

Mainly About People

N.S.W.

One of our faithful distributors, Mr L. Nixon, of St. Thomas', Enfield, is undergoing medical treatment at the present time. Mr Nixon, who is 78, distributes one of the highest quantities of A.C.R. distributed in parishes. We wish him well at this time.

It has been announced that the Rt. Rev. F. O. Hulme-Moir will be installed as Bishop Co-adjutor and Dean of Sydney at a service in the Cathedral on February 23.

Farewelled at St. Thomas', Kingsgrove (Sydney), last Sunday was Dr Janet Plummer. Dr Plummer is going to Malaya with C.M.S.

The Rev. John Reid, rector of Christ Church, Gladstone, together with his family, will be spending some weeks at Lord Howe Island during January and February. Lord Howe comes within the boundaries of Sydney diocese.

One of the speakers at this year's C.M.S. Summer School at Katoomba was Mr Jacob Roberts, whose address was received with much acceptance by those who heard him. Mr Roberts is to be the first Aboriginal to study at Moore College, Sydney. Mr Roberts, who comes originally from Roper River, N.T., will take up studies at the college at the beginning of the new college year.

We are pleased to report that the Sydney diocesan secretary

Mr W. L. J. Hutchison is recovering from his recent illness and it is expected that he will take up his duties again in March.

Victoria

The vicar of St. John's, Croydon, the Rev. A. de Q. Robin, is to resign as from February 17 to take up duties as sub-warden and chaplain to St. George's College, University of Western Australia. He will commence work at St. George's on February 26.

The Rev. R. S. Houghton, chaplain to Grimwade House, Melbourne Church of England Grammar School, has been appointed vice-warden of St. Barnabas' College, Adelaide. He will take up his duties on February 1.

Elsewhere in Australia

At the C.M.S. Summer School to be held at Mt. Breckan, Victor Harbour (S. Aust.), from January 28 to February 1 the Primate, Dr Gough, will be chairman. Bible studies will be led by the Rev. Peter Newall, formerly from Sydney diocese, and speakers will include the Bishop of Victoria Nyanza, Archdeacon and Mrs Chidosa, Mr and Mrs R. J. Brook and the Rev. and Mrs B. Fagan.

Bishop John Frewer, Bishop of North-West Australia since 1929, is to retire on April 9 after 36 years in the diocese. Since the retirement of Bishop Moyes

he has been the senior diocesan bishop in Australia. Bishop Frewer has probably flown more miles by air than any other living bishop. His diocese has an area of 666,892 square miles and is second largest Anglican diocese in the world. The Bishop has travelled unceasingly over this huge area.

The Rev. John Emmerik sailed for Kenya this month. Mr Van Emmerik has been acting as locum tenens in the parish of King Island (Tasmania), following a period of training at St. Andrew's Hall, Melbourne.

Overseas

The death has occurred in England of Lord Alexander of Hillsborough. He was 79 and had been ill for some time.

Lord Alexander was First Lord of the Admiralty in Sir Winston Churchill's coalition government and Minister of Defence in Lord Attlee's government immediately after the war.

A Baptist, Lord Alexander was well known for his stand for Protestant principles in debates in the House. He stood virtually alone in the House of Lords last year on the mass vestments issue. The High Church paper, "Church Times," comments: "... many Anglicans who crossed swords with him both inside and outside the House of Lords—where he often spoke for ultra-Protestant Christendom against Church Assembly measures—will mourn the loss of an opponent who never lacked either grace or courtesy."

The number of German Protestant missionary personnel working overseas has increased from 180 to 1,225 since the end of World War II, according to the 1964 Evangelical Mission Annual published in Hamburg.

Death of T. S. Eliot

THE death occurred in England on January 8 of T. S. Eliot, O.M., poet, dramatist and critic. Mr Eliot, who was 76, called himself "an Anglican Catholic in religion" and in his early life steeped himself in the writings of St. Augustine.

T. S. Eliot was born in Missouri, U.S.A., and applied for naturalisation as a British subject in 1927. Magdalene College, Cambridge, gave him an honorary fellowship which had been held by Thomas Hardy and Rudyard Kipling. He was awarded the Nobel Prize for Literature in 1948 and last year received America's highest civilian honour, the Medal of Freedom.

A fellow poet, Norman Nicholson, writing in the *Church Times*, said of Eliot that "there was a good deal of surprise, round the end of the '20s, when it gradually became known that the most 'advanced' poet of the day was not only a Christian but a member of the Church of England, an Anglo-Catholic and a churchwarden."

To say that Eliot's example had a powerful evangelistic effect on the young intellectuals of the time would, perhaps, be to descend to vulgar opportunism, though his influence is obvious in the work and decisions of many of his juniors.

"ABOLISH MOTHERS' UNION" CALL BY ENGLISH VICAR

THE Rev. L. Roose-Francis, vicar of the Holy Epiphany Church, Bourne, has asked the Archbishop of Canterbury to abolish the Mothers' Union.

The memorandum sent to Dr Ramsay, states: "All organisations within the one body of the Church tend to exert a divisive influence. The tendency is for each one to become an autonomous unit, jealous of its own

rights and privileges. There is no place for such organisations in the Church today.

"They are cluttering up its life, consuming time and energy in activities which are secondary to the Church's mission. They must not be allowed to stand in the way of new thought and new action."

Commenting on the Church of England campaign which calls for new vision and new drive, the memorandum comments: "The existing national organisations for adults of the Church simply cannot take it. The Mothers' Union and Church of England Men's Society, for example, have outlived their usefulness."

Mr Roose-Francis, who disbanded his own Church's Mothers' Union, C.E.M.S. and Sunday School 14 months ago, says that since then the number of families worshipping together has leapt from none to 40.

(EPS, Geneva).

Evangelism Congress for West Berlin, 1966

AIMS of a 10-day World Congress on Evangelism scheduled in West Berlin, October 26-November 4, 1966, have been outlined by Dr Carl F. Henry, editor of the Protestant fortnightly, *Christianity Today*, which will sponsor the event.

Evangelist Billy Graham will be honorary chairman of the Congress, and Dr Henry will be chairman.

"The over-riding concern of the Congress will be the absolute necessity of fulfilling Christ's command that His disciples go into all the world and preach the Gospel," Dr Henry said.

"We hope one by-product of the Congress will be an advance within many Churches from a type of modern evangelism that relies on the minister for evangelistic messages, to an evangelistic church membership."

Attendance at the Congress, to be held in West Berlin's Kongresshalle, will be by invitation only and will be limited to some 1,200 church leaders, guests and observers.

Participating will be leading evangelists from around the world, denominational leaders who are responsible for their Church's evangelistic activity, and teachers and scholars whose area of specialisation is evangelism.

(EPS, Geneva).

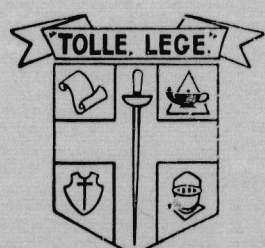
Bishop R. C. Kerle at Chatswood

ON Sunday, February 7 at 7.15 p.m., the Rt. Rev. R. C. Kerle will be the preacher in St. Paul's, Chatswood.

Bishop Kerle, who was born at Chatswood, received much of his early spiritual training and guidance under the ministry of the late Canon D. J. Knox at St. Paul's.

Following the service, a short time of fellowship is proposed, to be held in the Parish Hall. A presentation will be made as a token of the esteem in which Bishop Kerle is held.

An invitation is extended to any who may wish to worship at the service, to attend this brief function.



