

Mainly About People

N.S.W.

After more than two years as assistant Chaplain at Lewisham R. C. Hospitals, **Deaconess R. Short** has relinquished her ministry there.

The Rev. Campbell Brown, formerly Assistant Curate at Waratah, Diocese of Newcastle, has been appointed Assistant Curate at Cardiff, in the same diocese.

The Rev. E. J. McDonald, Rector of St. Augustine's, Stanmore, Diocese of Sydney, is to be Rector of St. Basil's, Artarmon, in the same diocese.

The Rev. K. V. Joyner, senior Assistant Priest at All Saints' Cathedral, Bathurst, will be Rector of Rylstone, in the same diocese, as from February.

The Rev. Robert Irwin, has been appointed Deacon Assistant at St. George's Parkes, Diocese of Bathurst.

The Rev. L. G. Holmes, Assistant Curate of Mayfield, Diocese of Newcastle, has been appointed Assistant Curate of Hamilton in the same diocese.

The induction and institution of the Rev. Hugh Raymond Voss as rector of St. Barnabas', Littleton with Hartley and Wallerawang (Sydney diocese), took place on January 20. The service was conducted by Archdeacon Fillingham. Mr Voss has returned to Sydney after a period with the Sudan United Mission.

Victoria

The Rev. Canon Leon Morris, principal of Ridley College, Melbourne, has been honoured by the University of Melbourne. The degree of Master of Science was conferred upon him at the conferring of degrees in December last. The same degree was conferred on Dr Eva Eden, principal of Janet Clarke Hall, the Anglican college for women at the university.

Bishop Donald Baker, one time Bishop of Bendigo and principal of Ridley College, Melbourne, celebrated the golden jubilee of his ordination to the priesthood on St. Thomas' Day last. He was ordained deacon in 1905 and priest in 1906 by the Archbishop of Sydney.

The Rev. D. B. Clayden, Priest-in-charge of Bealiba, Diocese of St. Arnaud, was instituted on December 16 as Rector of Sea Lake.

The Rev. S. C. Davis, Rector of Donald, Diocese of St. Arnaud, to be Registrar of the Diocese of St. Arnaud and Canon of Christ Church Cathedral.

The Rev. E. D. Sorensen, Chaplain to the Austin Hospital, Melbourne, has been appointed Chaplain to the Bendigo Base Hospital, as from January 1.

The Rev. R. W. S. Collie, at present Vicar of St. Bartholomew's, Ferntree Gully, will be inducted to the Parish of St. Mark's, Forest Hill, on February 23.

The Rev. W. V. L. Lloyd, Vicar of St. Hillary's, Kew, has been appointed Rural Dean of Heidelberg, replacing Canon R. M. H. Hudson, who has resigned from this position.

The Rev. P. C. G. Lane, at present Curate of St. Stephen's, Mount Waverley (Melbourne), will be commissioned as Curate of the Melbourne Diocesan Centre and Priest-in-Charge of Holy Trinity, Kensington, on February 23.

Elsewhere in Australia

The Rev. R. I. Maxwell, Assistant Priest at St. Oswald's, Trevallyn, Diocese of Tasmania, was instituted on December 22 as Priest in charge of Richmond and Risdon, in the same diocese.

The Rev. C. C. Moller, Vicar of St. John's, Pialba, Diocese of Brisbane, to be Rector of St. Matthew's, Gayndah, in the same diocese.

The Rev. M. R. H. Norton, Rector of Smithton, Diocese of Tasmania, to be Rector of Evandale, as from February.

The Rev. I. A. Parry, to be Assistant Curate of St. Luke's, Toowoomba, Diocese of Brisbane.

The Rev. P. Ball, formerly Chaplain to H.M.A.S. Penguin, W.A., has been appointed Chaplain to H.M.A.S. Leeuwin, Fremantle, W.A.

The Rev. L. J. Grimmett, Rector of Penguin, Diocese of Tasmania, to be a member of the staff of St. David's Cathedral, Hobart, and Chaplain to the Royal Hobart Hospital, as from early February.

The Rev. Arthur Jones, has been appointed Deacon Assistant at Holy Trinity, Orange, Diocese of Bathurst.

Canon H. A. Jerim, of St. John's, Launceston, Diocese of Tasmania, to be Archdeacon of Launceston, in the same diocese, as from February.

The Rev. J. J. Goodman, Priest-in-charge of Alome, Diocese of New Guinea, to be Vicar of the Parochial District of Jandowae, Diocese of Brisbane, as from early 1967.

The Rev. D. Johnson, who has been overseas, to be Vicar of All Saints', Nunawading, Diocese of Melbourne, as from February 1.

Canon Stanley Bruce Rosier, rector of Kellerberin (Perth) has been elected as Assistant Bishop in the diocese of Perth. There is already a coadjutor bishop in the diocese, Bishop Brian Macdonald. Canon Rosier was born in 1928. He was awarded a Rhodes Scholarship in 1950 and studied theology at Oxford, graduating with first-class honours. It is expected that he will be consecrated in February or March.

The Rev. D. E. Laver, Vicar of St. Mary's, Wondai, Diocese of Brisbane, to be Vicar of St. Barnabas', Sunnybank, in the same diocese, as from February 1.

The following resignations have been reported from Adelaide diocese: The Rev. Neville Connell, assistant curate at Port Lincoln, as from January 31, to serve in the diocese of Kuching; the Rev. William West, mission chaplain, Tea Tree Gully Mission.

Continued at foot of next column.

LAYMAN'S LOOK

—at Miracles and 1967.

It is 20 years since C. S. Lewis, the greatest Christian apologist of the century published "Miracles", and a little over 10 years since I first read it. I have just read it again, and with the feeling, specially in the concluding chapters, that the writer must have been endowed with advance knowledge of the religious climate of 1966-67.

What C. S. Lewis understood so completely was how the human mind turns from the idea of a transcendent, miracle-working God, choosing rather "The emergent God"—a product of developing human consciousness, which, being newer, must be higher and better. This kind of religion is congenial to the mind, not because it is the final stage, as he thinks of a slow process of enlightenment, but because it is as old as man. In each age man has made a god in his own image. This is the permanent bent of the human mind.

Its effect has varied with the spirit of the age but by and large it has been to reduce the Creator, the transcendent Holy God, absolute, demanding, miracle-working, the Judge, King, Hunter, to something of

First service recalled

One hundred and seventy-nine years ago, on Sunday, February 3, 1788, the Rev. Richard Johnson, chaplain to the First Fleet, conducted the first Christian service on Australian soil.

This event will be commemorated by an interdenominational service in St. Philip's, Church Hill, Sydney, on Sunday, February 5, at 3 p.m.

Present at this service will be members of the Federal and State Parliaments, the Sydney City Council, and historical societies. Also present will be leaders of other Protestant denominations and of the Orthodox Church. Father Kelly, parish priest of St. Patrick's, Church Hill, will represent Cardinal Gilroy.

The preacher for the occasion will be Bishop A. J. Dain. Also taking part will be Bishops Hulme-Moir and Moyes. The service, which will be broadcast by 2CH, Sydney, by courtesy of the N.S.W. Council of Churches. The rector of St. Philip's is Archdeacon C. A. Goodwin.

sion, as from February 11; and the Rev. Malcolm Lindsay, rector of St. Mary Magdalene's, Adelaide, as from February 28, to take up the incumbency of the parish of Ararat, Ballarat diocese.

Overseas

Dr H. R. Gough, formerly Archbishop of Sydney, has accepted nomination as Rector of Fresh Ford, diocese of Bath and Wells, England.

The parish is in the gift of the Simeon Trustees. Dr Gough will be inducted on April 17.

Bishop Rajah B. Manikam, internationally known veteran Indian churchman, will assume the new post of promotional director of the Secretariat of the Federation of Evangelical Lutheran Churches in India in January upon consecrating his successor as head of the Tamil Lutheran Church.

The Dean of St. Paul's Cathedral, London, the Very Rev. W. R. Matthews, has tendered his resignation to H.M. The Queen. The Dean, who is 85, succeeded Dean Inge at the cathedral.

a manageable size—call him what you will. The "ground of our being" must have evoked a wry smile from C. S. Lewis.

Commenting on the Ascension of Christ and the Gospel writer's description of His "going up," Lewis quips "a disappearance into the earth would beget a wholly different religion." All this 20 years ago. I wonder if any of the "New Theologians" ever read "Miracles"?

