but it has

become the Word of God to him and his life of faith thereafter confirms what it has always been, despite his former lack of perception.

Once you convince such a man that the Bible is not the Word of God, but only contains the Word of God, you have successfully removed the ground of both his reason and his faith. Shake his trust in the apostolic evidence and there cannot be apostolic faith.

In that position, we are back where we started—with nothing but reason. Pride, self and sin are all that remain and with only these man is estranged from God and from his fellows also.



Dr. BURNHEIM

Catholic priest leaves Church

REV. DR JOHN BERNARD BURNHEIM, 42, who for 10 years was rector of St John's Roman Catholic College in the University of Sydney, has abandoned his priesthood and left the Roman Catholic Church. He was one of Australia's leading Roman Catholic scholars and philosophers.

He has been a full-time lecturer in Sydney University's philosophy department since early this year and he intends to continue in this position. In a statement he said that he can no longer honestly profess the series of claims made by the Roman Catholic Church. His doubts began over the claim of papal infallibility but his recent decision was triggered by the papal encyclical on birth control last year.

Those who know Dr Burnheim, who has spent most of his life in Sydney, say that he is a retiring man of highest integrity and deepest sensitivity.

He was a member of the board of "Together," a church newspaper of ecumenical character which the present Anglican Bishop of Armidale and others attempted to launch some years ago. It produced only two issues. Dr Burnheim is a master of arts of Maynooth and a Phil. D. of Louvain.

A TRIBUTE

A LARGE congregation attended the funeral service for the late Beryl Ruth Craven-Sands at the Mariners' Chapel, Missions to Seamen, Sydney, on October 21. The Archbishop of Sydney paid a moving tribute to her Christian life and her work with the Missions to Seamen and the Crusader movement.

Mrs Craven-Sands was the wife of Rev. Colin Craven-Sands, mother of Christel and Anne and daughter of Rev. Thomas and Mrs Knox of St. Anne's Court, Ryde, and sister of Barbara Hayman of the rectory, Austinnier.



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William Williams

I continue to enjoy receiving the A.C.R. and was especially interested in "William Williams Revival Preacher" in the current issue received this morning.

The enclosed "Postscript," I trust, will not be thought of as an impertinence, especially coming from a non-Anglican!

Tradition has it that the hymn "Guide Me, O Thou great Jehovah" was written by William Williams of Pantycelyn for the opening of Lady Huntingdon's College, Treveca, in 1768. Whether this was so we do not know. Certain it is, however, that an English translation of the Welsh hymn was written by the Rev. Peter Williams of Carmarthen.

William Williams' own translation uses Peter Williams' first verse almost entirely, changing but the last line. There is a strong similarity between the second verse of each, Peter Williams' "Open Thou the pleasant fountain" being changed by William Williams to "Open now the

Letters to the Editor

crystal fountain." Whilst William Williams' third verse is new, the theme of both authors is the same.

It is interesting that William Williams added a fourth verse, rarely seen in modern hymnals: "Musing on my habitation, / Musing on my heavenly home, / Fills my soul with holy longing, / Come, my Jesus, quickly come, / Vanity is all I see, / Lord, I long to be with Thee."

It is possible that Peter Williams assisted William Williams with the latter's translation. If, on the other hand, it was a conscious plagiarism, he was but following a custom prevalent in the eighteenth century. John Wesley was unscrupulous in such "borrowings" despite his theory of "instantaneous sanctification!"

(Rev.) Matthew Francis,
South Perth, W.A.

Modern collects

At the request of the Liturgical Commission, the Prayer Book collects have been published in contemporary English for use with AUSTRALIA 1969. This publication is in a duplicated booklet which is available at 20c a copy from the Venerable J. R. Bleby, St. David's Rectory, Burnside, S.A. 5066.

I have been asked about the inclusion in this booklet of all the collects of the "Deposited Prayer Book of 1928." This was done with my knowledge and concurrence, but not with the knowledge and concurrence of the Commission as a whole.

The possible use of any of these collects is a matter for decision within each diocese. I must make it clear, however, that their inclusion in this booklet must not be held to imply that the Commission, as such, has endorsed or recommended their use in the Australian Church. Exceptions to this are the collects for The Transfiguration and St. Mary Magdalen which appeared earlier in the tentative calendar published in "Prayer Book Revision in Australia."