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Page 8 Australian Church Record, January 28, 1965

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INFANT BAPTISM PRACTICE UNDER FIRE

INFANT baptism practice has taken up a good deal of the space in the English church Press in recent weeks. The decision of the Rev. Christopher Wansey to abandon the baptism of infants and the secession of the Rev. H. M. Carson and others on questions which included infant baptism has led to much debate and heart-searching.

Current thinking on the question was highlighted by a Parish and People conference on the question. A Commission on indiscriminate baptism found against infant baptism in the present context.

A vote of six was registered for the practice of baptising infants, with a vote of 21 for "discriminate" baptism of

infants and 23 for the discontinuance of infant baptism.

However this conference is not representative of evangelical thought on the matter. In an article in "The Church of England Newspaper" the Rev. Christopher Wansey (who, incidentally, was present at the Parish and People Conference) gave his reasons for not baptising infants.

Mr Wansey's view of

Scripture, as revealed in his statement, is quite unacceptable to evangelicals.

Referring to what he terms a "strange belief of group salvation" Mr Wansey talks of turning back the pages of the Bible "to the Dark Age of Judaism, with its horrible rite of circumcision, not horrible only because of the associations which it shares with practice of circumcision by all primitive tribes, but in particular because

of the pseudo-religious implication that a physical act, performed on an unconscious infant, effects and compels an indelible relationship with God which its omission cannot secure."

The view of most evangelicals was well put in a letter to "The Church of England Newspaper" from the Rev. J. Stafford Wright.

Commenting on a statement by another Anglican clergyman that he would baptise the children of believing parents if anyone could prove that infant baptism is in accordance with Scripture, Mr Wright went on:

"Suppose we turn the statement round, and ask him not to defer the baptism until he can prove that such deferment is in accordance with Scripture."

"Decisions in life are based on a balance of probabilities. What are the probabilities that there were no infants in the 'households' that were baptised in the New Testament, remembering that households included slaves and servants and their families? I would put the probability of no children at less than 20 per cent."

"What are the probabilities that status of infants under the New and better Covenant is inferior to that under the Old? Circumcision (like baptism, the seal of faith) was given to all the household,

Hebrew or non-Hebrew, including unconscious infants.

"The arguments of Galatians 3 (N.B. verse 27) depend on the correspondence between circumcision and baptism."

Circumcision and baptism

"We are not dealing simply with dedication. Infant baptism means that we must bring up our children as Christians, not as outsiders who may one day become Christians. I Corinthians 7, 14, indicates that there is such a thing as a Christian child, for 'holy' is never used of human persons in the New Testament except of Christians."

"What is the probability of God changing His sacramental dealing with infants without making this clear? Shall we again say under 20 per cent."

"Incidentally, the Old Testament is completely silent about infant circumcision after the entry into Palestine in Joshua 5. 'It is not mentioned for 1,000 years, but we deduce that it was practised, both from the witness of later history and from theological necessity. Yet the deduction is based on probability; shall we say, over 80 per cent.'

But whilst most evangelicals are quite convinced that infant baptism is a right and proper practice many are concerned

(Continued on Page 7)

NEXT WOMEN'S CONVENTION TO MEET AT NARRABEEN

THE Seventh Central (Sydney) Women's Christian Convention will be held from March 5 to 7 at the National Fitness Camp, Narrabeen.

Among the speakers will be Mrs Alan Begbie, wife of Canon A. E. S. Begbie, rector of St. Stephen's, Willoughby.

Meetings are to be held in a new enclosed basketball stadium at the camp with adequate seating for an anticipated attendance of 1,000 or more women.

The Central Convention follows two successful gatherings at Morpeth and Canberra late last year.

The Hunter River Valley Convention was held at the Church of England Conference Centre at Morpeth and was voted "the best yet" by those present. Speakers were Miss V. M. Sullivan and Mrs A. M. Chambers, recently returned from England.

The A.C.T. Convention was held in Bruce Hall at the Australian National University. Miss Sullivan and Mrs Chambers also spoke at this gathering.

Canberra convention

At the final meeting testimonies were given by many who had felt the touch of Christ in a special way during the weekend. These included missionaries and

clergy wives who had been spiritually refreshed.

Most recent activity of the movement was a meeting called at the C.W.A. Rooms, Gosford, on January 10 when plans were laid for the establishment of a convention in the Gosford district.

Such a gathering is planned for September 17-19 at "Lutanda," Toukley. Interested women in the Gosford district are invited to contact the Secretary, Mrs N. Seckold, Gosford Book Shop, 38 Williams Street, Gosford (home phone Woy Woy 41-2230).

See advertisement elsewhere in this issue for further details of the March Convention.

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CHURCH RECORD

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FEBRUARY 11, 1965

THE FINEST HOUR

News of the death of Sir Winston Churchill came too late for adequate comment in our last issue.

With so much being said of this great man in the days which have followed his death, what is there left to say? But there is yet room for Christian comment on the man of the century.

To us Australians who value our British heritage Churchill is our man no less than he is of the English people themselves or to the Americans, whose citizenship he accepted. He it was who led the British Commonwealth in the darkest days of its existence. His words, carried to our shores by the magic of radio, inspired us as they did the people nearer to hand.

And what words they were! How can we ever forget the magic of his oratory. The more so because the words were not empty vessels but served to convey the essence of the man himself to his beleaguered people.

We are still stirred by that great call to courage: "We shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender."

And who could forget his eloquent praise of the airmen who won the Battle of Britain?

But possibly most stirring of all was his call: "Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and Commonwealth last for a thousand years, men will still say: 'This was their finest hour.'"

Was there not just a hint of prophetic insight in that stirring call to make of that time of trial the "finest hour"?

The greatest empire the world had seen in some senses reached the pinnacle of its greatness in that dark hour. The post-war years have not been so kind to the British. The empire is well-nigh gone. In its external relations British prestige is not high

and internally there has been a great and continuing moral slide.

This is not to write "finis" to the nation that of this great man in the days which have followed his death, what is there left to say? But there is yet room for Christian comment on the man of the century.

The God who in His great mercy came to Britain's aid and raised up Winston Churchill to be, like Cyrus of old, His servant in the time of trial can yet work in the life of the British people.

But we have strayed from our subject. Perhaps this is understandable as Churchill so typified Britain with his great gifts of courage, integrity, patriotism and faith.

Faith? Churchill did manifest a deep belief in God and on many occasions acknowledged his nation's dependence on God.

"Lives of great men all remind us we can make our lives sublime, and, departing, leave behind us footprints on the sands of time." So Longfellow reminds us of the inspiration of a great man's life.

Thank God for Churchill, who still speaks to us today and reminds us that the price of freedom is eternal vigilance, that appeasement and compromise lead to disaster and many other lessons that have a spiritual application.

But time and space fail and we cannot say all that could be said. In a world of the mean, the petty and the ugly, Churchill stood out not only as a moulder of the history of our times but as a product of the Protestant culture in which he was nurtured.

His passing is like the passing of Queen Victoria. It seems to draw a curtain on an era. What lies ahead of the British people is known only to God. May it be that He will yet have mercy on "His Englishmen."

THE NORTHERN TERRITORY

THE Church of England did not arrive officially in the Northern Territory until after 1900. The first permanent settlement was made there by the South Australian Government in 1869, when Surveyor General Goyder laid out a township on the shores of Port Darwin, naming it Palmerston.

The first resident clergyman, the Rev. H. J. Bogle, (a Wesleyan Methodist) arrived in late 1873. Prior to his arrival, the Congregational Church of S.A. sent up the materials for a wooden building to be used as a church, July, 1873.