As we contemplated at Christmas, one of the most natural of all events, the birth of a baby, did we forget that this ostensibly simple event in history clothed the grand miracle to which all history had been leading, and from which all subsequent events derive their real significance?

The Resurrection and the Ascension remind us again that Christianity is a religion of the miraculous. It alone of all religions has for its bones and sinews an ordered fabric of miraculous events, related, credible and historical. Take these away and there is nothing left.

Some theologians and preachers, bishops, professors and teachers in many places are doing this today. No wonder their god is dead, or reduced to an indistinguishable cipher.

In this theological climate is it any wonder that the Church ceases to be relevant, as we are frequently told? Christianity, robbed of its miraculous distinctiveness becomes another sociological movement, requiring constant adjustment of its ideas and values to the current patterns of a changing world if it is not to be outdated.

The Gospel of Christ, given, miraculous, supernatural, is the power of God for salvation, always relevant to man's real need, and though the world's judgment of values will never recognise that fact, any man may come to know its truth.

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AID TO FLORENCE

Italy's Protestant community is mobilising its full resources to provide disaster relief to the flood-eroded city of Florence.

Pastor Mario Shaffi, president of the Federal Council of Protestant Churches in Italy, has reported that more than 40 Protestant families had lost everything in the floodwaters. Twenty shops owned by Protestants were totally destroyed.

Methodist, Baptist, Brethren and Waldensian church buildings were extensively damaged. Hardest hit was the Methodist building, where waters stood between four and five meters deep. Water rose over two meters in the chapel of the Baptist Church.

The Ecumenical Patriarch Athenagoras I, head of the Patriarchate of Constantinople, has stated that he hopes to be able to visit Pope Paul VI in Rome in order to continue the discussion begun in Jerusalem in 1964 during the Pope's visit to the Holy Land.

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TOTO VISITS NEW GUINEA



"INTEMPERATE ATTACK" DEPLORED BY PRIMATE

THE Archbishop of Brisbane and Primate of Australia has had what appears to be the last say in the controversy begun by Bishop Luxton. The following letter appeared in the London "Church Times" in January.

Sir, — The criticism reported in your issue of December 9 of the "sectarian diocese of Sydney" by the Bishop of Huron, Canada, the Right Rev. George Luxton, and which was the subject of your leading article, "Partisan Diocese," was, I felt, neither timely nor helpful.

Many Australian Churchmen from outside the diocese of Sydney, as well as within, join me in deeply regretting and deploring that Bishop Luxton, so soon after his short visit to Australia, should have chosen to make this wounding and intemperate attack upon the diocese of Sydney. To many of us it is the more surprising, for representatives of the diocese of Sydney went out of their way to assist Bishop Luxton in arranging his itinerary for his short private visit, and freely gave of their time and experience.

This is no new thing, for, whatever "narrowness" may mark Sydney Churchmanship, the diocese has ever held out the hand of fellowship to visitors from other parts of the Anglican Communion, as well as extending a wonderfully warm welcome and hospitality to representatives of other Australian dioceses who meet there every four years for General Synod, as well as on other occasions, and this spirit

of practical friendship and fellowship means much to the whole Australian Church.

Honoured guest

On hearing from representatives of the diocese of Sydney of a forthcoming visit of Bishop Luxton to Australia, I felt it right (then as Acting Primate) to ask him to be the preacher at the opening service of our General Synod. We rejoiced to have him as such, and to regard him as an honoured guest and as a representative of the Canadian Church at the opening session of the General Synod, though he was not able to be present at any of the subsequent sessions.

That Sydney is very definitely an Evangelical diocese is known the world over. Nevertheless, under its former Archbishop and Primate, Archbishop Gough, it shed much of the spirit of intolerance to others which may have marked, and did in fact mark, its life to some extent years ago. Since the passing of the new constitution it has shown a real desire to work in harmony with the rest of the Church in Australia, and is indeed very much an integral part of our now national Church.

It seems that Bishop Luxton, after criticising the diocese for its "sectarian and sectional views of Anglicanism," went on to say: "General Synod will become a more effective national instrument when the Church in the Commonwealth finds that unity in diversity is at the heart of Anglicanism."

One of the main pleas of my charge at the General Synod in my opening address was that we might endeavour to achieve unity in diversity. All who took part

During the first week in January Ossie Emery and Clifford Warne of Pilgrim Productions visited New Guinea to produce film materials for the Australian Board of Missions, the Bible Society and the Church of England Television Society.

They were accompanied by Toto the monkey, the star of the C.E.T.S. children's program "Between You Me And The Hippopotamus" which is seen each Wednesday afternoon on ATN 7 Sydney and has also been telecast in Adelaide, Melbourne, Mount Gambier, Orange, Brisbane and Rockhampton.

Although Toto is really a puppet who comes alive through the hands and voice of Clifford Warne, the Papuan children regard him as a live monkey and were most surprised when he spoke to them, especially when he used their language. Children and Toto will be seen during 1967 in C.E.T.S. programmes on 7.

In the subsequent sessions of the General Synod last September are agreed that this was apparent to a fuller degree than we had ever known before.

I have myself no doubt of the goodwill of the Sydney diocese and of its present Archbishop, the Most Rev. Marcus Loane, in continuing in this spirit. Since I became Primate I could not have had more helpful co-operation than that which I have received from the Archbishop and diocese of Sydney. My hope is that such criticism as Bishop Luxton has seen fit to make will not set this back in any way.

PHILIP BRISBANE,
Primate of Australia.
Bishopsbourne, Elderslie,
Avenue, Hamilton, Queensland.

Canon's outburst: BIBLE PASSAGE "BLASPHEMOUS NONSENSE"

THE Cathedral of Southwark, just across the bridge on the Thames south bank, was the scene and the occasion was Evensong on the Wednesday before Advent late last year. The main actor was the Vice-Provost and Canon-in-residence, John Pearce-Higgins.

The second lesson set in the lectionary was brief, Revelation 2:20-23.

Canon Pearce-Higgins went to the lectern and announced to the 15 choir boys and the handful of adults present that this lesson was "A blasphemous piece of nonsense" and in its place he read some writings of George Bernard Shaw and others on capital punishment.

It is not known which of the choirboys or few adults present rang the Press with this extraordinary piece of information. It certainly hit the headlines of the English Press and of the church Press too. To date, not a single letter in the church Press had a word to say in Canon Pearce-Higgins' defence.

The revulsion of Christians to this utterance in a cathedral was made evident and below are three typical letters. The first two are from the Church Times and the third is from the Church of England Newspaper.

'DISGRACEFUL'

SIR,—If there is any authority left in the Church of England, Canon Pearce-Higgins deserves to be called to account for his disgraceful remarks about the lesson from Revelation II for the Wednesday before Advent, which he stigmatised as "blasphemous nonsense" and for which he substituted a catena of quotations about capital punishment from Shaw, Bright and Thackeray.

The "blasphemous nonsense" is more applicable to the Canon's remarks than to the letters to the Seven Churches, which present a picture of religion that is still true.

The contemporary Church has its weak and strong points, and in particular is sorely vexed by false doctrine proceeding not so much from without as within.

He must be very ill-informed about the scriptures in which he professed to believe unfeignedly at his ordination if he really imagines the passage is concerned with a Turkish prostitute.

Adultery was a common Old Testament metaphor for false teaching, and the prophetess at Thyatira had infected the local church with Jewish or Gnostic teachings as Jezebel influenced Ahab to go after false gods. Perhaps Canon Pearce-Higgins

felt subconsciously that Thyatira resembled Southwark and "the deep things of Satan" South Bank religion; he may also have been thinking that the recent sex and morality report "taught and seduced men to commit fornication" and hence altered the lesson.

W. H. BLYTH MARTIN,
The Vicarage, Regent Street,
Long Eaton,
Nottingham.

SIR,—What next can we expect from the diocese of Southwark?

My prayerbook orders that the first and second lessons to be read at Morning and Evening Prayer shall be taken from the Old and New Testaments respectively. I cannot remember being taught that the writings of Shaw, Bright and Thackeray are contained within the canon of Holy Scripture.

If I were a parish priest in the diocese of Southwark, presumably I would be allowed to read Noddy Stories instead of the epistle at the sung Mass; and perhaps, instead of the gospel, a chapter from George Orwell's *Animal Farm*. The former would be suitable for children, and the latter for teenagers.

