

# THE AUSTRALIAN CHURCH RECORD

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## CHRISTMAS, MODERN MOOD

A Christmas message from the Right Rev. John Grindrod, Bishop of Riverina.

"He came into His own and His own received Him not."

This reflective melancholy permeates much writing and thought, Christian as well as non-Christian, in the world today.

The mood of folk music and the cry of protest songs, in the tradition of high tragedy, express the noble possibility of life that is given to man, but also take one to the abyss which reveals the awful horror of man's help-

lessness when faced with himself and the contradictions of his nature, which make him reject the very things that belong to his own salvation.

Man sees the impasse of his own nature reflected in the closed minds of those with whom he is in conflict and knows that only someone greater than he can bring reconciliation and peace. And if he can not see this in himself, he has seen it in the conflicts of the nations.

Man faces man at the cross roads of death, because he dare not pass, and the world senses increasing darkness and transitoriness of life.

Our generation has felt this. It has to some extent penetrated theology itself. Curiously, it is in the mood of many modern hymns, which people enjoy singing because in their "feel" they express something of the person's own mood and sense of transitoriness.

The Christmas Bowl Appeal calls us to identify the homeless with the one who "came unto his own and his own received him not." In a strange way here, too, there is an appeal to human sentiment, and the call to human brotherhood to care for one another as we did not care for Christ and to face in the bond of human love the impending deluge of tragedy that may overwhelm us totally.

There is little need to illustrate from the more obvious drug-taking habits of American soldiers in Vietnam which has been reported recently by their own authorities, or the drug addiction seeping into the lives of young and old. If there is no deliverance now and final hope, St. Paul's anguished cry finds its echo in the search for oblivion. "O wretched man that I am! who shall deliver me from the body of this death?"

For man in this mood Christmas can be terribly sad, with its diminuendo of gold, frankincense, myrrh — erstwhile glory, prayers of suffering, death. So Christ enters the forlorn lot of man.

The atmosphere of Christmas will for long envelop in its mystery even those who have lost the anchor of their faith, but increasingly for them it can only be the contemplation of the

"might have been," with all the aching of the human heart when it reflects.

"But to those who received

Him, who believed in His name, He gave power to become children of God."

The myrrh of death was the precursor of the risen life, to be shared with those who love Him. The divine child, accepting the humility of human life, gives hope to man, fallen and broken in his pilgrimage, and invites us to share the heavenly splendour of His eternal life and power.

And this is not a story of "might have been." Too many over the years have experienced in their lives and in the fellowship of believers "the true light that enlightens every man" and known the joy of being accepted as children of God for that to be said.

May that joy be yours, and may the light of His Epiphany shine out to others through you.



Bishop Grindrod

## Illawarra deaneries confer

The rural deaneries of Wollongong and Shoalhaven on Sydney's south coast got together recently at the Gullulla Conference Centre.

The program included seminars on health and healing, youth work, permissible variations in the liturgy and the parish and missions.

Speakers were Rev. Kevin Giles, Rev Ross Begbie, Canon Donald Robinson and Canon Ken Short.

Conferences and retreats for these rural deaneries have become annual events that are keenly looked forward to.

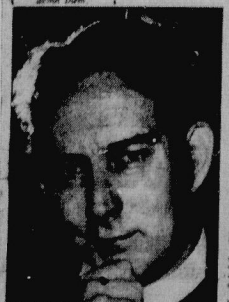


A woman of Bethlehem in ancient costume enters the only doorway into the Church of the Nativity in Bethlehem. Since 1500 only this entrance has been in use to prevent the entrance of unbelievers on horses. Part of this entrance was built by the Emperor Justinian in the sixth century.

## Dean supports 'pot' smokers Rebukes Perth magistrate

Dean John Hazelwood, of Perth, has rebuked a Perth magistrate and told him that in upholding the present law on smoking marihuana, he was only provoking young people to be defiant.

Dean Hazelwood said: "When I see young people smoking a pipe I don't condemn them."



Dean Hazelwood featured in the daily press.

**I'VE NEVER S**  
**DEAN TOLERATES**  
**POT SMOKING**  
**'Not disease**  
**to stamp on'**

PERTH, Friday — Parties I have been to where pot or grass (marihuana) has been used have a far more pleasant atmosphere than adult cocktail parties, the Anglican Dean of Perth, Dean J. Hazelwood, said today.

"What a more harmful smoke said. Pot smoking is a disease," he said. "It is a disease that is spreading rapidly and it is a disease that is spreading rapidly."

Dean Hazelwood, who is a member of the Anglican Diocese of Perth, said that he had been asked to comment on the recent decision of a Perth magistrate to uphold the law on smoking marihuana.

"I have never reprimanded anyone for using pot," he said.

Dean Hazelwood, aged 46, has been at St. George's Cathedral, Perth, since 1968. Recently, his name was among those considered for the bishopric of North Queensland. From 1960 to 1968 he was Dean of Rockhampton.

His statements to the press have sparked off many controversies and the current storm in Perth is the third he has

more pleasant atmosphere than adult cocktail parties."

"It is time that Magistrate Smith realised there are many responsible people in the community who do not share his views," the Dean said. "I've seen a great deal of smoking in church halls, flats, hospitals and on the beach," he added.

He said that he had been to two church functions where marihuana had been openly smoked. He described to the press one marihuana party he had attended where he had been offered the marihuana cigarette. There were about 16 people at the party and they were sitting on the floor passing around the cigarette. He had sat with them and he refused the cigarette when it was passed to him.

In a press interview, Mr Hazelwood said that "parties I have been to where pot or grass (marihuana) has been used have a far

more pleasant atmosphere than adult cocktail parties."

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In a press interview, Mr Hazelwood said that "parties I have been to where pot or grass (marihuana) has been used have a far

precipitated this year. Earlier he said that Sunday Schools were outmoded and that they gave too much emphasis to the Bible. More recently he said that the smallness of the Sunday offerings at the Cathedral was "almost an insult to God."

## 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 14

## EDITORS PLEASE NOTE

Remarks by Bishop Girault M. Jones (retired) of Louisiana at a dinner in Sewanee for editors of diocesan newspapers in the southeastern states, Texas and Arkansas on September 11, 1970

No bishop can afford to ignore the key role played by the editor of the diocesan newspaper. In these days of diocesan reorganization, we can do away with all kinds of boards and committees. But the editorial staff is not expendable. It is potentially the most valuable asset the diocesan program has. If a bishop does not appreciate this, he does not know what he is missing.