The first service in Darwin was conducted by Dr Peel, an accredited lay preacher in 1869, though exactly in what building is unknown. After the new wooden church had been erected, Dr Milner, acting resident, held services from time to time. With the arrival of the Rev. H. J. Bogle, Dr Milner ceased doing so and Mr Bogle held his first service on 2/11/1873.

There is in the Mitchell Library a photocopy of the old Kelsey diary, which commences in 1873. The Kelsey family, well known in Darwin, was associated with Burns Philp for over 50 years.

This diary, (a photocopy of which is also in the writer's own library) states categorically that, from 1873 to 1900, a succession of Methodist clergymen conducted services twice each Sunday, in the morning according to the Methodist use and in the evening according to the Book of Common Prayer.

Chinese thousands

The Darwin of that period was but a very small town, so far as white people were concerned, though there were some thousands of Chinese, and the arrangement was a happy one.

The Methodist clergy conducted all Protestant funerals, marriages and baptismal services, using the Anglican or Methodist rites, according to the wishes of the parties concerned.

There is, in the writer's library, a complete set of Residents' reports from Darwin from 1870 onwards. No record can be found in the period up to 1900 of any spiritual ministrations being given to Protestant members of the Darwin community save by clergy of the Methodist Church.

In 1898 the Rev. Sampson Stephens was sent to Darwin. He carried on the existing arrangement until 1900, when he asked the Anglican community to agree to him taking their service in the morning, and the Methodist at night.

Huge holdings

Perhaps the morning service had fallen off in attendance, and that at night increased in size. Such was most emphatically the case when the writer was in Darwin in 1925, 1927 and again in 1950. But the diary nowhere gives any reason.

However, the request caused a split in the congregation. The Church of England members withdrew, and proceeded to build their own church.

With the creation of the diocese of Carpentaria, 1900, the Northern Territory was attached to it, simply because it was far easier for the bishop at Thursday Island to oversee it, than it was for any of the southern bishops of North Queensland.

In 1900, there were but two towns in the whole Territory, Darwin and Pine Creek, 148 miles south by rail.

From Pine Creek there were a string of telegraph stations, Katherine, Daly Waters, Powell

Creek, Tennant Creek, Barrow Creek, Stuart (now Alice Springs) and Charlotte Waters, each manned by an operator and linesman.

By 1900, most of the good pastoral land in the Territory had been taken up by companies or individuals, but the holdings were huge, up to 12,000 square miles in extent. White managers, overseers and bookkeepers were employed, and some had their families with them. But the stock work was done almost exclusively by aborigines.

In the early 1900s, the Presbyterian Inland Mission commenced work in Alice Springs, and by 1927 had erected a hospital with two resident nursing sisters.

But no episcopal visit was paid to Alice Springs until that year, when the Bishop of Carpentaria went overland from Darwin by car.

The writer met him at Wycliffe Well in June of that year. The bishop was quite alone, the

By Agnostos

road in those days was just a not too clearly defined bush track, used by the mailman once every six weeks, and he seemed grateful for the help given him. He was quite frank about the problems of his diocese, which looked like being substantially added to with the development of Alice Springs.

The railway was in process of construction (it arrived in 1929), a Government Resident (Vic. Carrington) had been appointed and other civil servants, so the bishop thought it was high time he spied out the land. However, it was not until the post-war years that the Church of England organised parochial life in Alice Springs.

In the 1930s gold in quantity was found at Tennant Creek, and quite a substantial township sprang up.

Under the pressure of military necessity a bitumen highway was constructed from Alice Springs to Darwin, almost 1,000 miles, and from a point 20 miles north of Tennant Creek to Mt. Isa railhead. Along the former small settlements sprang up, none of any size.

The development of the Northern Territory does throw out a challenge to Australia. It covers an area exceeding 532,000 sq. miles, over a sixth of the continent.

Save for the two highways,

the railways from Darwin to Larrimah and from Port Pirie (S.A.) to Alice Springs, communications are still a problem during the wet season. Only on the Stuart Highway south to Alice Springs have any of the rivers or creeks been bridged.

But Darwin is growing apace, and now contains over 14,000 people. It has been proclaimed a city. Alice Springs has approximately 4,500, Katherine and Tennant Creek each about 1,200, and Batchelor 600. Total white population in the whole Territory is given as 29,424 as at 30/6/63. More than half of the tropical "wet belt," with drier areas in the south and south west, have been proclaimed as aboriginal reserves.

In that section of the "wet belt" known as Arnhem Land, the Church of England has important missions at Roper River, Groote Island, Oenpelli, Numbulwar and Umbakumba, staffed and controlled by the Church Missionary Society. Departmental reports for 1963 indicated that 1,387 aboriginals reside on these five settlements. On each is an ordained minister.

To provide for the spiritual needs of Anglicans in the Territory, the Church maintains six clergy, two at Darwin, two at Alice Springs, and one each at Katherine and Tennant Creek.

Of the two at Alice Springs, one is an archdeacon, whose archdeaconry covers the whole Territory. It must be the largest in the world!

The writer of this article has subscribed to both the N.T. papers for 12 years past, and has as well received all reports issued by the Department of the Territories.

Immense Potential

Both papers and reports are on file. They indicate that big developments are likely to take place in the Territory. The Broken Hill Co. has proved large deposits of manganese on Groote Island, and is investing £2,000,000 in their development. A port and modern town facilities are planned, and the work of construction is being actively prosecuted.

Mt. Isa Mines Ltd. has located an enormous silver-lead ore body out from the Macarthur River, and is considering how best to develop it. Present proposals envisage the construction of a deep-sea port and railway line. If implemented, there will be

• Continued, p. 6

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COMMUNIST WRITER LOOKS AT CURRENT CHURCH TRENDS

CURRENT trends in the Christian Church are seen by a Russian political writer as opening up the way for "collaboration of Communists and believers in a common fight for progress and humanity."

An article in *Kommunist*, official organ of the USSR Communist Party, claims that religion is "led to reform itself by the revolutionary aspirations of believing workers."

This being so, the article continues, Communists should not despise such aspirations because they express themselves in religious terms but seek to work with believers "not only in fighting the intrigues of the enemies of the liberty of the people, but in working for the establishment of a new society."

The aim of Marxist study of religion, he said, must be "objectively to analyse reality"; this "reality" must take into consideration "the fact that in order not ultimately to lose control of its flock, the clergy is now compelled to find new solutions and new possibilities of 'dialogue with the world,' to make concessions to contemporary demands, and to re-evaluate its values."

In an obvious reference to the involvement of many clergymen

in such activities as the "peace" movement the article says that "in the present circumstances" the possibilities of such co-operation "become greater and greater for a large number of political and social reasons."

And this is especially so, the article continues, "because of the necessary changes in the political orientation of considerable numbers of clergymen."

The writer praised particularly the work of Pope John XXIII, especially in "the realistic position of the hierarchy on the question of war and peace," and the search for "other forms of relationships between incompatible ideologies."

The article concludes by describing the practice of the Soviet Union and other socialist countries as "a brilliant demonstration of the possibility and the necessity of common action of atheists and believers . . ."

Churches work together for Drummoyne Crusade

THE normal youth program of the Drummoyne (Sydney) R.S.L. Club will be suspended for the period of a Christian Crusade in the suburb early in April.

The R.S.L. Club has made available its youth centre, free of charge, for the duration of the crusade — April 2 to 11.

A large committee (43 lay people and nine clergy) is organising the crusade which is being

run under the auspices of the Drummoyne Five Dock Minister's Fraternal.

Major William Cairns of the Salvation Army, will be the speaker at the main crusade meetings.