We hear a lot about *Honest to God*. I suggest that those Southwark brethren who dislike reading Holy Scripture be *honest to God* and get out of the Church of England.

E. JOHN GREEN,
The Vicarage, Ellistown,
Leicester.

DIGNITARY

SIR,—I recently took the opportunity of asking a church dignitary how he himself would have acted following the incident in one of our cathedrals recently — when the Canon in residence declined to read the New Testament lesson.

Your readers will recall that, according to the Press, the Canon described the passage — a part of the Book of Revelation as a piece of blasphemous rubbish, and in its place he quoted some writings of George Bernard Shaw.

I quote the words of the dignitary I asked. He said, "The next day he would receive notification from the diocesan legal officer informing him that

Cont. on page 3

THE REFORMATION: A great mistake?

"The sooner we of the Church of England acknowledge that the Reformation was a great mistake and seek re-union with Rome, the better." The Revd. Dr. Keith Cole, Vice-Principal of Ridley College, Melbourne resolutely rejects this point of view in the article that follows. Nevertheless, it is a view that some clergy and laity have pressed and we must be sure where the Church of England does stand in such vital matters.

The Reformation of the Church on the Continent and in England during the sixteenth century was certainly not a mistake.

While its causes were varied and to some extent political, economic and social, the movement was concerned essentially with the reform of religious thought and practice. The worldliness and political intrigue of the Papacy; the ignorance, superstition and immorality of many of the clergy and laity; and doctrinal assertions of the Church contrary to the teaching of the Bible, were among the main reasons for the deep longing for reform.

The main results of this dynamic revolution of the religion of the day indicate the importance of the Reformation.

1. The Reformation restored the Bible to its rightful position as the source and final authority in matters of faith.

During the middle ages, the Western Church dominated by the Papacy had dogmatically asserted its authority in both temporal and spiritual matters. The Church had become wealthy but many clergy were corrupt and immoral.

Unbiblical teaching regarding indulgences, pardons, purgatory, the worshipping and adoration of images and relics, and the invocation of saints had become prevalent. Transubstantiation and the sacrifice of the mass had become popular teaching.

Because of these abuses, the Reformers asserted that the central doctrines of the Church must be those which were derived from the Bible, and that the Bible was the final authority in matters of faith. The reformed Church of England stated:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

(Article VI—similar in substance to Article V of the 42 Articles of 1553.)

The Reformation was not a mistake. It restored the Bible to its rightful position as the source

and final authority in matters of faith.

2. The Reformation restored the centrality of the Biblical doctrine of justification by faith.

The immediate cause for the Reformation in Germany was the protest made by Martin Luther in 1517 at the sale of indulgences for the rebuilding of St. Peter's in Rome.

Having come into a living and vital experience of Jesus Christ and an assurance of complete justification through His atoning work, Luther insisted that salvation by any other means, especially by the payment of money, was nothing short of blasphemy.

Justification by faith became the foundation principle in the struggle of the Church in Germany against the Papacy and its final breach with Rome. Justification by faith became the central doctrine of the English Reformers also and is reflected in Article XI which states:

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings."

Justification by faith under the doctrine of all the services of the Book of Common Prayer from 1552 onwards, especially the Holy Communion. In the Supper of the Lord there is a true communion with the body and blood of Christ, but only "in such as worthily receive the same" (Article XXV), and the means of receiving Him is by faith (Article XXVIII).

The Reformation was not a mistake. It restored to the Church the central Biblical message of justification by faith.

3. The Reformation restored a rightful status to the individual.

Through justification by faith, each individual Christian is a priest before God, offering to Him in complete surrender, his soul and body, to be a reasonable, holy and living sacrifice. (See Romans 12.1.)

This gave back to the individual a new sense of responsible freedom as a person in the sight of God, liberating him from the excessive authoritarianism of the Church.

Not that the Church is unimportant. Far from it. The Church is the divine creation of God manifested through the collective association of His redeemed people.

But each has its function—the individual and his relationship with God and the Church, and the Church in its relationship with each of its members. The Reformation restored the rightful status of the individual.

Moreover, the secret of the great power of the sixteenth century lay in the individual. There was a new feeling of freedom, a new spirit of adventure to risk individual actions and to further individual interests. As the monolithic hierarchical structure of the Western Papacy crumbled, there came the development of national churches associated in no small measure with the rising national States.

In England, the Reformation resulted in a complete political break with the Church of Rome, and as stated in Article XXXVII "The Bishop of Rome hath no jurisdiction in this Realm of England."

The Reformation was not a mistake. It enabled the Church in England to develop in its own way, free from the political intrigues and doctrinal errors of the Church of Rome of the sixteenth century.

At the same time it restored to the individual Christian, as well as to separate Christian States, the right to self-determination, subject to the teaching of the Bible.

4. The Reformation gave to the Church of England the Bible and Prayer Book in English.

A feature of the Reformation was the translation of the Bible into the language of the people.

William Tyndale, who translated the New Testament into English under great difficulty had declared to one of his protagonists, "If God spare my life, ere many years, I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost." In 1538 the clergy of England were enjoined to install the Great Bible in their churches and to encourage the people to read from them.

Such was the influence of the Bible upon the people of England that the noted historian J. R. Green stated:

"No greater moral change ever passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible."

Not only did England have the Bible, but it also had its services in English. The first English Prayer Book was that of 1549 to be followed by the great revision of 1552, and after further revisions found its final form in 1662.

While every encouragement should be given for the modern liturgical movement, there is no doubt that the Book of Common Prayer in English has had a profound and lasting effect on the life of the Church and nation during the past four hundred years.

The Reformation was not a mistake. It gave to us the Bible and Prayer Book in our own language.

Conclusion. The Reformation of the six-

teenth century then was certainly not a mistake. It restored to its rightful position the use and authority of the Bible, the centrality of the death of Christ for our salvation, a need for the individual to appropriate this salvation for himself.

We praise and thank God for this rich heritage which we now enjoy. But the privilege of our inheritance should make us neither arrogant nor complacent.

On us, as in every generation, lies the responsibility of making all men know the redemption He affords through Jesus Christ.

Like the Reformers, in our thoughts and lives, in the modern liturgical movement and current ecumenical dialogue we need to have Him ever before us, and to point the world to Him with the authority of His word, in faithfulness to His truth, and through the power of the Holy Spirit.

EDITORIAL

CAPITAL PUNISHMENT

Every now and then the conviction and sentencing to death of a notorious criminal, either in Australia or elsewhere, is followed by considerable agitation against capital punishment.

Often the leaders are well-intentioned Churchmen. A case in point is that of Ronald Ryan, sentenced to death in Melbourne for the murder of a warder who was trying to prevent his escape from Pentridge gaol. After trial and several appeals, finally to the Privy Council, the Victorian Government, quite rightly in our view, had to let the law take its course.

Let us be quite clear that in matters of Christian ethics the Bible distinguishes between principles which govern personal relationships between individuals, and those principles which govern our dealings with each other in an ordered society. No individual has the right to take the life of another for his personal and private purposes.

But the Bible clearly recognises that the civil authority has the judicial right to take life if necessary. Our Lord never questioned this right when it was raised in his presence.

Dean Patey of Liverpool recently wrote about society's duty to maintain law and order and to protect its members from lawlessness. He suggested that "it is the moral duty of the State to provide a sufficiently strong deterrent..."

If adequate deterrents are not provided in the laws of society, he went on to say that "a Government is failing in its moral duty, if having enacted a law, it then fails to bolster that law." In the case of Ronald Ryan, the Government's firmness sprang from dire necessity. Certain law enforcement agencies protect society at very great danger to themselves. We think particularly of officers working in prisons but there are others in this category.

By exacting the full penalty, society says to the hardened criminal, "you cannot with impunity murder those whom we expect to protect us, even with their lives."

The sixth Commandment says, "You shall not kill" (R.S.V.). Purcell, Canon Theologian of Coventry pointed out recently that it is not "accurate to claim to find in this Commandment an argument against capital punishment."

The Mosaic law provided the framework upon which Israel built its judicial procedure which did not provide the death penalty in certain cases. This Commandment simply lays down a divine principle governing individual relationships. Of course, it also bears witness to the uniqueness of human nature.

In exacting the death penalty, the State exercises a God-given authority and it was given, remember, to men who may sometimes make mistakes. T. C. Hammond points out: "It may be that a State would find it convenient to abandon capital punishment."