I think the diocesan newspaper offers three very special opportunities.

First, it is a means of developing the unity of the diocesan family. We cannot become a family unless we communicate with one another at all levels, sharing freely in an interchange of news events, ideas, problems, and aspirations. If every corporation in the business world finds a "house organ" so essential, why should the diocese neglect such a proven asset? Most parishes get out a weekly bulletin, assuming that the parishioners need this kind of communication. I can assure you the diocese needs it fully as much.

Secondly, the diocesan newspaper can reach more readers with national church news than can any magazine. Not only does it get into more homes, but it does not have to overcome that initial resistance which confronts the national publications. The same information, edited and interpreted by the local editor, can receive a sympathetic reading. I have always felt that the National Church would be more widely heard if, instead of expensive brochures, they would pay advertising rates in all diocesan newspapers!

Thirdly, I think the supreme opportunity is given the bishop of a diocese to present himself, his position on current issues, and his hopes for diocesan advancement. I can never list the many uses I made of Louisiana's paper in these ways. I retained the editorship for this reason. Bishop's letter, bishop's diaries, and all editorials unless otherwise signed were channels through which I could make myself known. I cannot imagine anything more helpful than this means of speaking personally to all church families at once!

For these reasons, I think the editor of the diocesan paper ranks higher on the totem pole than many people believe. I think it is a key role, whatever the diocesan structure. And I think a conference of this kind is worthwhile, even if it does no more than recognize the important role you play!

What a paradox! How confusing! In one place, Jesus says we have an obligation to honour, respect and love our parents, and here He says we are to "hate" them.

No wonder we get the impression that some of the followers shook their heads in astonishment at some of His sayings. It is not surprising that some could not make Him out. Yet, on that day, many understood what He was getting at. Even though it pained them, the paradox contained one necessary condition for discipleship, that only the spiritually wise are capable of penetrating and accepting.

At first, the word "hate" repulses us. It staggers us to think that we have to hate those to whom we owe so much. But when we see that, we get some idea of what Christ was getting at.

He deliberately used a word that would shock us. He wants those who would follow Him to hesitate for a moment and to consider what discipleship involves.

The word "hate" goes back to an Aramaic word meaning to "love less." It means to put in a second place. Therefore, the metaphor is a striking one that jolts us. It is not that He is undermining the love that should exist between children and parents.

What He says is that our love for Him should be greater and more intense and deeper than our love for those in the home.

For without any qualification, Jesus demands our undivided loyalty and allegiance. He asks us to choose whether we are going to put His demands and claims first, or the home and that's not an easy decision for some people to make.

## EDITORIAL

### The Word became flesh

The year 1969 drew to a close with U.S. landings on the moon. 1970 draws to a close with the Russians landing a wheeled vehicle there.

A new era of discovery and technological advance is upon us and man will probe deeper and deeper into space.

With continuing discoveries comes an awareness of the vastness of the universe. Many are becoming increasingly oppressed by the immensity of it all. Our sympathy lies with the one of whom Tennyson wrote, despite the passage of the years since its writing:

He fought his doubts and gathered strength,

He would not make his judgment blind,

He faced the spectres of the mind

And laid them: thus he came at length

To find a stronger faith his own.

The difficulty of feeling man's insignificance in a universe of immeasurable space is not a new one, though in these days it has received new emphasis. The Psalmist wrote centuries ago:

When I look at thy heavens, the work of thy fingers,

the moon and the stars which thou has established

What is man that thou art mindful of him

and the son of man that thou dost care for him?

For him the distance between God and man was infinite. It is neither more nor less today. But God spanned that great gulf when the Infinite became the finite in the person of the Lord Jesus Christ. The Word of God, Who was in the beginning with God and Who was God, became flesh and dwelt among us.

In the beginning God created the heavens and the earth. Light triumphed over darkness; order was brought out of chaos; a world came into being, and man was created in the image of God. The heavens and the earth were created by the Word of God. That Word became a man, being borne as the babe of Bethlehem.

The birth of Jesus was heralded by the angels:

Glory to God in the highest,

And on earth peace among men with whom he is pleased.

Christmas or the remembering of his birthday is the time of rejoicing, a time of family reunion. Christmas provides an opportunity for exchanging presents in His honour; it is a time of generosity and peace.

Christmas also recalls the greatest historic event of the universe. The timeless God came into man's time. Time now had a meaning, because Jesus and the Christ-event gives meaning to history.

Christmas is even more than this. We are made to realise afresh that God became involved with man and his predicament, because He became a man. Man's predicament was the inability to save himself. God's gift to man was that He loved that He gave His only Son that whoever believes in him should not perish but have everlasting life.

We find it hard to grasp the immensity of the universe. It requires the supreme act of faith to believe that God became a man, lived among us as a man, died the common death of a man, and as glorified man rose from the dead. In the end it comes to this: that we believe in a love beyond our understanding, because we have known the love of Jesus.

For the love of God is larger

Than the measure of man's mind;

And the Heart of the Eternal

Is most wonderfully kind.

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## EVANGELICAL VIEWPOINTS

# The Incarnation

Christmas is goodwill and good cheer; it is gift-giving and gladness. Christmas is thought for the lonely and gathering with family and friends; it is sharing with the hungry and tables laden with food. Christmas is holly and ivy, carols and candle-light; it is warmth and well-being. And long may it be so!

But if this is all that Christmas means to any of us, then its meaning has been missed. We are like a man with a beautiful lamp that has no light in it. "What is the light that should be shining from the lamp of our Christmas? is a good question.

First of all there is the light of the knowledge of God. If God is, and is that which we take ultimately seriously, then it becomes a matter of greater importance that we know what He is like. In Jesus, God is revealed.

To some extent this knowledge as St. Paul says, is given to us in nature, where we may see both his power and benevolence. Line upon line, the prophets also brought to the world an ever-deepening knowledge. But it is in the stable at Bethlehem that we see God acting, "in the fullness of time" to give the crowning disclosure, not now in men's thoughts about their environment, not in words of inspired utterance, but in a human life, in "the Word made flesh."