Other meetings will be held for children. Major Cairns has been in charge of the Congress Hall, City and has recently been appointed officer-in-charge of the Dulwich Hill Corps.

During November teams of lay-visitors from each of the participating churches visited every home in the area, leaving a preliminary information leaflet and issuing a verbal invitation to attend the crusade meetings.

A second visitation will be made in March when an Invitation Brochure will be handed to each family.

Visitation

Seven subcommittees, taking in both laypeople and clergy, are handling various facets of the crusade. Counsellor training is being conducted by Mr Jack Griffin under the supervision of Mr Alex Gilchrist of Campaigners for Christ.

At the final of several pre-crusade rallies, on Sunday, February 21, at 3.30 p.m. in the Drummoyne Presbyterian Church the Archbishop of Sydney will speak.

The finance committee has arranged an unsecured overdraft for £500 through a local bank and donations are being invited to assist with repayments.

Interested friends who may wish to pray for the crusade are invited to contact the Hon. Secretary, the Rev. Ronald Macready, Baptist Manse, Tranmere Street, Drummoyne.

Did Henry VIII start the Church of England?

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Dip. R. E. results

The following have been awarded the Diploma of Religious Education (Dip.R.E.) of the Melbourne College of Divinity:

The Rev. L. Bennett; the Rev. B. Bovis; the Rev. N. H. Craft the Rev. H. Dillon, the Rev. J. Griffiths; the Rev. J. Hawkins; the Rev. J. Lance; the Rev. D. Swinfield.

The following passed the first part of Section II:

The Rev. A. Alcock the Rev. E. Carnaby; the Rev. B. Carter; the Rev. M. Corbett Jones; the Rev. B. Grace; the Rev. G. Grimes; D. W. Holland; the Rev. B. Johnson; the Rev. B. Kaye the Rev. B. King; the Rev. K. Leask the Rev. B. Maxwell; the Rev. T. Wallace; the Rev. W. Walsh; the Rev. C. Ware; the Rev. P. Watkins the Rev. E. C. White.

Th.C. EXAM.

The following results have been announced by Moore Theological College, Sydney, for the November-December examinations in DOCTRINE II of the Preliminary section of the Certificate in Theology Correspondence Course. Further results in other subjects will be published in our next issue.

DOCTRINE II

DISTINCTION:

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Books

Latter-day Puritans

FAITH AND A GOOD CONSCIENCE: Puritan and Reformed Studies Conference, 1962, edited by J. I. Packer, 80 pages, 1963. Eng. price 3/6.

The 1962 Puritan Papers, as usual, have a very interesting collection of historical and theological essays, as the title suggests on the subject of the Puritan Conscience.

Dr Packer, the organiser of the Conference, provides an excellent general paper on the Puritan Conscience, which is part of the fruit of his long-awaited book on the Puritans.

The pamphlet begins with an interesting paper on William Perkins and the Origins of Puritan Casuistry. The author of this paper, Mr Breward, has done us a great service by reminding us of the fact that Perkins was one of the most influential figures in the Church of England at the end of the 16th century.

No definitive study of Perkins has yet appeared and it is to be hoped that Mr Breward will fill this gap in our knowledge. The other two major papers are those by F. R. Entwistle: Some Aspects of John Owen's Doctrine of the Person and Work of Christ and D. J. Innes: Thomas Boston of Ettrick. The former is about the great scholar and preacher Puritan of the mid-17th century and the other is about the great Scottish divine of the early 18th century.

The Conference finished as it has traditionally done with a manifesto from Dr Martyn Lloyd-Jones on Puritan Perplexities: Some Lessons from 1640-1662. Dr Lloyd-Jones is the prince of exegetes, but one wonders at times when he wanders into the field of historical studies. For anyone interested in historical theology these Puritan Papers in their very tasteful and cheap form are an invaluable guide to our great evangelical theological heritage.

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Some views on school religion

THE JOURNAL OF CHRISTIAN EDUCATION, Vol. 7, Nos. 2 and 3 (Nov. 1964). Published by and available from the Australian Teachers' Christian Fellowship, 511 Kent St., Sydney. 113 pages, 7/6.

Now that the dust has settled on the battleground of General Religious Instruction in Public Schools, some well thought out, if diverse, contributions have been made on the debate occasioned by the Minister of Education's statement on General Religious Teaching in the latest and probably largest yet edition of the Journal of Christian Education.

The issue began preparation shortly after the controversy broke out and was published just prior to the publication of the new Syllabus of Morals and General Religious Teaching now in use in Public Schools.

It is gratifying to find expressions from widely differing points of view although it is disappointing that the first article, from the pen of Dr Hirschman, chairman of the Humanist Society, does not adequately set out the philosophical presuppositions of his claims.

The Director of the Diocesan Board of Education gives a succinct account of the Churches' objections as formulated by its representative body: the Council for Christian Education in Schools.

Several backward glances are provided in the historical account of the formation of the Act of 1866 and the implementation of its clauses on General Religious Teaching. Mr E. A. Judge sets out an approach to the subject which is consistent with the aims of the Churches and should be acceptable to the detractors of the present system.

Further articles deal with issues directly bearing on the controversy but of wider appeal, for instance, Professor Cohn's article on the meaning of "religion"; the Rev. N. P. Andersen and J. D. Russell's articles on Christian Ethics.

All who are interested in the field of Christian Education will find this issue of value.—R. F. McDONALD.

Also received:

"BEHOLD, I MAKE ALL THINGS NEW," W.C.C., Geneva, 1964. Studies on Christian renewal prepared by the W.C.C.'s Faith and Order Department and intended for use during the Week of Prayer for Christian Unity.

"HOW TO PRAY," by Doris Blinman, Arthur Stockwell Ltd., U.K., 34 pages. A number of poems on the subject of prayer.

Railroads in the U.S.A. will continue to offer reduced first-class fares to clergy during 1965. Many religious workers are also covered by the scheme which has been available to clergy, theological students and missionaries for some years past.

Periodicals

The November-December issue of "THE EVANGELICAL MAGAZINE" carries an interesting article by Dr J. I. Packer entitled "Calvin on Godliness," and much of what Dr Packer says has relevance to today's situation in the Churches.

Also in the same issue are articles on "A Modern Peril—Prayerless Preachers," "In Ireland Today" and "Christian Hospitality." In keeping with the theme of this issue which commemorates Calvin's death and Whitefield's birth, one of Whitefield's sermons is reprinted. (Incidentally, the Editor says that it is hoped an article on Whitefield will appear in the next issue.)

The September issue of "THE CHURCHMAN" is of particular interest to Australian Churchmen as it contains an article by an Australian, the Rev. E. D. Cameron, B.D., formerly on the staff of Moore College. Mr Cameron writes on "The Minister and his Denomination."

Other articles in this issue are "Conversion in the Context of the Christian Mission," "Conversion in the New Testament" and "In Soviet Central Asia" (this latter by the Rev. John Pollock).

The autumn issue of "THE EVANGELICAL LIBRARY BULLETIN" has an extensive article on George Whitefield, one entitled "Vatican Vistas" by Dr Hugh Farrell, and one on a visit made by the Librarian to France. Anyone interested in this useful little publication should write to: The Librarian, Evangelical Library, 78a Chilren Street, London, W.1.

Enrolment Sunday at Adelaide church

AN unusual feature of a parish church life is Enrolment Sunday, held on February 14 at Holy Trinity, Adelaide.

On this occasion, parishioners will be given special opportunity of enrolling in one or more of the many courses conducted by the Church throughout the year.