"In such circumstances it would be the duty of the Christian to acquiesce, as there is resident in the State the inherent right of providing for the punishment of transgressors according to its judgment and the circumstances of the time."

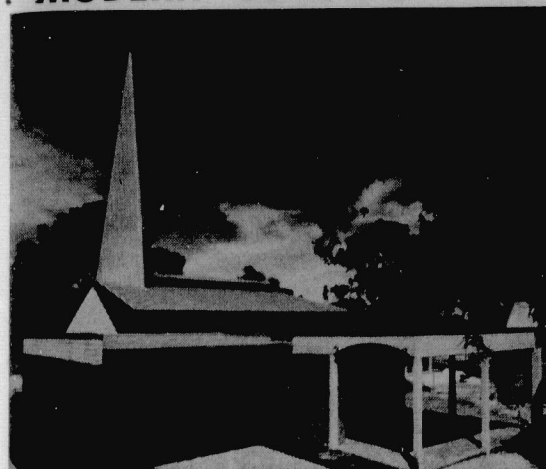
Clearly, Christians cannot agitate against capital punishment on biblical grounds. The present hysterical and even violent agitation against Ryan's execution is based on entirely different grounds.

We believe it springs from the humanistic view of man where an attempt is made to transcend the barriers of individuals and societies and to unite men on the basis of those common human decencies which all men are to respect if they are to live together successfully. This horizontal self-sufficiency leads to ethical chaos for it exalts Kant and ignores God.

Humanism is committed to the scientific method and it cannot prove that what is right today may not be wrong tomorrow. E. J. Carnell calls this "a flux-epistemology," by which it is impossible to relieve human values and human decencies from a moment-by-moment jeopardy. Existentialism is its hand-maiden and its fruits are the demands for the abolition of capital punishment and of all moral standards.

We do not like "do-it-yourself" ethics or morals. The Bible alone is our rule of faith and conduct. Beyond it we dare not go.

MODERN CONSTRUCTION



• The fact that up-to-the-minute materials can be used to give a satisfying blend of the conservative and the modern in a building's appearance has been demonstrated in the new St. Saviour's Church at Glen Osmond, S.A. It was dedicated in November.

ABORIGINES' WELFARE CONFERENCE

A Conference for Church People concerned about the welfare of Aborigines in New South Wales, will be held in Gunnedah, N.S.W., from Thursday, 30th March, to Saturday, 1st April, 1967, under the chairmanship of the Rt. Rev. R. C. Kerle, Bishop of Armidale.

It is being organised by a committee appointed by the Provincial Synod of the Church of England in N.S.W., with the major denominations.

Speakers at the conference will include representatives of the Anglican, Roman Catholic, and Presbyterian Churches and the Aborigines' Welfare Board.

It is hoped that clergy and leading lay-people of all denominations will attend the sessions.

Accommodation for the conference is being organised by the Vicar of Gunnedah, who is seeking the support of local church people to offer their homes for this purpose, but any-

one interested in attending or needing further details should write to the Rev. Captain A. W. Batley, Church Army Federal Office, 511 Kent Street, Sydney.

The diocesan representatives of the committee organising the conference are, the Bishop of Armidale, Bishop C. A. Warren of Canberra-Goulburn, Archdeacon H. A. D. Graham of Bathurst, Archdeacon V. E. Twigg of Riverina, the Rev. Canon E. H. V. Pitcher of Newcastle, the Rev. C. L. Steep of Grafton, and the Rev. A. W. Batley of Sydney.

The idea of the conference arose from a discussion by the various denominations, in which it became apparent that few people were really informed about the situation which prevails in country areas.

It was felt there was an urgent need for white Australians to be made aware of their responsibilities in this direction.

It is hoped that those who attend will return to their parishes and congregations sufficiently informed to urge a policy of mutual responsibility by the local Church towards their less fortunate neighbours.

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Lay evangelism STUDENTS' 2,500 INTERVIEWS

NO fewer than 2500 people have been interviewed in their homes by students of the Sydney Missionary and Bible College during the past year.

This was reported by the principal of the college in the annual report at the recent graduation service held in Sydney.

The interviews are part of the field work arranged by the college as part of the students' training. Working in conjunction with local ministers' fraternals, the students visit homes in pairs for two or three afternoons and evenings.

The students use a questionnaire adapted from that used by the "Navigators," a lay evangelistic fellowship. The dozen or so questions seek to focus attention on the main elements of the Gospel and the Christian faith.

The interview takes place only with the consent of the householder and the completed forms remain anonymous, unless the person interviewed requests further information. All such requests are referred to the minister concerned.

The aim is to make the Gospel a talking-point in the neighbourhood and to assess the average person's thinking of the Christian faith.

Answers to the questions have been revealing. Most people have great difficulty in defining the purpose of living. Usually they decide that it is to give their children a good start in life.

About 80 per cent of those interviewed said that the reason Jesus Christ died was to redeem mankind or to save us from our sins. But few showed any sense of personal need.

Sin was generally accepted as that which is wrong or against one's conscience, but opinion was divided on whether we are accountable to God. Many believe that peace with God is found through prayer. Opinions about the Bible varied widely.

A fair evaluation of the surveys to date would seem to be that the Christian faith is primarily a belief which one holds, while one's relationship with God is largely a subjective affair.

Those interviewed seemed in the main to be ignorant of the objective aspect of sin as an offence against a holy God.

CANON'S OUTBURST Cont. from page 1.

he was inhibited forthwith from performing his functions in the cathedral till further notice."

Yours sincerely,
C. GORDON F. CLARK
(Vicar of Crowborough, Three Fields, Brenchley, Sussex).

The correspondence finally closed just before Christmas when Canon Pearce - Higgins himself wrote a letter to the Church Times, parts of which follow:

CANON REPLIES
SIR, — It may be that in the heat and spur of the moment I used somewhat intemperate language; if so, I apologise. "Irrelevant" would have been a better word. None the less, my (Chambers) dictionary defines blasphemy as "impious or profane speaking; contempt or indignity offered to God."

What can be more contemptuous than to be irrelevant in public worship, as it seemed to me that story of the Jezabel of Thyatira would be to the 15 choirboys and handful of adults present (unless I had taken time to give an explanation, which was not available)? Further, what greater contempt upon God than to utter statements which are incompatible with his highest nature, which is Love?

I admit I do not like Revelation—it has some truly great insights, but in the main it breathes a Tertullian-like spirit of hatred of persecutors which seems far removed from the Johannine epistles or gospel, or from the spirit of our Lord on the Cross or of the proto-martyr, St. Stephen.

It has always seemed a great pity to me that, with the support of St. Jerome (himself a highly unbalanced character), it just managed to squeeze into the Canon. Its devastating psychological effect on those who take it literally was evidenced in the spate of letters and pamphlets from Jehovah's Witnesses, fundamentalists and other sectarian writers which poured in on me.

I was educated at Rugby, where, on the wall of the head-

master's garden, stands a tablet to Webb Ellis, the alleged founder of Rugby football, which runs, as I recall it, thus: "This tablet commemorates the exploit of William Webb Ellis, who, with a fine disregard of the rules of football as played in his time, first took the ball in his arms and ran with it."

My great desire is to make the Church a viable instrument for the Kingdom of God, and it seems to me that, unless someone takes the Anglican ball in his arms and runs with it, it lies in great danger of being left lying in the mud churned up by the feet of the innumerable commissions who tread round and round it without really achieving anything. If such "disregard" is not the right tactic for today and I have misjudged the situation, I am sorry; but at least I hope my enthusiasm for the game will not be doubted.

Finally I apologise to my Bishop, who has duly hauled me over the coals, for any embarrassment caused to him; and also to my South Bank colleagues for any further opprobrium into which I may have brought them by my U.D.I. in the eyes of those many who are only too ready to see in them modern examples of the aforesaid Jezabel.

JOHN PEARCE-HIGGINS,
122 Kennington Road, S.E.11.
At the end of his second last paragraph, the Canon alludes to what we understand to be the British propensity for "playing the game." It is a most unfortunate figure of speech. The servant of Christ ministers to the souls for whom Christ died, and constrained by the love of Christ, he would put no pitfalls at their feet. And in this ministry we hold forth the Word of Life. We do not withhold it and offer them a stone. This is no game.

It is nearly 10 years since Hendrik Kraemer's Hulsea lectures, "A Theology of the Laity" were published. At the time it was said: "It heralds the coming into power . . . of the hitherto unmarshalled army of the laity and challenges the Church to see that this army is in the front rank of the Christian warfare."