As with AUSTRALIA 1969,

these collects in contemporary English are for provisional, trial use. The Commission is aware of shortcomings in them, and will welcome any criticism, comments and suggestions. These may be sent to the Secretary of the Liturgical Commission, the Dean of Newcastle, The Deanery, Newcastle, N.S.W. 2300.

—R. G. Arthur,
Bishop of Grafton,
Chairman of Standing
Liturgical Commission.

Aid program

From your repeated innuendoes and attacks on Inter-Church Aid, I can only believe that you must regard as false the statements I and others have repeatedly made about the nature and purpose of the entire program supported through the Christmas Bowl.

We have stressed that every project undertaken by Inter-Church Aid has been developed by a church or churches in the country where it operates; that a large proportion of projects have a direct missionary dimension and that all are planned as significant acts of witness to the love, comparison and very nature of Jesus Christ.

We have also pointed out that, were these operations not to be financed by Inter-Church Aid, the funds and personnel for them would surely be sought from mission boards and societies and that a great many of the current Inter-Church Aid projects are, in fact, the result of co-operation between mission agencies and Inter-Church Aid.

There are other cases where personnel from Australia have preached the word and indigenous Christians have seen visions of means of witness and service beyond their resources to carry them out. They now have the men. We have resources. Are we willing to share them as an expression of unity in evangelistic concern for mission and service?

I am deeply aware of the financial crisis in the Australian Board of Missions, but I am by no means certain that this crisis would be helped by a reduced giving to Inter-Church Aid.

Finally, I would emphasise that the \$1,000,000 we seek for 1970 would come from 11 Australian churches and our records indicate that giving by Presbyterian and Methodist parishes is consistently higher than from Anglican parishes, in spite of the greater number of the latter.

We would be very happy to join with The Australian Church Record in any endeavour to stimulate Christians in this country and challenge them to greater stewardship responsibility in line with the teachings of Our Lord Jesus Christ and the Apostles.

(Rev.) Edmund H. Arblaster,
Director, Inter-Church Aid,
Sydney.

Liquor reform

All thinking Christians must surely view with great distress the publicity produced by the Committee for Responsible Liquor Reform in support of the Vote No campaign for nowhere does God or His Word get a mention. Surely this is a breach of trust by an organisation which has looked to the Churches and individual Christians for a great deal of its support. If Christians have anything to say at all on this matter, they must declare the mind and will of God.

Have we become insensitive to the sneers of the crowd that we dare not mention the commands of God? If such be the case, then I suggest we have already lost the fight. Even if the vote be an overwhelming "no," if we have been too ashamed to declare the will of God, then we have no justification for our continued existence as God's people. We have sold our birthright.

Sunday observance was first introduced through the influence of Christian teaching on society and if that influence is not continually brought to bear, we must expect such observance to decline.

There is no ultimate justification for its continuance. To call Sunday a "family day" may appeal to the high ideals of some, but the Bible declares that it

must be God's day or it is nothing.

If we have reached the situation of Jeremiah's day where the community will not listen to the Word of God, then we stand under imminent danger of God's judgment and no amount of moral adjustment on pragmatic grounds will avail. As with Jeremiah, we must still proclaim God's Word, even though it be rejected, for this alone has the power to transform a community.

I believe that there are still many who are prepared to listen to God's Word. Let us not be ashamed to declare it.

(Rev.) John Davies,
Carlingford, N.S.W.

Healing

It is encouraging to see that Rev. Peter Hobson (A.C.R., 13/11/69) looks to God's Word for his doctrine of healing and that he seeks to heed the Word of God as it reveals to us the will of God.

He will therefore know that we need to discern two aspects of God's will—His preceptive will and His descriptive will.

In the matter of salvation: It is God's will that none perish (2 Peter 3:9). It is God's will that some perish (John 10:26-29).

In the matter of health: It is God's will that people be healed (Isaiah 40:31). It is God's will that some be sick.

Paul raised the dead (Acts 20:10) and healed the sick (Acts 14:10). However, Paul had a sickness (Galatians 4:13) which God refused to heal (2 Corinthians 12) and he (Paul) seems not to have been able to heal Trophimus (2 Timothy 4:20) nor Timothy (1 Timothy 5:23).

But Paul was not affected after a lethal snake-bite (Acts 28:6). It is important that each Christian learns to face the paradoxes of the Bible lest a distortion of truth occur.

Of Christians under Communist oppression Richard Wurmbrand has said, "Those who had as God a being who makes things always of the come to right, or a God who... had to care that all things should go well with them, lost their God under sufferings."