Among the courses are: Toronto Follow-Up Studies; Marriage Counselling; Advanced Study Course; Teacher Training Course; Trinity Theological Study Circle; Christian Leadership Course; Practical Christianity Course; Adult Confirmation classes and Parents of Junior Confirmees Classes.

A new survey of world Christianity by the Roman Catholic Congregation for the Propagation of the Faith concludes that there are now two non-Christians to every Christian in the world. The Congregation states that the non-Christians number 2,067,118,000 as compared with 930,155,000 who owe allegiance to a Christian church.

There are about 140,000 Protestants today in Poland (which has about 31 million inhabitants). Most of them are Lutheran, Reformed or Baptist.

Notes and Comments

Our responsibilities in the north

The series of articles currently appearing in A.C.R. and dealing with Australia's North are designed to give readers some idea of the problems involved in this vast area.

The Province of Queensland is giving consideration to the problem of diocesan boundaries and at a recent meeting authorised the Bishop of Carpentaria to hold discussions with the Primate on the Northern Territory, now part of Carpentaria diocese.

The articles are written by a person with over forty years' experience of North Queensland and the Territory, one who has a fairly intimate knowledge of the history of both sections of the continent.

It is to be hoped that there will be awakened an interest in and concern for the development of this great area, more especially for its spiritual needs, as a result of these articles.

Churchill on the Word of God

We are indebted to our contemporary "Evangelical Action" for drawing attention to some words of the late Sir Winston Churchill on the subject of Scripture.

In an article published in 1952 Sir Winston wrote thus on the authority of the Word of God: "We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible literally. We may be sure that all these things happened as they are set out in Holy Writ."

"Let men of science and of learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages."

"All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man."

Fine words from a master of language. We echo "Evangelical Action's" comment in contrasting these words with the "emasculated, half-hearted and vague utterances which leaders make on the subject of religion."

Threatening clouds hover over Asia

The development of the Indonesian-Chinese axis casts a dark shadow on the future of this country. No military guarantees have as yet been given but the door has been opened for increasing Chinese influence in Indonesia.

Some think that the Indonesian Communist Party will now make an open bid to gain control of the country. However, Sukarno is still the country's strong man and seems to have enormous prestige in the eyes of his people.

But Sukarno is not a young man and even if he does manage to keep control of the situation he must eventually step down. The way will then be open for a Communist take-over.

The situation in which Australia finds herself today has many elements of the situation facing England before the war. We too are an island-dwelling people set out from a continental area which is made up, at least partly, of many countries with common borders. We too have pacts with some of those countries and we too view with concern the belligerent outbursts of the Indonesian dictator.

May it be that the God Who had mercy on England in the last war will have mercy on this nation which so often forgets Him.

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Miss F. M. COOK (Sat., 9.30 a.m.; Sunday, 11). Miss V. M. SULLIVAN (Friday, 8.30 p.m.).

Missionary Miss Elaine de RUSSETT
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GRAHAM IN HAWAII NOW

DANIEL S. C. LIU, chief of police in Honolulu, is one of the chairmen of an eight-day Billy Graham Crusade to Hawaii, beginning on February 14.

International Centre has been selected as the site for the Crusade's main meetings with subsidiary campaigns at Hilo, Wailuku and Lihue.

Decision magazine says that it "has been decades since the consciousness of God was a dominating factor in the life of many island residents."

Closing meeting of the main crusade will be held at the 18,000-seat Honolulu stadium on Sunday, February 21. The subsidiary campaigns will close on February 28.

U.S. mainland Christians are to attend the meetings through a special tour arranged by the Graham organisation and led by Associate Evangelist Roy Gustafson. The trip, by jet, will last from February 12 to 26 and will incorporate five days of visits to scenic spots.

"Leave us alone" says Israeli

ISRAELI Ambassador Gershom Avner was frank in an address in Toronto recently to 150 Christian missionaries.

The Ambassador cautioned against proselytising in his country.

Invited to speak at the annual convention of the Christian and Missionary Alliance, Ambassador Avner said:

"Leave us alone. There's no earthly chance of us abandoning our faith."

The envoy told delegates of the "not unnatural resentment" felt by those Israelis who were victims of Nazi tortures towards any Christians.

He said that recently an Israeli Cabinet Minister declared he would rather return to the horror of Auschwitz concentration camp than change his Jewish faith.

Mr Avner said his country has the greatest respect for Christian missionaries and would never outlaw their work. "But I'm pleading in a spirit of brotherly comradeship. Leave us alone and let us rehabilitate ourselves, our broken people."

New WCC members

The applications of five churches for membership in the World Council of Churches were approved by the W.C.C.'s Central Committee. The new churches would bring total W.C.C. membership to 214 churches of the Protestant, Anglican, Orthodox and Old Catholic traditions around the world.

Two of the new member churches are African, two are Asian, and one is European.

Largest new member is the Serbian Orthodox Church with 8 million members in 1,000 churches. The others are the Indonesian Christian Church (32,000 members in the Reformed tradition), the Lesotho Evangelical Church in Basutoland (65,000 communicants, 134,000 on rolls), the Samavesam of Telegu Baptist Churches, India (170,000 communicants), and the Disciples of Christ in the Congo (142,000 members).

Perhaps the reason for the serious shortcomings in the parishes is because of unspirit-

Letters to the Editor

ACR Bible view "monotonous"

Dear Sir,

Thank you for printing the forthright letter from our revered friend Dean Langley on the Authority of Christ and Scripture in your last issue. It seemed a pity that in your editorial reply you could do little more than reiterate the monotonous catchcry of "Scriptural Infallibility" without any real attempt to explain or define its meaning.

It is by no means clear from the Gospel that Our Lord believed every part of the Old Testament to consist of the infallible word of God Himself. For instance, some of the Old Testament writers seem to teach that it is good for a man to hate his enemies; Christ refers to this teaching simply to contradict it (Matt. 5:43).

Indeed, the whole of the second half of Matthew 5 is an indication that Our Lord regarded Himself as the Lord of Scripture and that His Words and His Spirit are to be regarded as authoritative rather than the literal words of Scripture—especially Old Testament Scripture—as they stand.

This is the principle which, as I understand him, Dean Langley was concerned to uphold. It is one of such importance that I cannot understand how anyone who accepts Christ as Lord could call it in question.

Yours sincerely,
(Rev.) J. HARVEY BROWN
Surrey Hills (Vic)

Can MRI replace Bible ministry?

Dear Sir,

On Saturday, January 23, I was privileged to attend a laymen's conference discussing Mutual Responsibility and Interdependence at St. Clement's, Mosman.

Apparently, many churches within the Anglican Communion have no idea of their responsibility to others and the MRI program was conceived in an endeavour to overcome this. According to what was said by some laymen, many of our parishes in this diocese have no idea of an outward reach in their ministry, and co-operation with other denominations is comparatively unknown.

The Archbishop was present at the conference and stated that he believed MRI to be a work of the Holy Spirit. 1 Cor. 12, was cited as the biblical basis for these matters and it was made clear that "mutuality" was nothing new.

I do not agree with His Grace when he states that MRI is a work of the Holy Spirit. It may well be and I am prepared to so acknowledge if events prove me wrong. It seems to me that the whole conception is of man and has been necessary because of the lack of true spiritual ministry within the church.

Surely if we had Bible-based ministries in every parish, then this concept of outward-looking and responsibility for others would be properly encouraged and there would be no need of a church program to foster what each individual church is called to do anyway. I would add that there was nothing suggested at the conference which we are not doing in the parish church I attend and we have a spiritual ministry.