Is the priesthood of all believers just sound doctrine? Evangelicals above all should give the lead.

PLATFORM (13) LEADERSHIP IN THE PARISH

An interested churchwoman was telling me the other day about the intense interest aroused in her parish by the Church and Life Movement.

Lay-people attended, discussed, got excited and there was a moving frankness as they examined the life of their own parish. Then things returned to what they had been and apparently nothing came of it all. She told me that the rector and his wife always attend the Guild meetings, with the rector dominating the scene.

When will the clergy learn to drop their self-appointed role of parsonical omnipotence and demand that the laity assume the leadership in the parish which belongs to them?

Nobody seems to admit the need for this more often than the clergy, but it would seem that they have had their congregation (what there are of them) upon the leash for so long that they are fearful of letting dedicated manpower go lest it lead the parish in a direction they themselves are unwilling to go.

England has had lay chairmen of parish councils for years. The Spirit of God might be more free to move if the pattern were followed here.

Women's organisations most often have the rector's wife as chairman. Is she the best person for this job? Some clergy wives have told me that they never felt it to be so. Many would enjoy the glorious sense of release from this type of work which is a burden to them. But clergy keep up these expectations that their wives alone should lead. Some, of course, proudly assert their male right to chair the women's groups. Of course, they will tell you that the women expect them to. The vanity of the beast!

My feeling is that churches should start making their clergy and their wives face this leadership question. They seem reluctant to willingly give up the semblance of power or the idea that all leadership must spring from them.

It would be salutary if the Church and for God's work if the laity began to move in their meetings that one of their number be chairman. Of course, a bottle of sal volatile should be kept handy for some would scarcely survive the shock—and some of these would be laity.

It is nearly 10 years since Hendrik Kraemer's Hulsea lectures, "A Theology of the Laity" were published. At the time it was said: "It heralds the coming into power . . . of the hitherto unmarshalled army of the laity and challenges the Church to see that this army is in the front rank of the Christian warfare."

Is the priesthood of all believers just sound doctrine? Evangelicals above all should give the lead.

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Notes and Comments

SUCH IS FAME

A letter arrived by surface mail from Norfolk, England, the other day. It arrived about a week later than normal. It was addressed as follows: To an editorial, In Australian Church Record, Which was written on the evil of

Prayers for the dead as indeed unscriptural. Sorry the writer's name is not given, so

I send this letter for delivery, C/o Australian Church Record. Needless to say, the ingenuity of British and Australian mail services ensured that we received it. Our leading article on the subject of prayers for the dead was quoted very fully in an English newspaper and our name was all the writer had.

WHERE IS TOP?

An interstate reader has sent us a cutting from "The West Australian" with the large double column heading "W.A. Man Tops Aust. Pass List."

The heavy print underneath says: "A graduate of Wollaston Anglican Theological College has headed the Australian pass list of students taking the licentiate of theology — the examination by which most Anglican ministers qualify."

The student's photo is alongside and some of the smaller print reads: "He is Mr Thomas Sutton (24) of Como — right — who gained honours marks in all 11 subjects in the two-year course."

"This is the third time a student of the college has headed the Australian pass list in the past ten years."

Who was kidding whom, we don't know. Either the "West Australian" was out to boost W.A. egos or somebody has pulled the newspaper's leg and also the general public?

Our issue of January 12 published Th.L. results which record that Mr Thomas Sutton came 38th in Australia. He was badly beaten by another Wollaston student named D. J. Ingleton who gained second class honours and came 27th in Australia. Mr Sutton, contrary to the press statement, did not get an honours pass at all.

Mr Sutton's name does, however, appear at the top of the list of those who passed the examination without reaching either first or second class honours standard.

THE SILENT SERVICE

On Human Rights Day, December 10 last, the Dean of Westminster organised a "Service of Silence" in the Abbey. It was

organised as part of the nine-hundredth anniversary celebrations.

Largely a service of silence, between silences members of the Jewish, Muslim, Hindu and Buddhist faiths read passages from their sacred writings. In the silence, men were to meditate on their common humanity and their common predicament.

Evangelicals and a few Anglo-Catholics organised an open-air service of protest outside the Abbey as the service went on. Among them were the Vicar of Islington, Dr J. I. Packer, Canon T. L. Livermore, Canon M. B. Morgan and others. The protest service proclaimed the uniqueness of the Christian faith.

J. B. Phillips has a name for Churchmen who cannot see the uniqueness of the Christian gospel. He calls them "humanists tinged with piety." Can we even be sure about the piety?

M.R.I.

The scheme for Mutual Responsibility and Interdependence was placed before the Anglican Congress at Toronto, 1963. For a couple of years we heard a lot about it in Australia and many parishes studied the program and there was much support for the many projects.

The Executive Officer of the Anglican Communion, the Right Rev. Ralph Dean, recently released some very gloomy figures on the progress of M.R.I. projects. Fewer than one in 10 have as yet been fulfilled. Only one-third have evoked even a partial response.

The executive council of the General Convention of the American Church has had to admit failure in meeting the \$2,000,000 it intended to set aside for 1966 M.R.I. projects.

If silence means anything, the failure of M.R.I. in Australia to communicate at all with the church Press, suggests that the initial impetus is all but lost.

MALCOLM MUGGERIDGE

The former editor of "Punch" has become a familiar figure on Australian TV. Many admire his gifts as an interviewer and his shrewd intellect. Until recent years he was often anti-religious. His pilgrimage has now led him into a new position where he firmly admits his belief in God.

At a religious Press group recently in London, he said that it seemed to him that never since his first days had Christianity been more relevant than it was today.

The attitudes to sexual morality given by the British Council of Churches working party he likened to the tragicomic spectacle of somebody running out of a battered fortress with a white flag just as the enemy was about to retreat.

How gallant to some churchmen to find Muddridge on the side of the angels!

Books

Westcott again

THE EPISTLES OF JOHN by Brooke Foss Westcott. Marcham Manor Press, Berks. 1966. Pp. 245, stg30/.

This is a book which even looks outstandingly attractive. But when the eye alights on the great name of Bishop Westcott, its contents alone become supremely interesting.

The last edition was published in 1892 and with the passage of time, it has become little known compared with his commentary on Hebrews and his earlier commentary on St. John's Gospel in the Speaker's Commentary. All credit to Marcham Press for this reprint.

Professor F. F. Bruce gives us a useful précis of Johannine studies since Westcott's time. As he says in his introduction, "while we cannot confine ourselves to Westcott nowadays, we can never dispense with him."

It would be attempting to gild the lily to offer criticism of its contents. His scholarship and mastery of Greek were of an exceptionally high order.

To this we must add the broad sweep of a devout and earnest mind which could enrich his readers' understanding of the great Johannine theological concepts of love, life, light, the world and evil.

Although it is a commentary on the Greek text of the three epistles, it is a book that will be read and treasured by clergy, theological teachers and students alike.

The format is quite familiar to those who know the Macmillan editions of over 60 years ago, but this is to its credit. These earlier editions included three essays which Westcott considered essential to his commentary. Their inclusion in this new edition would have enhanced its value still further.

We are very fortunate that in this decade, we have found quite a number of publishers like Marcham Manor Press who have not been afraid to venture into the field of republishing many of the great theological works of last century.

In them and their utter faithfulness to the Bible we will find a perspicacity which answers the vagueness of modern liberal theology.

Youth books

A WAY WITH YOUTH by John Bodycomb; HELP! OVER TO YOUTH; THE HOOKS ARE LOWERED. Three booklets published by Joint Board of Christian Education, Melbourne, 1966. Pp. 48 and 50c; pp. 16; pp. 16 respectively.

"A Way With Youth" is a well-produced booklet with a lot of helpfully provocative material for those who are concerned to understand young people but it needs to be used by those who understand clearly what the Bible says about the issues it raises.

"Help!" is a study booklet suitable for youth camps and conferences. It is topical and yet is concerned with great Bible truths that young people must face.

It is hard to see much relevance to Christian education in "The Hooks are Lowered." It is a naive study of advertising, much of it based on Vance Packard, of all people! An intelligent

youth group wouldn't fall for its obvious antagonism. A Christian youth group wouldn't have time to get around to such material.

A little bit irreverent

DEVILS ARE FOR YESTERDAY by Raymond Efeemy. Hodder and Stoughton, London. 1966. Paperback, pp. 169, 95c.