As the epistle for Christmas Day puts it, "God, who in sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

We all know how easy it is for the most carefully written letter to be misinterpreted, but God coming close to us in a human personality with all barriers down is the solution of love to the problem of communication.

Secondly, there is the light of the knowledge of man. "What is man?" "Who am I?" are questions that have stretched the minds of the best of thinkers in all centuries as they have pondered this paradoxical creature.

In the incarnation, when He who "was God" . . . "was made in the likeness of men" there was offered to the world an example of perfect, sinless humanity, a man unspoiled, exhibiting all the qualities that God intends should be found in all men. In Jesus Christ we see a life lived in perfect obedience to the will of God. The ideal of the human race is realised in him.

Actions speak louder than words and a good life is infinitely better than a good sermon. In Jesus, who shared all the frustrations and temptations that we know, we are confronted with the definitive description of what our life is to be like.

Here is the peerless example

and the perfect inspiration. In this light all human life is to be examined, all human institutions and human social structures are to be judged. Now we know the

Rev Canon Wilfred Holt, BA, ThL, has been vicar of St Marks, Camberwell, Victoria, since 1961.

source of all that is best in human life and character, what is the true goal of all our striving. 'He gave us an example that we should follow in his steps.'

Thirdly there is the light of the glorious gospel of Christ. Nothing is clearer than that to have an example is one thing, to follow it is another. This coming to us of the light of the knowledge of man simply exposes our miserable performance! The very humility of the Son of Man makes clear our pride. His self-mastery our passions and His heroic obedience our cowardly self-pleasing.

Yet this dilemma, this predicament of man, is the very reason

## C.E.S.A. ordination

On 28th October, Rev. R. J. G. Begbie, O.B.E., was ordained presbyter at Christ Church (Blairgowrie, by the Presiding Bishop of the Church of England in South Africa, the Rt. Rev. Stephen Bradley.

In his sermon Bishop Bradley stressed the responsibility of each minister to preach a clear biblical message of the reality of sin and the saving grace of God, at a time when so many not only failed to discharge this responsibility but propagated false doctrine.

Blairgowrie forms part of the recently established municipality of Randburg, on the northern border of Johannesburg. At the reception following the ordination service, the Mayor of Randburg referred to the part which Col. Begbie had taken as a layman in the establishment of Christ Church in the new suburb. He had headed the committee which had arranged services in 1964 and made preparations for the erection of the church building in 1966.

His spiritual work was appreciated by the community, and he regularly conducted the prayers which marked the opening of each session of the municipal council. He had been appointed chaplain to the West Park Commando and some of the officers were present in uniform at the ordination service.

The reception took place in the newly completed church hall which had been largely erected by members of the congregation under the leadership of the Rev. R. J. G. Begbie.

## Rival killers

Death on the roads now claims about 3,500 Australians each year. In ten years 1960-1969 the fatalities numbered 30,212. At least half these deaths were caused by alcohol.

Resisting Hitler cost 29,395 Australian lives in the six years 1939-1945.

Resisting aggression in Vietnam has so far cost 417 Australian lives.

The liquor trade ranks with war as a champion killer.

Dr E. H. DERRICK

## On my path

A friend from the country, who belongs to the same healing ministry group as I do, wrote a few weeks ago, asking if I could give her any ideas about a healthy diet.

Most of the following suggestions were given to me by folk who had tried them and we have certainly found them most useful. Many who suffer indigestion or poor health, will benefit by examining their diet and their living habits.

The first thing is wholemeal bread where possible. I know it's more expensive, but you get better value for your money. Just this week, I have been considering making my own wholemeal bread. A recent experiment on rats in America gave startling results on the use of the refined white bread sold in the local shops. When cheap but nutritious additives were used, the rats flourished. These ingredients were not named, but my guess is that one was wheatgerm.

This is very cheap, and when added to breakfast cereals (which always look anything but nutritious to me!) they step up the food value.

Raw sugar instead of white can make all the difference to your children's teeth. Honey where you might use jam (though I think marmalade is pretty good); pure lemon juice when making icing for cakes; safflower oil for cooking, and plenty of fruit, especially apples, oranges, prunes and bananas. All the dried fruits are good, and also nuts, especially almonds.

### By Margaret

taste, and you have a healthy drink.

Some form of daily exercise is essential — get out of breath if possible. Most of us tend to over-eat, so Brother Ass has to be disciplined.

A healthy body and a healthy mind go together. Worry can undermine physical health. If there is something in which you find it difficult to experience the peace of God, do not be too proud to seek help from a fellow Christian.

I believe that God means us to enjoy good health, and we must do our part towards this.

How about a few Christians demonstrating infective health!

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## Notes and Comments

### Strikes

The number of strikes in this country in 1970 has made it a very difficult year for many families and industries.

A disturbing fact is that in many cases a strike is called without a clear majority of workers in favour of it. Too few members attend the meetings. Too few are prepared to be ridiculed by going against the militant section. As soon as a more moderate opinion is offered, the cry of "scab" is heard and others are not prepared to speak.

It is in the interests of the country that secret ballots become a normal procedure when important union decisions are made. Christian unionists are entitled to strike, but they may not care to strike on all and every issue.

### The road toll

This is a moral question. When all the roads and vehicles are analysed and examined, it still seems that the basic issue is man himself.

It is sad that a man who believes in loving his neighbour as himself can still be a careless killer on the road. We do not seem to think that I could kill someone in this car today. We don't think that I, myself, might not come home today.

When we begin to see our use of the car as a type of eleven commandment there may come a lowering of the toll. It does not seem possible other ways.

### Bishops in history

We must confess to being somewhat mystified by the tone of the letter published

## ROAD TOLL — PB REFORM — TABLE OPENED

on page 5 of this issue from the diocese of Grafton. Perhaps our readers are, too.

The letter refers to our Note and Comment on page 4 of our last issue headed "Historians note."

It referred to a special synod of the diocese of Grafton which met on 10 October 1945 to elect a new bishop. It gave the names of the three candidates in the final ballot and the number of votes given for each. The item specifically referred to the fact that nobody in 1945 could foresee the eminence and leadership which Bishop Strong was to contribute to the Australian church much later. It was intended to be a tribute to Archbishop Sir Philip Strong, for whom this paper has always expressed the greatest admiration.