Perhaps the reason for the serious shortcomings in the parishes is because of unspirit-

ual ministry or that we have unconverted men occupying our pulpits or, worse, unconcerned men preaching the Gospel. If Christ is upheld to the people, it would follow that, as the Holy Spirit applies to our hearts the Word, then, the true concept of "mutuality" would then come to pass.

Another reason for the failure of the church to do what Christ has called her to do, is, that laymen have failed to take their rightful place in church affairs. In particular, many are unable to give a reason for the hope that is within them and as well they have failed in allowing unspirituality and sometimes disloyalty to Christ, in the clergy. 1 Cor. 3 teaches that we are all ministers of the word and that too many laymen leave everything to their pastor. Laymen are responsible to see that their pastors preach the true word of the living God and often we are so ignorant of what is the true word that anything said from the pulpit would be accepted because "he is the minister and who can question him."

I cannot see that a diocesan program such as "mutuality" can replace the proper Biblical ministry which is sorely needed today.

(Mr) J. L. BRUNTON,
Drummoyle, N.S.W.

Betting shops

Dear Sir,

The TAB betting shop at Parramatta is surely another blemish and discordant note to civic pride, respect and decency in the district.

Men, women, parents with their children, and armed police crowd around or queue up at race meeting times. Children of impressionable ages, although maybe children of "moderate" parents, learn of the "game" and could become gambling addicts, delinquents or thieves for the love of money and in later years curse the day when introduced to a betting shop.

It is the "Australian way of life" or "the accepted thing" according to responsible Governments and local authorities!

This is a challenge to our country's complacency. We need a radical clean-up campaign in the New Year for the benefit and welfare of all.
Parramatta, N.S.W. R.T.P.

Missionary's appreciation

Dear Sir,

I am writing to say how very pleased my wife and I are to be receiving the Church Record here in Paraguay.

While in the diocese of Sydney and also in North Australia with C.M.S. we were subscribers to the Record. We are glad to hear of the Free Fund mentioned in your letter to us.

Although the Record takes three months to get here it is still providing one of those links with our home diocese. Especially do we value the news about staff movements, etc.

Yours sincerely in Christ,
(Rev.) S. R. WARREN,
Asuncion, Paraguay.

MRI at work —one view

Dear Sir,

It is good to hear of M.R.I. at work in my old Parish at French's Forest.

I would like to point out that of the £19,000 debt, £7,000 was expenditure enforced by the need to replace land at the Village of Sorlie bartered away for land at North Balgowlah in the Parish of Seaforth.

This is frenzied finance. What method is this? To sell land in one place to pay for land in another and then have to borrow more money to buy more land to replace the land sold too cheaply.

I would like to ask the editor to print for general information a letter I am sending on the subject to individual members of the Standing Committee.

Yours faithfully,
(Rev) W. J. OWENS,
East Roseville, N.S.W.

(The memorandum referred to by our correspondent sets out substantially the same facts as have already appeared in previous letters published by A.C.R. Due to constant pressure on space devoted to readers' letters it has not been possible to reproduce this memorandum—Ed.).

MRI at work —another view

Dear Sir,

I was interested to read an article which appeared under the title of "M.R.I. at work" (A.C.R., 14/1/65). In the article it was stated that there is a shortage of men capable of ministering to the spiritual needs of the congregations in the parish of Forestville and other new areas.

If we accept the teaching of scripture that Christ has given spiritual gifts to all believers (1 Cor. 12:4-11, 27-31 — Rom. 12:3-8 — Eph 4:4-12 — 1 Pet. 4:7-11) then surely this need not be the case. Paul indicates from the preceding verses that within an assembly of believers we can find: Pastors, Teachers, Evangelists, etc. I believe these spiritual gifts are available in any Christian congregation large or small.

From within a congregation's own numbers the necessary men could be found. To develop their Christ-given gift, quite apart from any personal study that they may undertake, a number of excellent theological and Biblical correspondence courses are available in our diocese.

Church papers, reports and sermons are continually stressing the need for more lay-participation within our own denomination. Yet in the case stated, this means of overcoming the problem does not seem to have been considered.

1 Thess. 5:19 warns: "Quench not the Spirit" so each person in a position of authority must acknowledge spiritual gifts in his brethren and encourage their development and full use so that the body of Christ may be complete with each part fulfilling its planned purpose.

(Mr) B. QUINSEY,
Caringbah, N.S.W.

Day of rest?

Dear Sir,

Yesterday was the Lord's Day, where in we were glad and rejoiced.

My wife and I arose early and at 9.30 were at Sunday school where we have each a class. Then to church where I was doorkeeper. Home again for a hasty meal then back to Bible Study at 3 p.m. Men's Fellowship at 5.30, then tea and the evening service with me again doorkeeper.

The day is a busy day and although I would be happy to escape some of the duties there appears no one willing or able to relieve me of them.

However, it was the Lord's Day, the Christian sabbath, the day of rest. Man was not made for the Sabbath, but the Sabbath for man.

I am writing this at work. Bill Smith, who works at the next desk, never goes near a church. He spends the sabbath playing golf and bowls, or touring around in his car with his family.

Sunday is his busy day and he jokingly says that he comes to work on Monday to rest. Look at the old heathen right now. Nearly asleep at his seat.

Come to think of sleep, I feel a bit drowsy myself.

Must be the weather, or maybe I am getting old, eh? If you will excuse me I'll just pop along to the wash-room for a few minutes.

Yours sleepily,
"CHRISTOPHER ROBIN,"
Vic.

Roman Catholic, Reformed, and Lutheran congregations in Obuda, Budapest, have jointly restored an outdoor crucifix that was felled by a storm last summer. Originally erected by the Roman Catholics, the crucifix now bears a marble tablet with the words: "This crucifix was restored by the Obuda Churches of Christ."

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Mainly About People

N.S.W.

A.C.R. offers congratulations to Barry Somerville, Jeff Stewart and Roderick Rothwell, students at Moore College doing Matriculation studies, for success in the recent examinations.

Recently departed for overseas are the Rev. John and Mrs. Painter. Mr Painter has been curate at St. John's, Darlinghurst, for nearly two years and is going to England to further his studies and also to do some teaching at St. John's College, University of Durham.

The Rev. R. S. R. Meyer, B.A., B.Ed., Th.L., at present curate at St. Andrew's Lane Cove, has been appointed chaplain of Broughton Hall Psychiatric Hospital. It is expected that Mr Meyer will take up his new duties in March.

Readers will learn with regret of the illness of the former principal of the Baptist Theological College, the Rev. G. H. Morling. Mr Morling has been widely known in Christian circles and has been a frequent speaker at conventions. Sympathy is also offered to Mr Morling on the death of his daughter, Miss Elaine Morling. Mr Morling is at present hospitalised in Sydney.

A report in "New Life" says that the Rev. John G. Ridley has moved from Fairy Meadow, N.S.W., to "Jesmond," Burdadoo Rd., Bowral, N.S.W., and that he hopes to maintain a somewhat curtailed ministry of evangelism from that centre. Mr Ridley is widely known for evangelistic work in churches of various denominations.

Victoria

Recent C.M.S. movements include: Mrs E. Arblaster and family have arrived from Nairobi, Kenya, for furlough. Mr Arblaster is to follow later; Miss Margaret Pennycook was due to leave Melbourne on February 3 to return to Rose River, N.T. It is also reported that Mr and Mrs J. Schultze, at present on furlough from Rose River, plan to return there on February 24.

The Rev. Alan G. Mee, vicar of St. Catherine's, Caulfield (Melbourne), has tendered his resignation, to date from February 28.

The Rev. Albert A. Smith, vicar of All Saints', Niddrie, has accepted nomination as vicar of St. Bartholomew's, Burnley, as from March 19.