This book is printed in a rather antiquated and tight 8 point type which does not make for pleasure in reading. In this respect it is much like some of the parish magazines that are still around.

Efeemy is a graduate of Balliol and Cuddesdon and is a country parson and also an industrial chaplain. This is his first book. The back cover tells us we have to read him. It also says he is a wholly liberated Christian. We disagree with the first. We agree with the second. We also hope that it is his last literary effort.

In its attempts to pronounce upon nearly all the moral, ethical and theological issues of the day, it tries hard but fails for a number of reasons.

He tries hard to be light and bright and a little bit irreverent. But his turgid style makes it hard going.

He deals often with very great theological issues but with superficiality scarcely hidden by the profusion of adjectives. Dull and amateurish.

Beginnings

GENESIS III by Edward J. Young, Banner of Truth Trust, London. 1966. Pp. 176 stg5/.

Young is Professor of Old Testament at Westminster Theological Seminary, Philadelphia. He understands that the interpretation of Genesis chapter 3 is crucial in the understanding of the Bible and of the Gospel.

He handles with great skill the many textual difficulties that arise. Indeed, your reviewer experienced once again something of that fascination which grows on the student when first he begins to study the Word of God in great detail.

The work combines masterly exegesis with unusual devotional insight and readers of all levels will find great blessing in it.

Evangelicals are often unsure about their approach to the early chapters of Genesis and some have gone along with the demythologisers. Dr Young is a convincing exponent of the Bible's own view of Genesis 3. To read this book is to confirm one's faith in the Bible as the living Word for man today.

—R.M.

The Holy Spirit

THE OFFICE AND WORK OF THE HOLY SPIRIT by James Buchanan. Banner of Truth Trust, London. 1966. Pp. 290. Estg1/1.

There has never been a time when the Church had greater need of a systematic theology of the Holy Spirit. The classics of Owen and Kuypers have long been out of print. The Banner of Truth Trust republished Smeaton's "Doctrine of the Holy Spirit" some years ago.

Professor Buchanan's work was first published in 1843 and one only has to read a few pages to understand why it has been republished. His reformed scholarship is undoubted but to this we must add a powerful lucidity and a fervent devotion to Christ.

Part I deals with "The Spirit's Work in the Conversion of Sin-

ners." Here, chapter 4 on "The Work of the Spirit in Enlightening the Mind" is particularly helpful in view of intellectual difficulties which trip readers of much modern theology.

Part II is devoted to "Illustrative Cases" and gives nine cases showing the Spirit's work from the New Testament. To these, Buchanan brings distinct gifts as an exegete.

Part III deals with "The Spirit's Work in the Edification of His People after their Conversion." Here, he does not fail to make it perfectly clear that the Spirit's power is available today in the same great measure as in apostolic times.

Chapter 1 in Part III deals with "The Spirit's Work as the Spirit of Holiness" and it sets out in the clearest terms that holiness of life is a basic sign of the Spirit's presence.

This is a book to cherish, to pray over as we read. It is an inspiration and at the same time an accusation.

—R.M.

Expanded sermon

LIVING THE SPIRIT-FILLED LIFE. Ralph M. Smith. Zondervan. Pp. 159. \$U.S.2.95.

This book reads like an expanded version of a sermon. Dr Smith, a Baptist Pastor from Texas, writes simply and with a wealth of illustration seeks to bring out the essence of the Christian life in terms of the Holy Spirit within the believer.

It is the Holy Spirit who makes men aware of God, who is the author of love and the creator of fellowship, and who gives boldness and power to Christian witness. The Church today can only recover the early Church's fear of God, love and boldness if it recovers the early Church's experience of the Holy Spirit.

The author reminds us of Paul's command to the Ephesians "Be filled with the Spirit."

Once we are convinced that the early Church's godliness, love and boldness were due to the Holy Spirit's power and that we do not enjoy these qualities today because we lack the fullness of the Holy Spirit, we shall be led inevitably to the conclusion that we need above all else, individually and together, to seek this blessing and inherit this promise of God.

The use of The Amplified Bible in quotations is more of a hindrance than a help to easy reading and as texts are quoted in full throughout, the value of the book is reduced.

—G.W.T.

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Letters to the Editor

India's need really spiritual

Reading a book about a Dried Milk for Babies Program conducted by the United Nations in India I was appalled at the graft and indifference which hindered its effort. I remember too the story of a C.M.S. Missionary who had the greatest difficulty in convincing the Indians in his area of the usefulness of a windmill he had taken back with him would be to increasing food production.

In a documentary seen on television recently the author was rather prone to slight the work of Christian Missions which had produced better living standards because the population of one area elected a Communist Government. Yet he admitted it was cleaner and better educated than elsewhere in India.

I work with an Indian woman who shrugged her shoulders and couldn't care less about refugees the U.N. appeal last year sought to assist. She has enjoyed the "sophistication" of England and now she and her husband have migrated to Australia. They have work while Australians are idle!

How muddled is our thinking that if we exert ourselves to send food to India and Asian countries we are doing a Christian act. Yet we never stop to think of the "Crucifixion of the Harvest" which happens when the ripe grapes are crushed at the distillery and the barley becomes wort in the hands of the brewers. We even send a huge tonnage to Japan for the Japanese as do Europeans to Africa.

In throwing out the liquor shops Indians are doing a great thing for their country and more food must be available. There is something wrong with our discernment when we do not cry out that our children's bread is taken from their mouths. Even Americans were staggered at the crushing poverty of many of their own people two or three years ago.

Perhaps our consciences are slightly eased by doing such samaritan acts, and we believe it will bring peace. It could reasonably be supposed though that the parish church has forgotten that to repent and believe is the essence of the Gospel and doesn't bother to evangelise any more. When we get back to first things first may be the secular groups will be prepared to state that India's food problem is a spiritual one. (Miss) W. TERRY.

Brisbane, Qld.

Disclaimer

I have recently noted your editorial in the "Australian Church Record" of December 15, 1966, in which it is stated that the Australian Council of Churches launched a free newspaper last year and that "people wouldn't even pick it up in church porches." At no time since I joined the staff of the Council in 1963 has consideration been given to any publication additional to "In Unity"

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which has been published since 1953 and which has a regular circulation of approximately 12,500.

I am at a loss to understand why you should fabricate information such as that which appeared in your editorial.

VAUGHAN HINTON, Sydney, N.S.W.

(We did not say that the paper was launched last year. It was some years ago and was called "Inter-Church News". The name misled us. It was a private venture backed by D.J. Golding, Francis James and others. We regret the mistake. ED.)

Against clerical dog collars

In support of the Clerical Anti-Dog Collar Union, I submit the following. To protect my ministerial friends and relations I have signed it with a non-de-plume just in case you print it.

Ninety-five degrees. Oh this heat! Look who's coming down the street.

It's the minister, isn't he neat? Doesn't his dog collar look just sweet?

I wonder why his face is red And his eyes a-bulging out of his head?

He looks so nice in that dark grey.

Does he need a coat on this hot day?

It's his uniform don't you know? Got to wear it, poor so and so!

Been ordained, but why he has to dress

In that queer gear is anyone's guess.

A dog collar and all that stuff, Poor bloke—he's near out of puff.

Do you think the Lord wouldn't like to see

The poor man comfortable like you and me?

"SYMPATHETIC."

The "stranger" on Christmas Day

Reading "Regular Church-goers" letter in the issue of January 26 reminded me of one Christmas during World War II. Newly wed, living in a tiny Bush Church Aid Centre, neither the cards and parcels from miles away, nor the thoughtful greetings of folk around, could quite dispel the aching loneliness.

Came the next year's Christmas Season and the nagging thought—"What can I do to make THE DAY less lonely?" An invitation was issued to an old swaggle living in a humpy nearby who came and shared that and each Christmas Day till we returned to Sydney.

Lonely? Not a bit of it—the lesson learned every year sees some well-nigh "stranger" in our home on Christmas Day. "He who would have friends must show himself friendly."

Taking the initiative in friendship may be difficult at first, but it pays golden dividends. Believe me.

"ANOTHER REGULAR CHURCHGOER."

"An arrested Reformation"

Since the "Westminster Confession of Faith" is of current interest in this column it would be profitable to consider the intentions of the Ordinance, dated June 12, 1643, which assembled the Divines who drew up this "Confession." Incidentally this same Ordinance disestablished the hierarchy.