(Rev.) F. G. Hanson,
Katoomba, N.S.W.

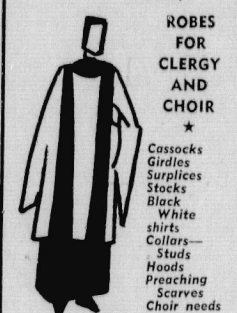
More letters
on page six

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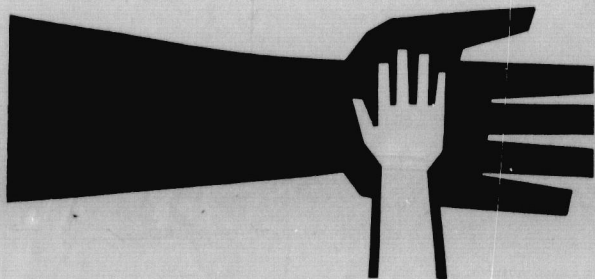
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LETTERS

From page five

R.I. evangelism

May I bring to your readers' attention a joyous experience that has been occurring in religious instruction classes in the Sydney area, during the past eighteen months.

A very simple three-week course is undertaken for each class, with a clear presentation of salvation with firstly the love of God referring to heaven, secondly the fact of sin and the reason why we are sinners and how it is removed and then thirdly an explanation on how to use a Wordless Book with children being given an opportunity to take and use one themselves.

Children, particularly from 10 to 13 years of age, appreciate the presentation and about 1,300 have asked the Lord into their lives at the conclusion of the lessons. Wonderful stories are heard of how these children are responding to follow-up lessons mailed to them, and also lives that have been changed as a result of living for Christ.

The interest of children has increased after these lessons and they give more attention to their regular R.I. teachers because of their desire to learn more about the Lord.

The regular R.I. teachers remain with the class so that they are aware of everything that's said and done.

The follow-up scheme allows the minister to know who has responded during the class, thus giving further opportunity for follow-up.

Controversial subjects are not mentioned and only a simple Gospel message is presented.

Many ministers and R.I. teachers appreciate the talks that are given and often ask that further visits be made.

Parents have written expressing their gratitude for the results in children's lives.

I am willing to undertake classes of this nature or children's after-school meetings on a similar basis anywhere, so that children may be won into His Kingdom because little ones can believe Matt. 18, v. 6, and He has commanded us to "suffer little children to come to Him" Mark 10 v. 14.

I would also be willing to show and train other S.S. and R.I. teachers to do this child evangelism so that we may raise up for the next Church generation thousands upon thousands who will sing His praises.

Jim Hasemer, 20 Irene Crescent, Kingsgrove, N.S.W.

Prayer for dead

I laughed aloud when I read some of the letters of criticism that followed Robert Braun's letter. It was eye-opening to hear from one person that all human beings who have died outside Christ are doomed (presumably whether they have heard the good news of the gospel or not). One wonders why God ever created them?

Perhaps this is not God's judgment, however, but only that of a very wayward school of thought, "Judge not lest ye be judged."

After reading the letter from the old gentleman at Northmead with all the grandchildren, and perusing his long account of his own personal prayer life, one can only presume that he is a most magnificent prayer!

However, it is satisfying to know that there are still many who say the "Apostles' Creed" with a clear conscience and can visualise a communion of saints in which it is not a crime to pray for fellow members, even if they have finished their earthly existence. This is a true communion.

I consider the opinions set out in your correspondence columns, sir, grossly unbalanced by editorial manipulation.

—(Brig.) Roger Mortimer, Coorparoo, Q.

Prayer for dead

It is unfortunate that none of the correspondence of "Prayers for the dead" has really tackled the heart of the matter. The original editorial was an oversensitive reaction and the students from St. Francis College answered the wrong question.

Surely the question is not whether or not one can find a verse in Scripture to justify the practice, but rather what "prayers for the dead" aim at achieving and whether or not this conflicts with the meaning of the gospel.

Firstly, are prayers for the dead connected with achieving the salvation of the dead? Do they imply a second chance? If this is so then they must be contrary to the gospel of the New Testament which indicates that it is God's action that achieves our salvation and not man's action and that decision in this life is crucial.

But a point not often brought out is that the prayers in the 1928 Prayer Book and the Holy Communion for Australia 1969 refer to the faithful departed. It is not prayer for the unfaithful departed. If they are faithful then presumably Christ's promises of eternal life apply to them and any prayers towards their salvation are unnecessary.