Elsewhere in Australia

The Rev. W. J. and Mrs. Graham have joined the work at Holy Trinity, Adelaide. Mr Graham fills the vacancy left on the staff by the departure of the Rev. Robert Banks for study in England.

During the first week of this month the Rev. John Stott paid a visit to Adelaide and spoke at a number of functions including a Business and Professional Men's Dinner and a Combined Public Rally.

Overseas

The Rev. Naftali Lusinde, who visited Australia in 1962 for a year's study at Moore College, Sydney, has been made an archdeacon of the diocese of Central Tanganyika.

Archdeacon Lusinde is brother of the Minister for Home Affairs in the Tanzanian Government (the Hon. Job Lusinde), pastor of St. Paul's, Mpwapwa, and rural dean of Mpwapwa, and ordination in 1954, the Archdeacon has served on the staff of St. Philip's Theological College, Kongwa, and has been diocesan secretary.

At the same ceremony the Rev. Eliya Sadala, who has served the diocese for 50 years, and the Rev. Yona Munyangwila rural dean of Kilimatinde, were made canons of the Cathedral of the Holy Spirit, Dodoma.

At the synod of the diocese of Central Tanganyika, held early last month, the Rev. Kevin Engel, director of the Literature and Christian Education Centre, Msalato, was elected to the Diocesan Council. The Diocesan Council then nominated the Rev. Canon Gordon Chittleborough and Dr Joe Taylor (B.C.M.S.) to join the Council.

The Rev. David Hewetson, principal of St. Philip's Theological College, Kongwa, was elected as one of three clergy representatives on the Archbishop's Advisory Council. With five other members of the diocese of Central Tanganyika, he will be responsible for the selection of a new diocesan bishop when the time arises.

The Central Committee of the World Council of Churches has asked the organisation's present general secretary, Dr W. A. Visser 't Hooft, to remain in that position until the conclusion of the Committee's next meeting, presently scheduled in August, 1966.

In taking the action the Committee voted that no action be taken at this time on the nomination of the Rev. Patrick Rodger, a minister of the Episcopal Church in Scotland, as his successor. Dr Visser 't Hooft, who has served as general secretary of the World Council since its formation in 1948, had indicated three years ago that he wished to retire at the age of 65 which he reaches in September of this year.

The Anglican Archbishop of Uganda, Rwanda and Burundi, Dr Leslie Brown, has announced that he will resign at the end of November to enable the Uganda Church to be led by a Ugandan. He served in South India before being appointed Bishop of Uganda in 1953 and became the first archbishop in 1961.

News has reached us of the illness of Bishop G. F. B. Morris, Bishop of the Church of England in South Africa. We understand the Bishop has suffered from a slight stroke. Owing to his illness, a proposed visit to Australia by his assistant, Bishop Stephen Bradley, to have taken place this year, has had to be postponed. We wish Bishop Morris well at this time and pray for a speedy recovery.

JOINT BODY

THE World Council of Churches has approved the setting up of a joint "working group" with the Roman Catholic Church to study principles and methods of their collaboration.

Establishment of the group is subject to parallel action by the Roman Catholic Church. However, W.C.C. leaders indicated that plans for the group were developed in co-operation with Vatican leaders.

The decision by the W.C.C.'s policy-making Central Committee in session here recommended that the group be composed of eight W.C.C. representatives and six Roman Catholic representatives.

The difference in numbers was advised in order to provide representation of the various traditions within the W.C.C. membership.

"Three-quarters of a pastor is his wife"

"THREE-QUARTERS of a pastor is his wife," said one of the clergy delegates at the synod of the diocese of Central Tanganyika in a discussion on the training of the clergy in the Church.

Throughout the three-day session of the synod, which commenced on January 5 at the Msalato Girls' Secondary School near Dodoma, the training of women was emphasised strongly. Synod delegates recognised the influence that a pastor's wife has on his own work in the parish, and urged that more facilities be made available for the training of women and girls in all aspects of the Christian life and witness.

The director of the new Literature and Christian Education Centre at Msalato, the Rev. Kevin F. Engel, announced future plans for the Centre, which will include a permanent women's training block.

Before the buildings are completed it is planned to hold courses in the existing Msalato Bible School and a girls' course is being arranged for February.

Woman elected

Organisers will be the Mothers' Union worker, Miss Enid Stahl, and Miss Nancy Collett, of the Christian Education Centre.

Mrs Stanway, wife of the Bishop of Central Tanganyika, has offered to run a course for six pastors' wives at Bishopsbourne, Dodoma, for a six-week period commencing in February, while the Bishop is overseas.

Homework, pastoral visitation, leadership of meetings, Bible Study and prayer will be included in the sessions.

Following his enthusiasm to see women come forward in the work of the Church, Synod elected Mrs Violet Chitemo, wife of the Rev. Gersford Chitemo, Rural Dean of Berega, to its Standing Committee.

In his opening address Bishop Stanway said that it was possible for the Eastern part of the diocese to come into operation as a separate diocese from 1st January, 1966, and the West at the beginning of 1967.

The eastern diocese, the area which is at present under the direction of the Rt. Rev. Yohana Madinda as Archdeacon, will include the Rural Deaneries of Morogoro and Kilosa, Berega and Unguu.

REMARKABLE COMMUNION SERVICE AT ASIAN CHRISTIAN ASSEMBLY

IN answer to a call for "responsible disobedience" to denominational barriers 600 delegates to the Asian Christian Youth Assembly packed the Silliman University Church in the Philippines on January 1 to participate in an "open" Communion Service.

An invitation to receive the sacrament was issued to "all baptised Christians" and people of 60 different denominations took part in the service, conducted according to Presbyterian custom, adapted by a team of young Asian clergy.

East Asian Christian Conference secretary Dr D. T. Niles had called for the demonstration as a public declaration of "their belief in a Christ-centred church."

No Moderator, Archbishop, Presbytery, or any other authority, said Dr Niles, could take away from the individual his responsibility as a person baptised in the name of the Father, Son and Holy Ghost to make the decision himself.

A small number of delegates did not find it possible to share in the service in which clergy of 11 denominations administered the elements.

Wafer bread

The Communion was administered from a common chalice using wine and wafer bread.

Among other calls issued by the Assembly during its meetings was for greater involvement in politics by Christians and for "Strongly organised trade unions, freed from excessive government control."

Speaking of Christians in politics, the delegates observed that the Church could not be identified with any political party or order, and they declared that it should not have a political party of its own.

Rather a Christian is called to "responsible involvement knowing that in many cases the choice is not clearly between good and bad, but the striving after the lesser evil." Four principles were set up for guidance in such political involvement:

"1. Participation is based upon solidarity with the whole society, especially with the 'under-dog.' But the Church must always maintain her freedom; the Church cannot be totally identified with a certain political order or party, or even form a party of its own."

"2. The Church must educate her members to be involved in politics by declaring God's Word in politics — this means the Church must equip herself for this task, especially by bringing this challenge to her members who are competent in this field."

"3. When the Church feels herself called to make a solemn and prophetic statement, she must make sure that her only criterion is the Word of God and not national or class interests."

"4. Prayer is important, especially prayers of intercession for the State, government and also for those Christians who are involved in politics."

CRANMER SUPPLANTS CARDINAL!

ONE of the only two known sixteenth-century portraits of Archbishop Cranmer, has been shown by X-ray photography to be a forgery.

This discovery has been revealed in a new edition of Thomas Cranmer's works published by the Sutton Courtenay Press. The discovery was made by the editor, Mr Gervase Duffield, working in conjunction with Dr R. Strong, of the National Portrait Gallery.