In part it reads:—"WHEREAS, amongst the infinite blessings of Almighty God upon this nation, none is nor can be more dear unto us than the purity of our religion; and

for that, as yet, many things remain in the liturgy, discipline, and government of the Church, which do necessarily require a further and more perfect reformation than as yet hath been attained; and whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present Church-government by archbishops, their chancellors, commissars, deans, deans and chapters, archdeacons, and other ecclesiastical officers, depending upon the hierarchy, is evil, and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion and very prejudicial to the state and government of this kingdom; and therefore they are resolved that the same shall be taken away, and that such a government shall be settled in the Church as may be most agreeable to God's holy word

... and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines ... to confer and treat among themselves of such matters and things, touching and concerning the liturgy, discipline and government of the Church of England, for the vindicating and clearing of the doctrine of the same from all false aspersions and misconstructions, as shall be proposed unto them by both or either of the said Houses of Parliament, and no other; and deliver their opinion, advice, or touching the matters aforesaid, as shall be most agreeable to the word of God."

I can understand why this Confession is the black sheep of Anglican theology to some sections of the Church. Its bold presentation and meticulous faithfulness to the Scriptures must surely offend many, e.g., ch. 25, para. 6, puts the finger on the "man of sin." However this faithfulness to the Scriptures and boldness for the truth of the Gospel are qualifications which recommend it to me as the "highwater mark" of Anglican Theology.

C. H. S. THOMASON, Gordonvale, North Qld.

The number of Protestants and Catholics in West Germany who consider themselves regular church-goers dropped from 45 per cent of the total population in 1962 to 39 per cent in 1966, according to the Institute of Applied Social Science in Bad Godesberg. Among Protestants the drop was especially sharp from 28 per cent in 1962 to 20 per cent in 1966.

Passing of Mr S. John Bacon

MR. S. John Bacon, widely known throughout Australia and New Zealand in the Christian publishing field, passed to be with the Lord on January 16 after a week's illness in the Sandringham Hospital (Victoria).

Although in recent years failing eyesight greatly curtailed his activities he still maintained his interest in his business and would spend a few hours each week in the office.

As a young man Mr Bacon worked with the Christian publishing firm of Marshall Bros. (later Marshall, Morgan & Scott Ltd.) in Britain. He then came to Australia and for some years conducted a business in Spalding, South Australia.

Crisis period

In 1938 Mr Bacon was appointed representative in Australia for Marshall, Morgan & Scott Ltd. and Oliphants Ltd. of London, and he also undertook the representation of a number of other evangelical publishers.

Making his home in Melbourne he set up an office at 317

HISTORICAL TOUR

The next tour arranged by the Church of England Historical Society will be to St. Luke's, Dapto, N.S.W. Buses will leave St. Andrew's Cathedral, Sydney, at 11.30 a.m. on Saturday, February 11. The fare will be \$2 return, basket luncheon. Further information is available from Mrs Hastie, 81-1091, or the Dean's Secretary.

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Collins Street. He travelled extensively throughout Australia and New Zealand enthusiastically seeking to extend the sale of Christian books.

In addition to his representation of overseas Principals, Mr Bacon undertook the printing of tracts, books and booklets in Australia, thus becoming the pioneer of independent religious publishing in this country.

The coming of the second World War and the resulting great need of the men in the Forces for sound, Christ-centred literature caused Mr Bacon to commence the publication of evangelical material in large volume. Many thousands of pieces of literature were distributed during this crisis period.

Mr S. John Bacon was nominally an Anglican, but took a keen interest in a wide range of evangelical activities and was in Christian fellowship with a wide variety of evangelical groups.

Church women meet

The next National Committee Meeting of Australian Church Women will be held at Deaconess House, Carrillon Avenue, Newtown, Sydney, on February 8, 9, 10, 1967.

The session on Thursday evening, February 9, will be an OPEN MEETING — for men and women of all denominations. The meeting will be held at Deaconess House, and will commence at 7.30 p.m. The subject for consideration will be COMMUNICATION, a most vital one in the work of the Christian Church. The speaker will be the Rev. Rex Meyer.

7th MARCH, 1967 WOMEN'S RALLY

St. Andrew's Cathedral—2 p.m. SPEAKER: Mrs Jean Cogran, wife of the Archbishop of York.

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Special Events

HELP the Record, C.M.S., H.M.S. and B.C.A. by attending St. Paul's Belfield Church Stall at Roselands Centre, Thurs-Fri, 16-17 Feb. 9 a.m. to 5 p.m. Goods for stall will be collected if you ring 642-1705 (Sydney).

ACR TO BENEFIT

The Church Record, the Church Missionary Society, the Home Mission Society and the Bush Church Aid Society will benefit equally from a sale of work being organised by St. Paul's, Belfield, N.S.W.

Sydney's largest shopping centre, Roselands, has provided the stall at the centre on Thursday and Friday, February 16-17, from 9 a.m. to 5 p.m.

The parish will be greatly encouraged if our many friends in the Roselands area come to buy from the stall. Gifts of cakes, jams, aprons and any new and saleable goods will be collected if you ring the Rectory, 642-1705.

ANGLICAN MONK TURNS RC

THE Superior of the small Anglican contemplative Religious community at Crawley Down, Sussex, has been received into the Roman Catholic Church. The Rev. Henry Blandford Baker, 40, in religion known as Fr. Benedict, was installed on Whitsun eve, 1965, as superior of the Community of the Servants of the Will of God.

Mr Baker is a New Zealander who trained for the ministry at Mirfield. He was quoted as saying: "A decision such as I have made and acted upon always has its difficulties. 'On the one hand I owe a tremendous debt to the Anglican Church, through which God's grace has been given to me all my life. But on the other hand there are grounds for the view that the Church which is in communion with the See of Peter is a channel above all others for God's saving grace in the world.'"

Progress reported in international radio project

(Ruschlikon, Switzerland). — Fifty representatives of Protestant churches and groups in Europe conferred with radio experts here recently on a plan to erect an international Protestant short-wave radio station.

(The site for such a station, which could reach areas where Protestants have no facilities, is already available near Berne, Switzerland.)

After discussing the plan, the participants asked the Working Committee which had formulated it to draw up a final version. This will be sent to church federations, religious and community bodies to see how much they would be willing to contribute to such a project.

The costs of studios, program preparation, and facilities for training specialists in Christian broadcasting should be included. When all reactions have been received the Federation of Swiss Protestant Churches and the Association for an International Protestant Radio Station decide how to proceed.—EPS, Geneva.

Bishopscourt 'too flamboyant'

THE new Bishop of Christchurch, New Zealand, the Rt. Rev. W. A. Pyatt, thinks his official residence, Bishopscourt, too flamboyant. He told his synod recently that he had grave doubts about the wisdom of occupying the building, which he described as "something of a hangover from Victorian concepts." Possibly in a few years' time, he said, he would ask the trustees to think about a residence for his family "more in keeping with the demands of this age."

OPENING OF LEGAL YEAR

On Wednesday, February 1, at 10 a.m. a Service was held in St. Paul's Cathedral, Melbourne, to mark the opening of the Legal Year.

The First Lesson was read by Sir James Tait, Q.C., Honorary Treasurer, Victorian Bar Council. The Second Lesson was read by Mr J. W. Ball, LL.B., President, Law Institute of Victoria. The Preacher was the Rev. G. D. Jacobs, LL.B., Minister, Beaumaris Presbyterian Church.

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IMPOSING ON OTHERS

HAVE Christians any right to impose Sabbath observance on the unconverted? This question was asked in "Joy and Light", the magazine of the Lord's Day Observance Society. The answer is provocative but it should concern us all.

The answer is, "No! They haven't!" Neither have they any right to impose good morals, chastity, or any other form of right living.

This much propounded proposition, couched in interrogatory form, is irrelevant to the present situation, of course, for, even if Christians had the right, they have neither the power nor, the writer imagines, the desire to impose the Lord's Day on anybody.

It is necessary, however, to look more deeply into the matter of the justification for national laws relating to Sunday.

The shallow type of question dealt with in this article is generally offered for the purpose of dismissing any Christian support for such legislation.

What saith the Scripture? "The Sabbath was made for man, not man for the Sabbath." Let us note that the Lord Jesus uses the word "man" not "Jew" nor "Christian." This indicates that the institution of one day in seven (the sabbatic principle) was for the benefit of all, whether converted or not.