What then is the point of such prayer?

One line of thinking is based on prayer for progress in perfection of the faithful in an intermediate state before the final judgment (that raises another question) and that seems to be

the implication of the 1928 Prayer Book and the St. Francis College students, though their justification is very weak, especially that the majority must be right.

Another line of thinking is that these are not so much prayers for the dead as prayers to God about the dead, i.e., an expression of evangelical assurance that the faithful are saved. The contentious insertion can readily be understood in this light (and in faith and trust we leave in your keeping N) following on from "faithful servants." But the implications of the whole paragraph are vague and there is no reference to them being eligible for the heavenly kingdom as in 1662: "that with them we may be partakers of thy heavenly kingdom."

Also if the word "may" is omitted from the expression "May the souls of the faithful departed rest in peace," it stands clear as an expression of joyful faith and assurance of the gospel.

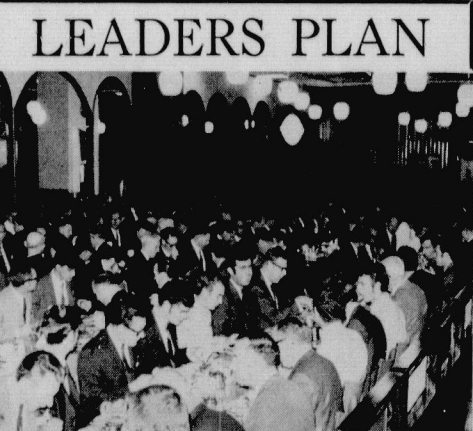
Perhaps further discussion on these lines would be more constructive.

(Rev.) David Thompson, Lockhart River, Q.

One of the Pope's Swiss bodyguards, Kaspar Holzgang, has deserted. He is probably the first man to do so in the long history of the elite army. The 100 guards are sworn to defend the Pope at the cost of their lives.

Italian police are searching for the deserter in order to retrieve the special pass which allows a Swiss guard to enter the Pope's own quarters in the Vatican.

LEADERS PLAN



Plans for reaching every Australian were laid at this lay leadership breakfast in Sydney.

350 men at leadership breakfast

THREE HUNDRED and fifty men attended a men's lay leadership breakfast at Coles' Cafeteria, 189 Pitt Street, Sydney, recently to hear an address by Rev. Geoffrey Fletcher, Australian Director of the Lay Institute for Evangelism (L.I.F.E.).

Mr Fletcher had just returned from visiting the United States, England, the Continent, Japan, Korea, Hong Kong and Vietnam. Mr Fletcher explained plans to reach every Australian in the 1970s through the training of laymen in the churches by L.I.F.E.

A series of training sessions is planned to teach those taking part how to present Jesus Christ to adults and students in an organised, effective manner.

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Books

FAVOURITE CHRISTIAN POEMS compiled by Donald T. Kauffman, F. H. Revell, U.S.A. 1969. pp. 159. \$3.95.

One of the least discussed factors of Christian experience is that of taste. Much of every-one's theology is temperamental, and taste is its expression. So, although this anthology of Christian poems may well give many Christians honest pleasure, some will find it feeble. It is poorly edited, contains too much over-familiar hymnody, and offers as staple that predictable

Christian sentiment which is as undemanding and uninteresting as propaganda. The little good verse has a faintly comic aspect in such company.

WE'RE HOLDING YOUR SON, by Gordon McLean, F. H. Revell, U.S.A. 1969. pp. 160. \$3.95.

In California they are building a centre on 529 acres which will house 5,000 juvenile delinquents. That fact, cited in this rambling expose of the American juvenile, typifies the magnitude of the social problem. McLean offers little social analysis and little counsel for parents. Instead, he whirls us through a hundred case histories with a plea for much more direct evangelism and for further youth centres and Christian counsellors.

P. F. Newall.

WE WOULD SEE JESUS and other sermons by George W. Truett, Baker, 1969 reprint. pp. 224. \$2.95 (U.S.).

The brief biography and helpful introduction are not overdone.

From "We would see Jesus," p. 23, to "Emmanuel," p. 224, the gospel is expounded and trumpeted forth.

The preacher's human weakness finds strength in God in Christ.

Should be read by defenders and opponents of the primacy of preaching.

Personally helpful to the reviewer.