Dr Strong, who is an acknowledged authority on portraits, described the discovery as "one of the most remarkable I have ever seen, and probably involving a religious motive." What is most remarkable of all is that X-rays have revealed a genuine sixteenth-century portrait of a Roman Catholic cardinal, as yet unidentified, beneath the portrait of Cranmer.

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SYDNEY SAYS FAREWELL TO BISHOP AND MRS KERLE



IT was fitting that the farewell gathering for Bishop R. C. and Mrs Kerle should be held in the Sydney Town Hall, said the Rev. B. R. Wyllie, for such an expression belongs to the whole city of Sydney and not only to the Anglican Church.

Indeed, he went on, Bishop Kerle was one of the best known men in Sydney, and one of the best loved.

It would have been good if the general public could have been present at a gathering of Sydney Rotarians when they had said their farewell to the Bishop, for then the impact he had made on business people, amongst others, could have been better appreciated. Mr Wyllie, who is the president of the Australian Council of Churches, was one of the speakers at the Sydney Town Hall when about 2,000 people gathered to say "farewell" to the Right Rev. R. C. Kerle, Bishop - Elect of Armidale.

Bishop Loane, who spoke on behalf of the clergy of Sydney diocese, was the first to address the gathering, and spoke of the work of the Bishop in his 25 years in Sydney, in the parish, as State secretary of C.M.S., and as Bishop Coadjutor of Sydney.

Tributes

To represent the laity was the distinguished Anglican, and close friend of Bishop Kerle, Mr Justice Richardson, who suggested that in moving out of Sydney, Bishop Kerle's influence could be greater than even it is now.

The next speaker was Mr Wyllie, and he was followed by Mr John Laws, a businessman from Neutral Bay who had been associated with the Bishop Kerle in the establishment and work of the Inter-Church Trade and Industry Mission. Mr Laws spoke of the untiring effort of Bishop Kerle in this rather difficult task of co-ordinating the thoughts and wishes of people of so many varied leadings.

The final tribute was paid by the Archbishop of Sydney, Dr Gough, who believed that he would feel the loss greater

than anyone, for he would not have Bishop Kerle to restrain him if he seemed to be taking an unwise step!

The Primate said that he was "delighted, but broken-hearted"; Delighted that a coadjutor bishop of Sydney should be appointed to another diocese in Australia. He was broken-hearted for the reason of losing such a great friend.

The presentation to Bishop and Mrs Kerle of a cheque for £2,000 by the Archbishop was followed by words of thanks from Mrs Kerle, to all the people who had been so kind to her. "It is impossible to express my feelings," said Mrs Kerle, "but thank you all."

Bishop Kerle said that today he really felt that "this was it," after all the preparations and other activities.

People had said so many nice things about him, said the Bishop, that it felt like his obituary. Bishop Kerle recounted many happy memories in Sydney, and made two requests of his friends in Sydney: "Please wear wool" (wool is the basic economy of Armidale diocese), and "Please give your continued prayer and fellowship" for this new work.

Bishop Kerle's final act for the evening was to shake the hand of everyone as they left. After 2,000 handshakes the Bishop would need physical support as well as our prayers! We believe we echo the thoughts of many when we say Bishop Kerle's first trip back to Sydney cannot come too soon.

● Photo of Bishop and Mrs Kerle taken just before the Sydney farewell gathering. (By courtesy "Sydney Morning Herald.")

Sydney overhaul

ARCHBISHOP'S COMMISSION — HOW IT AFFECTS PARISHES

THE Report of the Commission appointed by the Archbishop of Sydney touches the parish level at a number of points, including assessments, stipends, property upkeep and general financial matters.

The Report is a lengthy document—275 pages in all, just over half of which are given to general administrative and financial matters and the balance to Church schools.

We give here an outline of those aspects of the Report having a direct effect on the parish structure.

A summary of the more general findings of the Commission and an outline of the background to the Report will be found on Page 8.

It is emphasised that the Commission is purely an advisory body and its recommendations will be debated at a special session of Sydney Synod called for next month. However, where, as a result of consultations with the bodies concerned, it has seemed best to take immediate steps to improve procedures, this has been done.

The Report touches the parish level at the following points:—
Stipends and fees: The Commission recommends that in general the present system of determining stipends of parish clergy should be continued but that thought should be given to making such review the responsibility of Standing Committee rather than Synod itself.

Clergy should be paid the minimum stipends laid down and the Archbishop should refuse to license a minister to a church unless he is satisfied this will be observed. It is also recommended that, either from a special fund created for the purpose or from H.M.S., local funds should be augmented where necessary to ensure that the minister receives the minimum stipend.

In regard to extra fees ("surplice fees") received by clergy the Commission is of the opinion that uniform practice should be established throughout the diocese and suitable cards printed setting out diocesan principles.

In the matter of baptism the report said: "Baptism is a sacrament and no fee should ever be charged for the administration of a sacrament."

The Commission recommends that any general offering (as when baptism is administered during Morning Prayer) or retiring offering (when administered apart from normal service times) should be treated as part of normal church income. No personal income should accrue to the clergyman unless it is in

the form of a gift made apart from the service.

Turning to the question of weddings the Commission recommends that if any fee is received by the clergyman the first guinea should go to a diocesan fund to assist in payment of the minimum stipend in all parishes.

For this purpose the clergyman would have to furnish a quarterly return to indicate the number of weddings performed both with and without a fee. (The clergy

Continued page 7

"ENDLESS CONFERENCES" QUESTIONED BY PRIMATE

THE Archbishop of Sydney and Primate of Australia, Dr H. R. Gough, had some forthright comments to make on the subject of reunion at the annual meeting of the Australian Council of Churches.

"I believe the path to reunion lies not so much in endless conferences and voluminous literature," said the Archbishop, "but in the leaders of the Churches getting away in their own groups for examination of their Church's teachings and rules."

The Anglican Church should re-examine its doctrine of the episcopacy and its interpretation of Apostolic Succession, he said.

Dr Gough continued: "The Roman Catholic Church might study with an open mind what Our Lord really meant by His words 'Upon this rock will I build my church,' and examine its traditional teaching concerning the Blessed Virgin Mary."

Courageous

Each Church should be sufficiently courageous and honest to face up to whatever doctrines and practices within its own borders which were a source of division from other Christians.

Dr Gough emphasised that division and differences among Christians was not the ultimate sin.

"The ultimate sin is the obscuring of God's truth by the accumulation of man-made traditions and its distortions by human opinions," he said.

However, Dr Gough warned that in "getting rid of the debris of accumulated human traditions" there was the danger of discarding some fundamental truths.

During the period of the A.C.C. meetings, Anglican and Methodist delegations proposed moves to initiate Church union among member Churches by the 1980s.

The Methodist resolution read: "That the Australian Council of Churches call upon its member Churches to consider the possibility of entering into a covenant with one another by 1970 to take all necessary steps toward reunion by 1980."

The Anglican resolution was:

"That the council recommend to member Churches that they consider entering into a covenant within five years, to take active steps to unite into one Church not later than five years from the date of that covenant;

"That the ecumenical affairs committee keep prominent in unity discussions our hope for union with Roman Catholic and Orthodox Churches and Protestant Churches not members of the council."

The working committee on missions also recommended that the council should express the opinion that the Churches should, "God willing," seek to be united by 1988, the 200th anniversary of the founding of Australia.

During the annual meeting, delegates elected the Archbishop of Melbourne, Dr F. Woods, as the new president. He succeeds the former Master of Wesley College within the University of Sydney, the Rev. B. R. Wyllie.

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