In no way could it be interpreted as derogating from the success of Bishop Storrs in the ballot or his following episcopacy. He is now living in ripe old age in England and we believe he would not take it amiss. We

know that Rev. Victor Abram, dead some years now, always derived considerable satisfaction from the fact that he did come second in the final ballot.

We must remember that there were seven candidates in the first

ballot, one of them a bishop of another Australian diocese. It was no mean feat to reach the final ballot in such a field. The whole story must be told in the minutes of that synod which must still be in the Registry at

## Prayer Book reform not in our time

Only a sublime optimist would say that we will have a modern Book of Common Prayer this century. Everything that we have done in Australia so far is calculated to make more remote the day when we will have one, if ever.

One thing is certain. The Act of Uniformity which gave us one greatly loved use in the Church of England, is a dead letter. Every minister, every bishop, has become an expert liturgiologist.

There is not a liturgy in the world that somebody in Australia has not experimented with, from the Roman Mass up to the Pentecostal prayer book. Never have we had such confusion. Worse, never have we permitted such widespread departures from

scriptural worship, for so long our Anglican heritage.

There seemed some hope at first when our Liturgical Commission kept within the bounds of its commission and suggested revisions which did not offend our constitutional principles.

But that changed last year and it is probably too much to hope that the Commission will avoid introducing false doctrine in the future. The 1928 Deposited Book founded on reservation and prayers for the dead. No liturgical form will get off the ground in Australia which repeats any of the mistakes of 50 years ago.

The danger is that those who want to change Anglican doctrines will dig in their toes and refuse any revision which does not introduce new doctrines.

The Australian church needs a radically revised Prayer Book, however much we are tempted to cling to traditional forms. But until we have a liturgical commission which places revision before changes in doctrine, we may have to wait until most of us are dead.

### Open table

The service at Westminster Abbey for the inauguration of England's new General Synod was attended by the Queen and the heads of the Free Churches.

Some conservative Anglicans were stunned to see the Free Church representatives welcomed

Grafton. We are at a complete loss to understand why Grafton's Bishop-in-Council should want to deny the facts of history when they are there for any member of synod or any student of history to read.

We have a nice custom in Anglican synods of electing our members unanimously. After all the ballots have been taken and one candidate has emerged with a majority, it is then resolved that that candidate be elected unanimously. Bishop Storrs was so elected in 1945.

In the most recent elections to the archbishops of Sydney and Brisbane, the names of all candidates were published in daily press reports and in some cases, even the number of votes cast for each. Nobody protested that confidence was broken.

We maintain that what happened 25 years ago is, by any reckoning, a matter of history. Nevertheless, we regret that our sense of history has caused misunderstanding or has even been thought to be "bad taste".

to the Lord's table and they gave their reactions in the letter columns of the church press.

Most, however, were happy to see that the Church of England, true to its historic reformed tradition, did not refuse the fellowship of the Lord's table to those not episcopally confirmed.

It is quite refreshing to find the Church Times voicing the opinion that it is high time we opened the Lord's table to all baptised Christians who wish to receive Holy Communion. While some may feel that they have been let down, most Anglicans have never taken kindly to a rigorous insistence on the rite of Confirmation.

We have always held the view that the rubric about who should take Holy Communion in our churches is a purely domestic matter. It did not prevent the Reformers receiving Communion in the continental Protestant churches and the same courtesy was extended to continental Protestants while resident in England.

Since it has always been a domestic matter, it is one which we can well modify without qualms of any kind.

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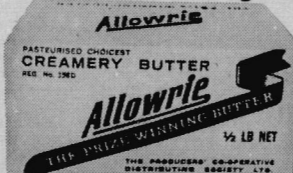
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## LETTERS

### Publication deplored

At the Bishop-in-Council meeting held yesterday, the following resolution was passed:

"That this Bishop-in-Council deplores the publication in The Australian Church Record of purported voting figures concerning the election of a Bishop of the Diocese of Grafton in 1945. As such figures are entirely confidential and some of the persons concerned are still living, we consider the report to be lacking in taste and a breach of confidence and demand a public apology from the Editor of the Australian Church Record, and an acknowledgment that the figures given are inaccurate, as the election by Synod was unanimous."

(Mrs) A. Tester,  
Registrar,  
Diocese of Grafton, NSW.

### Graven images

I am surprised that none responded to Mr Reakes-William's two queries (ACR September 3).

Firstly, an overall reading of Exodus indicates that God's rubrics direct worship away from images, and God's (rather than Moses') "graven image" had a purpose in conformity with his original commandment.

God was seated "over" the mercy seat. In order to veil idolatrous gaze dropping upon that furniture, the graven cherubim wings were draped over the mercy seat (the seat and cherubim being "one piece") covering the mercy seat but not the ark (containing God's written word) from human gaze.

In children's Bible story books, many artists unjustifiably illustrate the cherubim wings arched over, meeting above an exposed mercy seat. It is easy to err when attempting visual reproductions of the written text. God communed with Moses at his oracle, but

never from the actual overshadowed physical object itself (Exodus 25:22).

Secondly, the official Anglican rubric declares that the priest shall humbly present and place the alms dish upon the "holy table." Whereas an elevated alms

dish may be a gesture of prayer to Jesus (1 Timothy 2:8), when the Roman Catholic Mass is celebrated, the congregation is directed to gaze upon and actually worship a physical object. Even the alms dish was not to be engraved or elevated (Exodus 20:25). Des-

pite Solomon's wisdom, his liturgical disobedience reflecting his other disobedience brought tragic national consequence. This of course has nothing to do with

our own Anglican wooden hand-crafted communion tables in remembrance of God's own sacrifice. (Rev) Brian J. Seers, Port Kembla, NSW.

## The right to express our differences

I think that there are two points raised by the letter of Rev. E. C. White—and that these two points must be kept in balance by every evangelical who is working in an Anglo-Catholic diocese.

1. The similarity between us. We must acknowledge gladly that amongst Anglo-Catholics there are good pastors and devoted clergy to whom evangelicals must confidently extend the right hand of fellowship and in whom we perceive a love for the gospel and for men not much different from our own, with a sense of priorities with which we could substantially agree.

These are they of whom Mr White speaks and his experience concurs with my own in the diocese of Tasmania and that of many evangelicals in places other than Sydney.