B. P. Wrightson

GUIDING TEENAGERS TO MATURITY by Jan Waterink (trans. from Dutch by Eddy Vredevoogd) Zondervan, 1969. pp. 144. \$3.05 (U.S.).

PURPLE VIOLET SQUISH by David Wilkerson, Zondervan, 1969. pp. 152. \$2.95 (U.S.).

For many Christians, the most real test of faith will be their children. Dr Waterink gives practical — if familiar — advice and deals with typical problems from infancy to adulthood. He stresses well that the adult is the product of his childhood, and that the parents' role is to guide the child to progressive independence.

The latest offering from David Wilkerson is an analysis of different teenage sub-cultures of the American "hip" world. Without his usual autobiographical interest, this book is rather "bit-ty," and somewhat off the focus of direct relevance to Australian conditions.

Philip H. E. Thomas

THE CONGREGATION IN MISSION by George W. Webber, Abingdon, 1969. pp. 208. \$1.65 (US).

The sub-title "Emerging Structures for the Church in an Urban Society" adequately describes the main thesis which is more applicable to city churches downtown in the United States than to city churches in Australia, where there is rarely a local

ALF. DYER MEMORIAL

A NEW rectory was dedicated at All Saints', Austimere, N.S.W. on December 6, by Right Rev. Graham Delbridge, Bishop in Wollongong, in memory of the late Rev. Alfred Dyer.

Mr Dyer was rector 1945-49 and assisted in the parish until his death last year. He will best be remembered as a C.M.S. pioneer missionary in Arnhem Land. He also ministered at Guildford, Merrylands, Carlingford, West Wollongong, Corimal in N.S.W., Norfolk Island, Lord Howe Island, Hobart, and at Wakefield, Ruranga and Seddon in the diocese of Nelson, N.Z.

CHRISTMAS—A Pictorial Pilgrimage, ed. Pierre Benoit, Abingdon, 1969. pp. 124. \$6.90

This is a rare Christmas pilgrimage indeed, which the reader may enjoy in the comfort of his lounge chair. A truly handsome volume, silk bound, map end-papers and magnificent plates in colour and half-tone. Colour is not wasted on heavy Byzantine art or chapel decorations. Many of the photographs are of unusually interesting places and sites connected with the holy family but only recently discovered.

The commentary which accompanies the illustrations is varied and interesting and is often just the relevant Scripture. A most tasteful volume and at the price, a book to treasure for many.

C. E. W., Bellingham.

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SHORT NOTICES

THE CHURCH QUARTERLY, Vol. 2, No. 2, Oct. 1969, S.P.C.K. pp. 90. 8/6 (U.K.). This issue well above average. Professors Rupp and Hanson, Stephen Mayor and Charles Smyth contribute. The Bishop of St. Andrew's assessment of Dr Frank Lake's school of clinical theology should be read by all keen pastors. Lake is said to have based his ideas clearly on reformed theology.

COLLOQUIUM, the Australian and N.Z. theological review, Vol. 3, No. 3, Oct. 1969, pp. 76. \$1.20. It is a pity that much good material which comes in

CROSSWORDS 6 and 7 Book prizes for Bible Crossword No. 6 have been sent to Miss Alison Fraser, of Strathfield, N.S.W., and Mrs N. Davis, of Maroubra, N.S.W.

Prizes for Crossword No. 7 have been sent to S. E. Clifford, of Somerton Park, S.A., and Miss Robyn Payne, of Coff's Harbour, N.S.W. One good entry for No. 7 arrived in an envelope addressed in red ink but the entry showed no address.

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Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:

JOHN BUNYAN by Richard Greaves. Sutton Courtenay Press, England, 1969. pp. 176. 36/ (U.K.). Second volume in Courtenay studies in Reformation Theology and a most valuable contribution to the understanding of the theology of the great Puritan writer and preacher. It is a very careful study of Bunyan's statements and writings which shows the profound influence of both Luther and Calvin and a considerable debt to the later Owen. He concludes that his writings have a vibrant and living personal quality which cannot be put down to a single theological school of influence.

ECONOMIC GROWTH OF AUSTRALIA, 1788-1821, Eds. G. J. Abbott and N. B. Nairn, Melbourne University Press, 1969. Pp. 361. \$4.20. Twelve leading academics in the fields of economics and economic history contribute to a volume which fills a gap in the early period of Australia's history. A detailed examination of the principles, or lack of them, which underlay our economic development to the end of the Macquarie era.