2. There is a difference between us. This is the point that Willma Terry and G. R. Smith (ACR 12 Nov) emphasise, which is equally valid.

If we can be partners together in the gospel, we must also seek to preserve the right to state our differences to each other freely and frankly. My own feeling is that this does not happen, and that the tension is not observed, because in both sides there exist men who are either evangelicals or Anglo-Catholics in name only, with no real theology of their own.

The true basis is to be sought in "theological respect", not ignorance of each other's position. Cyril Foster Garbett was not wide of the mark when he said: "I can always tell when a man ceases to read. If he is an evangelical he will become a sentimentalist and if he is an Anglo-

Catholic he will become a hopeless bigot." Therefore I hope Mr White keeps and reads his Calvin's Institutes, and also reads some Anglo-Catholic divines as well.

Come to think of it, it would be an excellent prescription for most evangelicals.

(Rev) T. C. Milton, Toowoong, Q.

## CHRISTIANS & WAR: Defending Others

I wish to take up Peter Mendham's reply (12-11-70) to my letter on the defence of other people. He made a distinction (a valid one, I think) between rules and principles.

Principles govern courses of action that are not vetoed by rules, but which may be wrong under certain circumstances because they are not in accordance with faith and love.

"Under certain circumstances": for the question of meat offered to pagan deities Paul was able to specify situations in which different courses of action should be taken. Eating the meat was not wrong per se, but for instance, if a brother's conscience would be hurt or bewildered by this, then it would be wrong.

The point I wish to make is that Paul was able to specify these different conditions. Now, if the question of defending others is not wrong per se, then one ought to be able to specify conditions under which different decisions would be required. If not, one is forced into holding that the question is not one of principle, but is a (negative) rule: do not defend others.

I thought Vietnam was an unfortunate example to draw on: the question there is not one of

how the principle of defending others is to be resolved, but whether or not that principle is involved, allowing for the moment that it is a principle.

But to be plausible as a principle, one must be able to clarify its application in various situations. The affirmation that "it is for each Christian to seek the will of God in his own situation" only throws the whole question into obscurity. On the other hand, if it turns out that defending others is unlawful, the reason for it has to be pursued.

As a preliminary step in this direction I would say that the trouble with defending someone is that it always involves attacking someone else.

Glen Martin, Greenacre, NSW.

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## Brisbane \$1 million hospital for aged

Brisbane diocese will build a \$1 million hospital for the aged sick to replace the present St Martin's Hospital in Wharf Street.

It will be built on a 45-acre church property at Zillmere, where the Symes Grove home for the aged is at present.

It will be called St Martin's and the present St Martin's will close down on June 30, 1971 to make way for the Cathedral Square. The new hospital will have about 100 beds compared with the 70 now in St Martin's.

The registrar, Mr Roland St John has pointed out that the diocese now provides 325 places for the aged in five homes but it has no hospital for the aged sick. There was no such hospital to provide for aged clergy, clergy widows, retired missionaries and other church workers who became chronically ill.

The new modern hospital could be built without any large borrowing, Mr St John said.

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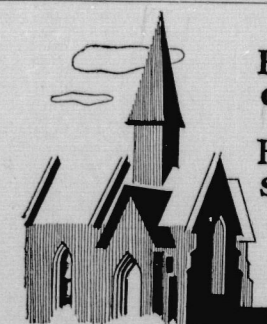
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### Crossword Prizes

Book prizes in Bible Crossword No 26 have been posted to Mr I. H. Elvy, Revesby, N.S.W. and Mrs D. Luck, West Pennant Hills, N.S.W.

Classified advertisements may be left at the office or phoned to 61 2275 up to noon on the Monday of the week before publication. Charge is 5c per word with a minimum charge of \$1.

### Holiday Accommodation

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We will give a book for the two nearest entries to Bible Crossword No. 27, which should reach this office not later than Dec. 23. All answers come from the Revised Standard of the Bible.

### ACROSS

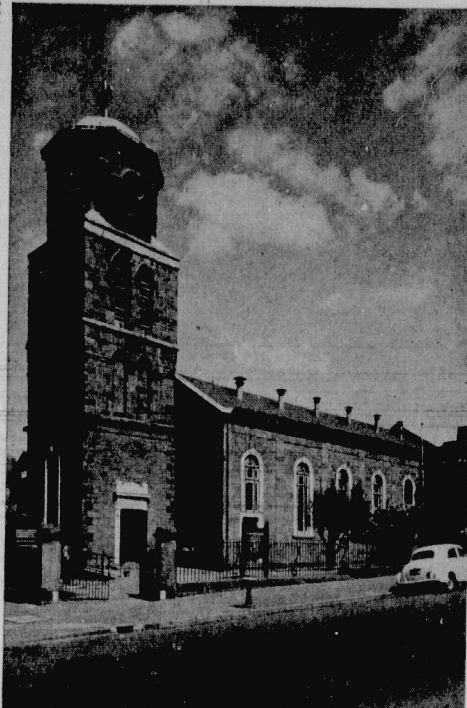
- The time is fulfilled, and the kingdom of God is at hand; repent, and the gospel of the kingdom shall be preached in all the world as a witness to all nations. (Mk 1:1)
- You cannot partake of the — of the Lord and the table of demons (5) 1 Co 10:21.
- Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who — from death to life (4,4,7) Rom 6:13.
- no one — when he is tempted, " — am I tempted by God" (3, 3, 1) Jas 1:13.
- I am not at —, — am I quiet, I have no rest; but trouble comes (4,3) Job 3:26.
- For I am — of the apostles, unfit to be called an apostle, because — persecuted the church of God (3,5,1) 1 Co 15:9.
- His — swept down — third of the stars of heaven, and cast them to the earth (4,1) Rev 12:4.

- But on the first day of the week, at — dawn, they went to the tomb, taking the spices which they had prepared (5) Lk 24:1.
- And they went into Capernaum; and immediately on the sabbath he entered the — and taught (9) Mk 1:21.
- So they took counsel, and sought with them the — field, to bury strangers in (7) Mt 2:7.
- And Deiliah said to Samson, "Please tell me your great strength lies, and how you might be bound" (7) Ju 16:6.
- The God who made the — and — in it, being Lord of heaven and earth, does not live in shrines made by man (5,10) Ac 17:24.
- So they departed quickly from the tomb with fear and great joy, — tell his disciples (2) Mt 28:8.
- When there were — — was brought forth, when there were no springs abounding with water (2,6,1) Pro 8:24.