CHRIST IN MY PLACE, by Graham Harrison, THE DOCTRINE OF SCRIPTURE TODAY, by Hywel Jones. Both from Evangelical Press, London, 1969. 40 and 32 pp 2/6 (U.K.). The first is a careful basic outline of Bible teaching on the person and work of Christ. A most useful introduction to the exciting area of biblical theology. The second sets forth trends in evangelical thinking today on the doctrine of the Scripture. He warns against some of the incipient departures from what has hitherto been the evangelical position and points out that these may harden into fixed positions. Both would be excellent for group study or for private reading.

population, although it could become the pattern of large Australian cities in the future. Some interesting new insights are given, but the majority of the material comprises a critical assessment of things as they are.

— Lance Shilton.

THE ROAD FROM GONA by Dorothea Tomkins and Brian Hughes. Angus & Robertson, 1969. pp. 153. \$3.25.

To read this book is to be reminded constantly of the acts of the Apostles. There is the pioneer work of McLaren and King. There is the thrill of the early converts, and the task of the growth of the work, and the reporting back to the sending church. There are the constant travels and the episcopal visits. And there are the martyrs. Somehow the tale of their martyrdom sends one's thoughts racing back to James, the brother of John, and Peter, and Stephen, and Paul, who counted not their lives dear to them if they might but serve their Lord.

Then there is the tremendous growth and indigenisation of the church in the post-war years. The history of New Guinea cannot be studied without a study of the history of missions, and this book should be required reading in all modern history courses. Royalties from the book will go to the work of the Australian Board of Missions.

C. E. W., Bellingham.

Mainly About People

Rev. Canon John O. Rymer, principal of Christchurch College and canon of Christchurch Cathedral, N.Z., has been appointed Dean of Auckland from February next. He succeeds Bishop Mon-teith, who is retiring.

Rev. William R. Tyler, a Missions to Seamen chaplain from 1956 to 1967, died in Melbourne on September 28.

Rev. James L. Reeve, vicar of Emmanuel Church, Oakleigh (Melbourne), since 1963, has been appointed vicar of St. Mark's, Brighton, from February 5.

Rev. George E. Charles, curate of St. St. Michael's and All Angels', Broadmeadow (Melbourne), since 1967, has been appointed vicar of St. Faith's, Montmorency, from February 9.

Rev. A. C. Clarke has joined the Inter-City Ministry (Melbourne) in charge of St. Philip's, Collingwood, and St. Matthias', North Richmond, from December 7.

Rev. Stuart E. Blackler, curate of Christ Church, South Yarra (Melbourne), since 1967, has been appointed vicar of All Saints', Nunawading, from February 4.

Rev. David E. Firmage, curate of St. Saviour's, Puntbowl (Sydney), since 1966, has been appointed curate of St. Mark's, Darling Point, from February.

Rev. Graham L. Wainwright, who resigned recently from St. Alban's, Rosty Hill (Sydney), has been appointed curate of St. Barnabas', West Wyalong (Bathurst).

Rev. Sidney Welch, rector of St. Margaret's, Bellingen (Grafton), has been appointed rector of St. Thomas', Port Macquarie.

Rev. Desmond A. Pritchard, rector of Gunning (Canberra-Goulburn), has been appointed to the staff of Canberra Grammar School from mid-January.

Rev. Stephen Pak, from the diocese of Taelon, Korea, has been appointed curate of Christ Church, Warrnambool (Ballarat), from February.

Rev. Richard W. Morris, rector of Skipton (Ballarat), has been appointed vicar of Moe (Gippsland) from January 1.

Rev. Keith Stephens has been appointed curate in the district of Pearce-Torrens (Canberra-Goulburn) from November 8.

Rev. William A. Ross, curate of St. Matthew's, Albury (Canberra-Goulburn), has been appointed to Kununurra (North West Australia) with the Bush Church Aid Society from January.

Right Rev. Ralab B. Manikam, East Asia secretary of the International Missionary Council 1951-57, died in India on November 7.

Rev. John R. Collings, director of adult education with the General Board of Religious Education, Melbourne, has been appointed in charge of the provisional district of Belconnen "B" (Canberra-Goulburn) from January.

Rev. Warwick T. Letchford, curate of St. James', Sydney, since 1969, has been appointed rector of Brighton (Tasmania) from February.

Right Rev. Alan Buchanan, Bishop of Clogher since 1958, has been elected Archbishop of Dublin in succession to Most Rev. G. O. Simms, now Archbishop of Armagh.