### DOWN

- Nor will they say, "Lo, here it is!" or "There!"

## MELBOURNE'S OLD CATHEDRAL



St James' Old Cathedral, West Melbourne, which celebrated the 133rd anniversary of the parish last month. It was Melbourne's cathedral from 1843 to 1891.

At the service historical armorial plaques were unveiled as follows: Coat of Arms of Lieutenant-Governor Charles J. La Trobe, by His Excellency the Governor.

Coat of Arms of the Town of Melbourne, 1842, by the Lord Mayor of Melbourne.

Coat of Arms of the Right Reverend Charles J. Perry, first Bishop of Melbourne, by the Incumbent, Canon Guy Harmer.

Lessons at the service were read by Melbourne's Lord Mayor Councillor Edward W. Best and His Excellency the Governor of Victoria, Major-General Sir Rohan Delacombe.

Rev. Canon Leon Morris, Principal of Ridley College, was the preacher.

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## MEXICAN R.G.s AT BIBLE STUDY

Roman Catholics in Mexico, according to the following report from Presbyterian missionaries, Mr and Mrs J. E. Mitchell, are attending weekly Protestant Bible studies with ecclesiastical consent.

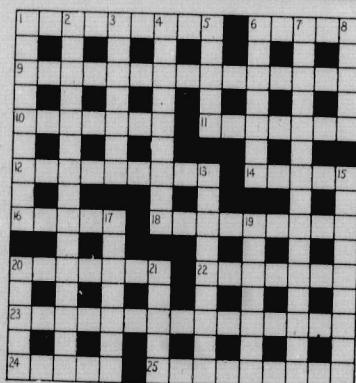
We had heard and certainly knew that the attitude of the Roman Catholic Church toward the Protestants in Mexico had changed. Yet this was brought sharply to our attention during our first Sabbath in Ciudad Mante where the minister made, what seemed to us, an astonishing announcement.

One of the local priests had written asking if he might talk with our pastor, Amador Pesina. The formal letter was followed by telephone calls and finally the two men found themselves face to face in the study of our church.

The priest explained that there was something he admired in each of the three main branches

of Christianity. He liked the emphasis which his own Roman Catholic Church placed on the church itself. He was impressed by the liturgy in the Eastern Orthodox Church. And he greatly admired the knowledge of the Bible which characterised the Protestant Church. For this reason he wanted Mr Pesina to teach a class of Bible to some of the leaders in the Catholic Church.

Mr Pesina gladly complied to his request and each Wednesday morning a group of six leading members of the Roman Catholic Church, accompanied at times by the priest, come to our Prince of Peace Associate Reformed Church for a Bible class.



- How hard it will be for those who have riches to — the kingdom of God! (5) Mk 10:23.
- And —, "Who are you, Lord?" And he said to me, "I am Jesus of Nazareth whom you are persecuting." (1,8) Ac 22:8.
- Nebuchadnezzar said to them, "Is it true, O Shadrach, Meshach, and —, that you do not serve my gods or worship the golden image which I have set up?" (8,1) Dan 3:14.
- When you till the ground, it shall no longer — you its strength; you shall be a fugitive and a wanderer on the earth (5,2) Gen 4:12.
- On the last day of the feast, the — day, Jesus stood — and proclaimed, "If anyone thirst, let him come to me and drink." (5,2) Jn 7:37.
- For I am not ashamed of the gospel: it is the — of God for salvation to every one who has faith (5) Rom 1:16.
- Lord, how often shall my brother sin against me, and I forgive him? As many as — times? (5) Mt 18:21.

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## Interpreting prophecy

THE INTERPRETATION OF PROPHECY by Patrick Fairbairn, Banner of Truth reprint, 1964, 532pp. UK 25/.

This outstanding study on the principles of interpretation of biblical prophecy, and the application of these to Daniel and Revelation, was first published in 1856. Despite the advances in biblical studies since those days this former principal of the Free Church College, Glasgow, has provided a source book which is still an invaluable guide to this difficult subject.

The first 200 pages deal exhaustively with the principles of interpretation as derived from Scripture. This covers the nature of prophecy; its relation to history, ethics, man's responsibilities and the church; its absolute and conditional elements; and its progressive character.

A lengthy and vital chapter

**PARSON ON THE TRACK,** by Ivan Southall, Landsdowne Press. 213 pages, \$3.75.

Ivan Southall, the Australian novelist, tells a fascinating tale of the Brotherhood of the Good Shepherd, diocese of Bathurst. It is not a history of BGS, but the author has taken pains to get the facts, and has made himself familiar with localities he writes about.

The book revolves around prominent figures in BGS, from Campion and Matthews at the turn of the century, to men of the present generation. There are 36 photographs, one of 1912 showing John Feetham with a band of brothers, one aloft on his shoulder.

The earlier chapters are the best, the author excelling in his description of the bush of 70 years ago. Splendid Christmas present.

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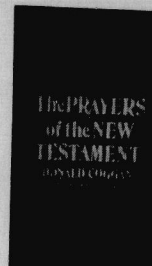
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## Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



**THE PRAYERS OF THE NEW TESTAMENT**, by Donald Coggan, Hodder & Stoughton, 1970, 190 pages, \$1.30. Hodder Christian Paperbacks have produced a gem in this by the Archbishop of York. It is a simple exposition of every N.T. prayer from Matthew 6:9 to Revelation 22:20. Each prayer is prefaced by the A.V. and N.E.B. version and then follows a couple of pages of exegesis and exposition. A valuable book with a rich mine of material on prayer.

**DISCUSS AND DISCOVER.** A book of group discussion material by Charles Martin, Scripture Union, 1970, 222 pages, \$2.85. Twenty-four topics explore the ways the Holy Spirit may be seen at work in the world. It covers almost every major concern of both the world and the church today from culture, money, communism to missions, evangelism, the church, Mormonism, Islam and Buddhism. The material is clearly set out and arranged with helps for discussion leaders and full bibliographies. Suitable for thoughtful youth and adult groups.

**THE CAPTIVITY AND TRIUMPH OF WINNIE DAVIES**, by David M. Davies, Hodder & Stoughton, 1970, 143 pages, 90c. Winnifred Davies was a Welsh nurse who was killed by Congolese rebels in 1964. For 21 years she was a W.E.C. missionary and the last 33 months of her life were spent as a captive to the Simbas, who finally killed her when the rescuing national army closed in. But she served her captors as she had always served for Christ. A very moving story of complete reliance on Christ despite loneliness and suffering.

can take its place. Interchange may be the alternative but it would need to review current literature too. The six articles in the current issue are a little uneven in quality but two articles alone make it invaluable — Klaas Runia's "Bonhoeffer's Non-Religion" and Robert White's "Muggeridge Rediscovered."

### RECORDINGS

**MY CHILD** and other gospel songs by Dawn Goodfellow. Focus Records, LP stereo FS-1001.

Dawn Goodfellow is the wife of a Sydney rector but this record will sell because of its intrinsic merit.

Here are eleven gospel songs in the modern or in Negro folk idiom. All of them are tuneful, interesting and every word of each comes through with pleasing clarity. Three of the songs are sung with the Gospel Heirs Quartet but the five voices are skilfully blended. Were you there, Go Tell it on The Mountain and Steal Away, are so well known

that the other songs steal up on the listener. Dawn's voice is vibrant and sufficiently strong to come across with a directness that gives strength to the message of the words. Her interpretations are moving, sincere, never extravagant or over-sentimentalised.

**CHRISTMAS NIGHT IN BETHLEHEM.** The midnight ceremony at St Catherine's Church, Hed-Arzi Ltd., Israel, LP mono/stereo, LOP 14021. With album illustrated in colour and half tones.

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KARUAH, NSW 2324

## Mainly About People

**Rev Harold H. Hinton**, curate of Kangaroo Valley (Sydney) since 1969, has been appointed curate of St Paul's Gymnasium, not rector, as reported in our last issue.

**Rev Brian L. Viney**, BCA missionary at Mullawa (NW Aust) since 1969, has been appointed to the joint posts of organising secretary in Western Australia of the National Home Mission Fund and the BCA from February 1. He will live in Perth.

**Sister Shirley Manning**, a former parishioner of St Alban's Belmonte (Sydney), has been stationed at the BCA Medical Centre at Coober Pedy (Will-ochra).

**Rev David M. Pullar**, BCA missionary at Dampier (NW Aust) has been appointed missionary at Boulder-Poseidon (Kalgoorlie).

**Mr and Mrs Ron Hastie** have completed their term in charge of the BCA Hostel at Broken Hill (Riverina) and have been replaced by **Mr and Mrs Rob- ert Roberts**. Mr Roberts was formerly a pilot with the Royal Flying Doctor Service, Broken Hill.

**Sister Maude Ross** and **Sister Heather Heaver**, both former BCA nursing sisters, have returned to the BCA as sisters at the Tarcoola Hospital (Willochra).

**Miss Shellagh Hardy** was incorrectly described in our last issue as appointed to "Queens", Ballarat. She has been appointed to Girton, Bendigo, as head-mistress from 1971.

**Rev Alan R. Hardwick**, formerly vicar of St Ambrose's Murrumbidgee (Grafton) was inducted as rector of Dorrigo on November 10.

**Rev Matthew Francis**, of South Perth, has been appointed a lecturer at the Adelaide Bible Institute, Victor Harbour, from late January next. **Rev Howard Kitchen** and **Dr Graeme and Mrs Sue Swincer**, lecturers at the Adelaide Bible Institute, have resigned from the end of this year. Dr and Mrs Swincer go to Indonesia for missionary service.

**Rev Howard H. Knight**, home director for the Overseas Missionary Fellowship since 1955, has been appointed Executive Secretary of the Evangelical Alliance in Victoria from February next.

**Mr Ron Buckland**, BA, BD, ThL, a parishioner of St Barnabas', Westmead, NSW, has been appointed Scripture Union General Secretary for Tasmania from December 1.

**Rev George Lazenby**, lecturer at the Melbourne Bible Institute, has been appointed Vice Principal.

**Mr Harry Jenner** and **Mr Barry Phil- ipsis** have been elected lay canons of Christ Church Cathedral, St Arnaud.

**Rev David B. Clayden**, rector of Sea Lake (St Arnaud) has been appointed rector of Avoca from early February.

At the Church of Christ the King, Maryborough, the Bishop of St Arnaud ordained the following on December 4: (**from left**) **Rev Roger Rich**, **Revs Douglas Stevens** and **Keith Smith**.

**Rev Norman Cocks**, formerly a Congregational minister, has been ordained deacon by the Bishop of Tasmania, and is serving a curacy at St James, New Town. On November 19 he also took up appointment as Secretary of the Tasmanian Council of Churches and for Inter Church Aid.

**Mr L. A. Wells**, of St James', New Town (Tasmania), branch, has been elected State President of the Church of England's Youth Society.

**Rev Gordon D. Griffith**, formerly of the diocese of Canberra-Goulburn, and rector of Berkeley, USA, has been awarded the PhD of the Australian College of Theology for a thesis, "A study of revelation, inspiration and authority in Anglican theology from the Oxford Movement (1833) until the Archbishop's Commission on Doctrine (1937)".

**Rev Leonard J. Harris**, rector of St James' Croydon (Sydney) since 1964, has been appointed chaplain to the Lidcombe Hospital from 1st February.

**Rev Donald M. Douglas**, rector of St Peter's, Neutral Bay (North Sydney) since 1965, has been appointed chaplain to the North Ryde Psychiatric Centre.

**Rev Robin B. B. Gibbs**, rector of All Saints' Sutton Forest (Sydney) since 1958 has resigned from after Easter 1971 and will go as a C.M.S. chaplain to the Northern Territory.

**Rev Alan H. McMahon**, chaplain at the Lidcombe Hospital (Sydney) since 1967, has resigned to go overseas for further study in clinical pastoral education.

**Rev Geoffrey R. Evans**, curate of All Saints', Greenborough (Melbourne) has been appointed to the Executive Committee for the National Anglican Evangelical Congress, 1971, with special responsibilities for youth participation in the Congress.

**Very Rev Dr A. W. Morton**, Dean of Sydney, leaves Sydney on December 28 to attend a theological congress at Asbury Seminary, USA and to preach at the Washington Cathedral. He will return shortly after Easter.