Rev. Brian J. Dooley, rector of St. Peter's, Glenbrook (Sydney), since 1961, has resigned from March 2 next.

Rev. Robert E. Hockley, curate of St. John's, Parramatta (Sydney), since 1969, has been appointed curate of St. Bede's, Beverly Hills, from November 1.

Rev. Warwick E. Thomas, curate of St. George's, Engadine (Sydney), since 1969, has been appointed curate of St. Alban's, Epping from December 1.

Rev. Trevor Middleton, curate of Goulburn North (Canberra-Goulburn), has been appointed curate of St. George's, Engadine (Sydney), from December 1.

Rev. Ronald R. McKinney, curate of Narrabri (Armidale) since 1968, was inducted as vicar of Baradine on November 19.

Rev. George V. Browning, curate of St. Peter's Cathedral, Armidale, since 1968, will be inducted as vicar of Warialda on December 12.

Rev. Matthew B. Burrows, vicar of Wee Waa (Armidale) since 1966, will be inducted as vicar of Barraba on January 31.

Rev. Kevin Hansen was ordained priest on November 26 by the Bishop of Armidale and is curate in charge of Tambar Springs.

hot line

Round-up of church press comment

AUSTRALIAN BAPTIST

notes that Dr Robert Lindsay, a Hebrew and N.T. scholar disputes the accepted theory that Mark was the first written of the synoptic gospels. He has evidence that Luke may be the oldest.

The Church Times has an editorial on parties in the Church of England and the fact that they try to influence voting. It says: "It would be impossible and undesirable to try to prevent like-minded people from meeting together to consider important matters coming before them for decision." In democratic societies, nobody, certainly not Anglicans, follows a party line right or wrong. The election of the Speaker of our House of Representatives even proved that.

The Church of Ireland Gazette regrets the strife in Belfast and Londonderry. One correspondent points out that Protestants are declining in Eire but R.C.s are increasing in Ulster. In Ulster all get free education. Not so in Eire for Protestants.

Australian Presbyterian Life draws attention in an editorial to the great dangers we face in Australia over the pollution of our environment. It warns us against feeling that in this spacious land it can't happen here. The Church of England Newspaper carries comments on Series II Communion service by the vicar of St. Andrew's, Lambeth. He says: "At St. Andrew's, our Parochial Church Council has given it thought, but we are certainly not happy about its use. To us it is clear that it is

not so Scriptural in its basic approach on some vital issues as the 1662 Service, which we use and love. Quite frankly, there is no need for us to try it, as we see, from a mere perusal, poisonous doctrines which do not tempt us to sip them. Obviously, we cannot legislate for other churches, but it does amaze me that many clergy who would shrink from the doctrines implied in 'Series II' seem happy to experiment with it . . .

New Life quotes Vice-President Agnew of the U.S. on the abuse by the mass media of its abuse of its freedom to sift and present news. It calls for Christians to exercise their senses to discern both good and evil. We ought to know we are being manipulated. Catholic Weekly reports that the Australian National University is likely to be the first in Australia to introduce a course in religion. It will begin in 1971 and its school of general studies will proceed to appoint professors of religion.

The Church of England Newspaper reports that the U.S.P.G., an Anglo-Catholic missionary society, plans to work together with the Methodist Missionary Society in Latin America. An interesting combination. Our own South American Missionary Society is "to be kept informed."

Seamen's Mission benefits

SYDNEY Mission to Seamen will be among those who will benefit from one of the early events of the Captain Cook Bi-centenary celebrations.

An interesting exhibit in Maritime Exposition, 1970, will be a collection of souvenirs made by sailors on Port Line's "Invercargill," one of 15 ships trapped in the Great Bitter Lake of the Suez Canal since the Israeli war of June, 1967.

Maritime Exposition, 1970, one of the first major events in the Captain Cook Bi-centenary celebrations, will be held from January 23 to February 3 at Wharf No. 7, Sydney Cove, next to the Overseas Terminal.

Alongside the wharf will be vessels moored for public inspection, including the Krait, famous for its wartime commando raid on Singapore, the Lady Hope-toun, belonging to the Port Jackson Marine Steam Museum, and H.M.A.S. Archer, the R.A.N.'s latest patrol boat. The 60-passenger Hovermarine HM2 will also be demonstrated.

The most historic exhibits will be from the Netherlands Maritime Museum in Rotterdam, including a forerunner of the sextant—the cross staff—Abel Tasman's log book and an original map of Australia, dated 1663.