**Rev John F. W. Mason**, chaplain of St Andrew's Cathedral School, Sydney, since 1967, has been appointed precentor and minor canon of St Andrew's Cathedral.

**Rev Alexander C. Abbott-Smith**, master at St Andrew's Cathedral School, Sydney, has been appointed chaplain of the school.

**Rev David M. Hewetson**, Educational Secretary of the NSW Branch of CMS since 1965, has been appointed General Secretary of the branch.

## hot line

### Round-up of church press comment

Both the CHURCH TIMES and the CHURCH OF ENGLAND NEWSPAPER are critical of the show of gold plate and the richly embroidered copes of bishops at the service for the inauguration of England's new General Synod. Should the Church present such an image, they ask.

The Church of England News- paper quotes the Dean of Westminster's sermon at the inaugural service, warning against the party spirit in the General Synod. It comments that the night before the New Synod Group had met and resolved to constitute a party. Later, Anglo-Catholics and Evangelicals did the same and a fourth group is talking of starting as a No Party Group.

The Bishop of St Arnaud, according to the St Arnaud Churchman, intends to expand the ordained part-time ministry in areas of his diocese where the population is falling. Tasmania's Church News reports the ordination of Rev Norman Cocks, a Congregational minister and Australian Secretary of the London Missionary Society for the past 25 years.

New Life prints an article of Dr Klaas Runia—"Which is the Real Rome?" He says that we must distinguish the four faces of modern Romanism: The Doctrinal Face, the Political Face, the Devotional Face and the face of the Progressive Theologians. At present Rome is all of them but nobody knows what Rome will be.

The Ballarat Church Chronicle quotes Rev Philip Grundy as saying in connection with the language of a liturgy: "The images that are used in worship must be common to all who use them, and the only images that we find which are common are

those derived from the Bible."

Harold O. J. Brown in Christianity Today takes a long look at the popular statement that we are now living in a post-Christian age. He points out that for Asia's millions, we are still in the pre-Christian era.

### Full-time director of camping

Mr Tony Molyneux has been appointed full-time director of camping by Sydney's Youth Department from December 1.



Tony Molyneux

He has just completed a year's training at Moore College, prior to which he was the Youth Department's field worker in the Inner City Areas.

The organisation of camping in the Youth Department's properties, particularly at Port Hacking, has become a major undertaking. In the coming December and January vacation, over 1,500 boys and girls will attend Camp Howard. There will be junior and senior camps, a counsellor training camp, a work camp and a family camp. Young people will have a choice of co-ed camps or separate camps for boys and girls.

## PTL in Vietnam

THE POCKET TESTAMENT LEAGUE ministry continues to be a most effective outreach for the Gospel. About 2,990,000 Gospels have been distributed so far in this country.

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tion of the Bible, the Word of God. As they read they are en- countered with truth, new and strange to them, though they have previously heard some of the terminology of Christianity. Their interest is immediately stirred and with many there comes the thought, "this is just what I need."

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## Randwick rectory centenary

The 100th anniversary of the opening and dedication of St. Jude's rectory in Avoca Street, Randwick, NSW, was commemorated at a service and garden party in the grounds of the rectory on Sunday, November 22.

St. Jude's Church celebrated its centenary in 1965. Young people in dresses of the period attended the rectory service. Among those present was Lady Cutler, wife of the Governor of New South Wales, who attended St. Jude's Sunday School.

Lady Cutler was accompanied by her mother, Mrs. D. E. Morris, a former parishioner. The Federal Speaker, Sir William Aston, and Lady Aston, and the State Speaker, Sir Kevin Ellis, and Lady Ellis, also attended. The Randwick Municipal Band gave a musical program.

The church, the rectory and the verger's residence form a group which have been classified as historic buildings by the National Trust. The rectory is two-storeyed with five rooms on each floor. Like the church, it is built of Sydney sandstone and has a slate roof. The rector of St. Jude's, Rev. R. A. Johnson, conducted the rectory centennial service.

### PASTORAL TRAINING



Some of the country and city clergy at a clinical pastoral seminar at Broughton Hall put their questions to Miss Jill Faddy, a clinical psychologist at the Clinic. Eleven Sydney clergy and three chaplain-supervisors took part in a course over five days. Since they began five years ago, 120 clergy have completed this introductory course and 50 have returned to do an advanced course. L to R: Revs Noel Pilcher, Walter Spencer, Norman Robinson, Clive Harcourt-Norton, John Campbell, Max Corbett, Hugh Voss and Harry Birch.

## Adelaide Committee on racial discrimination

A committee appointed by the Adelaide synod on racial discrimination has held a preliminary meeting and has invited the public to let the committee know of instances of discrimination.

Bishop L. E. W. Renfrey is chairman and the State premier, Mr Dunstan, and the former Attorney-General, Mr

Robin Millhouse, are among its members.

Others are Mr Colin Lawton of the Department of Adult Education and Mr Ian Giffillan, a farmer of Kangaroo Island.

Mr Lawton feels that the role of the committee is not to launch prosecutions, because legal machinery already exists for that.

He sees it as an instrument to bring to the notice of the community, through the church, instances of racial prejudice, and to arouse the conscience of the community.

Each member of the committee has already been made aware of blatant examples of racial discrimination in SA in all its forms.

The committee is not concerned only with the evil of prejudice within the community, but with the wider, more subtle attitude that puts up a barrier against coloured people before they even get here.

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## Colin Cowdrey at sportsmen's service

Mr Colin Cowdrey, Vice Captain of the MCC team now touring Australia, was among those who attended the annual Sportsmen's tea and service at St Clement's, Mosman, NSW, recently.

155 men sat down for the tea, half drawn from the parish and half from sporting organisations in Sydney. Mr Tom Treseder, diocesan reader and church warden at Christ Church, Gladesville, gave an address which was followed up by a word of personal testimony during the service.

The service was attended by over 400 people, including Mr Cowdrey and the manager of the MCC team, Mr Ken Gulliver and Mr Bert Oldfield read the lessons.

Rev Brian King, rector of St Jude's, Dural, a former first grade rugby player gave the address in which he pointed out that sport and Christian faith were both practical, purposeful and personal. He included in the address a telling testimony and the change in his own life as Jesus Christ took control.