Melbourne plans changes

MELBOURNE'S synod representatives met during November in their six archdeaconries to discuss in general terms the reports of the Archbishop's committees on diocesan reorganisation. The six reports cover (1) appointment and tenure, (2) group ministries, (3) lay participation, (4) episcopal care, (5) diocesan administration, (6) the stipendiary system (interim report).

Representatives of the six committees attended the meetings and answered questions. The six reports will be debated by a special session of the Melbourne Synod at Monash University during the weekend beginning February 27. Dr Woods has expressed the hope that some at least of the committees' recommendations will be accepted by synod and implemented during 1970.

If adopted, the recommendations will affect wide changes in parish and diocesan life. A proposed new "Appointments Act" covers all clergy appointments and has numbers of new provisions, including a 10-year tenure of parishes, subject to certain extensions. It is proposed to give church people a larger share in all diocesan and parochial appointments.

Group and team ministries in areas which will benefit from them, may be widely extended. Clergy who are in full-time secular employment may be much more widely used in the group and team ministries. The committee believes that it is quite possible to be ordained and yet be in secular employment. Provision is made for selection of candidates for such a supplementary ministry.

One committee recommends a more flexible approach to the present concept of a static centre

of worship in each centre. The largest report concerns lay participation and it emphasises the "laity" as being all the people of God. This committee calls for a Christian education explosion comparable to the explosion in the secular world. It also calls for the fullest lay sharing in evangelism, worship, service, parish and diocesan administration.

Other reports come down on the side of regional division of episcopal care rather than the division of the Melbourne diocese.

Some of the committees had the opportunity to consult with Mr Leslie Paul, author of the 1964 Paul Report in England, when he was in Melbourne recently.

COORPAROO CHURCHES COMBINE

The modern Assembly Hall at Cavendish Road High School, Queensland was the assembly point for Coorparoo's Combined Churches Christmas Festival for 1969 on Wednesday 10th December.

This co-operative effort has been a feature of Coorparoo Church life since December, 1965. All churches share in this act of unity and clergy planning the program, are joined by laymen.

A program of traditional and modern music included. The New Century Singers; Col. and Barbi — Showcase '68; the Coorparoo Drama Club; the Coorparoo Junior Music Makers; the Combined Churches Choirs; the Salvation Army Band and audience participation with well known carols.

In-service training



TEN MORE Sydney parish clergy took part recently in a week's full-time pastoral care program which has now been offered twice a year for the past four years.

It is offered to Sydney clergy on a voluntary basis by the Director of Chaplains, Canon

W. K. Deasey and it is held from Monday to Friday at Broughton Hall Psychiatric Clinic. Canon Deasey and two full-time psychiatric chaplains supervise the participants who share fully in the life of the Clinic for the week. The program includes lectures, demonstrations, attending therapeutic patient groups, interviewing patients individually, writing up reports and periods of assessment of what has been observed or done.

Clergy participating in the late November seminar were: Revs. R. Lormer (Auburn), D. Swinfield (Moorebank), J. Doust (Youth Director), P. Carman (Riverwood), D. Douglass (Neutral Bay), K. Gilmore (Harbord), J. St. Clair (Sylvania), D. Crawford (Malabar), J. Hansen (Summer Hill) and P. Byrne (Berowra).

Another 10 clergy will undergo this training in February.

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Ernest Codd to retire

THE ARCHDEACON of Adelaide, Ven. Ernest A. Codd, has announced his retirement on health grounds. He is 61. He plans to go to England in the new year.

Archdeacon Codd has also been rector of St. Theodore's, Toorak Gardens, since 1959. From 1955 to 1959 he was organising secretary of the B.H.M.S., Adelaide.

He was educated at Prince Alfred College and St. Barnabas' Theological College, Adelaide. In addition to five years' service as chaplain with the A.I.F., he served in the dioceses of Melanesia, Bunbury and Perth before returning to his home diocese of Adelaide in 1949.

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requires a married couple to act as house parents at the

Charlton Memorial Homes, Ashfield

These homes cater for boys of school and working age who are committed to our care by magistrates in the children's courts.

This is a challenging avenue of Christian service. Applications should be sent to:

The General Secretary, The Home Mission Society, 511 Kent Street, SYDNEY, 2000.

Copies of references and details of church affiliation should be included.

Enquiries may be made by telephoning the Executive Officer, 798-6486.