It is a right of the human race; not a prerogative of those of the Christian faith, for whom Sunday has special spiritual significance.

BENEFITS

There are physical, mental and spiritual benefits from sabbath observance as designed by the Creator of all men. These have been demonstrated so often that we need not repeat them here, but the fact remains that all need the Day, of whatever race or creed they may be.

In view of this incontrovertible fact, the State not only has the right but a solemn duty to legislate that the Day of Rest is protected and guaranteed to all its citizens, with allowances made for real necessity and mercy.

This is not imposing but preserving. It is not Christians, but the State which does it. Nevertheless Christians have every right to appeal to the legislators to preserve that which is a God-given, God-made institution.

More than that, Christians also have a solemn duty to declare the whole counsel of God, remembering that, even more than the State, Almighty God, the Ruler of the Universe, before Whom every knee — unconverted included — must bow, has decreed in His Unchanging Moral Law: "Remember the Sabbath Day to keep it holy." No Christian would be so blasphemous as to question God's "right" to dictate to His creatures.

The Archbishop of York (Dr Coggan), in a speech delivered in the House of Lords on the Crathorne Report in 1965 said: "To preserve Sunday as a day of comparative quiet in an age becoming increasingly noisy, to make Sunday observance easier rather than more difficult, to cut down those organised entertainments or recreations or unnecessary forms of work which make heavy demands on the labour of others—these things, it seems to me, are not to impose on a society only partially Christian an unwanted burden of Christian legislation; they are on the other hand, to preserve the right of all men to the enjoyment of a day meant for the well-being of all whether they call themselves Christians or not."

IMPOSE?

However, we spend our time in vain when we envisage what would be the case in a set of circumstances which appear to be impossible.

It would be more profitable to consider what the King of Kings will do when He rules the nations in Person, but it is beyond the scope of this article to do so. (See, however, Ez. 20: 19-22; Is. 56:1-7; 58:13-14; Matt. 25:31-32; Rev. 19:11-16).

Sufficient to remember that Christians have their responsibilities to the nation about the Lord's Day.

If Christians do nothing, passing by on the other side, they will stand convicted of the loss of one of our greatest heritages which God, through the Christian faith, has given to this our nation. Let us defend the Christian Sabbath in every rightful

manner (including legislation, where possible), and, at the same time, make known its message of a faithful Creator, the Risen Saviour, and regenerating Spirit — which is the Message of the Lord's Day.

If that is "imposing on the unconverted" (we do not think it is!), generations to come will rise up and thank us for doing so. If we fail, they will just curse us.

VISIONARIES

Let us suppose that those who ask the present question are visionaries who imagine the case of a nation under the control of a Government composed entirely of Christians or true believers. What should such a Government do about Sunday?

Well, what should it do about any other moral issue? Pass laws to enforce Christian standards of righteousness on the nation? Or leave it to the unconverted to follow their own standards?

We trust our questioner would choose the first course of action. So with Sunday. Whilst not forcing non-Christians to attend church, a Christian government should do all in its power to prevent would-be exploiters from making such inroads into the National Day of Rest as would imperil its benefit for the nation as a whole. Surely, too, a government, composed of Christian believers, would consult God's word for a nation and search His will with regard to national behaviour.

Such a consultation could not fail to reveal that He requires of a nation that, among other moral duties, it reverences His holy Day. This government would then seek to bring the nation into line with God's revealed will.

It would at the same time remember that individuals cannot be forced to take part in specifically Christian or spiritual activities.

MISSIONARY FINED IN RHODESIA

(Salisbury).—The Rev. Charles Philip Blakney, an American missionary of the United Church of Christ, was fined £15 in the Salisbury regional court for uttering words during a sermon "likely to expose the police to contempt, ridicule or disesteem." He was found Not Guilty on the main charge of uttering words likely to engender a feeling of hostility towards the police.

Eight whites walked out of a service in a Salisbury church when Blakney claimed that two Africans had been tortured by the police, and stated that one had been put in a cell known as "the room with the snake." He said the man was given electric shocks until he lost consciousness.

Mr R. F. Barnes, the magistrate, found the torture allegations false and said Blakney was clearly prejudiced against the police.—EPS, Geneva.

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C.M.S. Summer School at Katoomba MISSION AND COMMISSION

The N.S.W. Summer School 1967 has been voted one of the best for years. There were usually more than 800 people at each of the sessions and they gave the impression of a very happy and enthusiastic audience.

Each day began with missionary intercessions, with people all over the large auditorium joining in. Then came the Bible Study; the Rev. Graham Miller, Principal of Melbourne Bible Institute, gave thoughtful and practical studies based on Romans 9-11.

A very popular session each day was the one entitled "Missionaries Answer the Chairman," in which the Summer School chairman, Bishop Dain, publicly interviewed missionaries and national Christians on various modern approaches to overseas work.

On the last day the Chairman introduced the nine outgoing missionaries who gave fresh and original testimonies as to how God had guided them into missionary service.

Each evening there was a report from "men on a mission" — Rev. Donald Cameron, Rev. Dudley Foord and Rev. John Reid, all recently returned from overseas contact with missionary

situations. Each gave fascinating accounts of what was happening in the places where they had been.

Immediately following these reports a study was given each evening on some Bible personality who had been involved in God's mission to a lost world.

Twice during the week the Summer School came together for Holy Communion services. On Sunday, January 8, the Archbishop was the preacher; and on Friday night, January 13, the service partly took the form of a Commissioning for new and returning missionaries.

Clergy shortage

The Church of England faces a shortage of about 3,000 clergymen by the end of 1968, according to the Church of England Year Book for 1967. The Year Book also reported a continuing decline in active adult lay membership. Thus Easter communions in 1964 (this figure is recorded only every two years) numbered 1,957,000 against 2,158,000 in 1962. Numbers on parish electoral rolls dropped over the two years from 2,790,000 to 2,730,000.

—E.P.S., Geneva.

Famine Conditions in North India



Indian Pastor and temporary village church.

Rudy Rabe writes from Allahabad:

"Spectre of famine hovers over Gaya district . . ." "1½ Million Villagers Face Slow Starvation in Allahabad District" . . . "Children Lulled to Sleep without Food." These and other headlines of similar subject underline the grim situation that is facing much of North India due to three continuous failures of the monsoon. Newspapers report heart-rending stories of the suffering caused by the lack of water and food. "It is a continuous wounding of the spirit to read and see the conditions of the people."

Our Christian workers, too, are feeling the pressures of inflation and daily rising prices . . . We can't keep on extending the budgets indefinitely. What is God's solution?

We believe the greatest contribution we can make is to share in the support of pastors and Christian workers and their families so that they in turn can evangelise their own people. This is the cheapest, the most practical, and the most worthwhile way of helping the people of India.

- You can have a share in the Ministry of a National Pastor in India for only \$5 per month.
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Mainly About People

N.S.W.

The Rev. John H. D. Woodhouse, Rector of Bodalla (Canberra, Goulburn) and formerly Superintendent of the Church of England Homes, Carlingford, died recently in hospital in Sydney at the age of 60.

Captain Brian Mattinson, Church Army Officer at St. Peter's East Sydney, has been appointed Field Officer with the Church of England Immigration Dept. (Sydney). He will assist the Chaplain at the airport, ships and at 14 hostels.

Deaconess Angela Gayford, formerly of St. Peter's, Neutral Bay, N.S.W., has been appointed deaconess at St. Margaret's, Newlands, W.A., under the Rev. E. H. Arblaster.

From C.M.S. comes the following news:—

On January 22, the Rev. Graham and Mrs. Beverley Defty sailed for Tanzania where they will be working in the Western Diocese at Kigoma. Sailing with them is Miss Margaret Irvine from Christ Church, Blacktown. Miss Irvine will be secretary to the Rt. Rev. Gressford, Chitemo, Bishop of the Diocese of Morogoro, Tanzania.

The Rev. Barry and Dr. Helen Skellett left on February 4 for their second term of service in Tanzania. They will be located at Iringa, where they will be engaged in pastoral work.

A Valedictory Service for Mr and Mrs Keith Hart was held on Sunday, February 5 at St. Stephen's, Mittagong, N.S.W. Mr and Mrs Hart, who have been on extended furlough are returning to Roper River, North Australia.



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LAYMAN'S LOOK

—at Anglo-Roman conversations

Reports of recent Anglo-Roman talks in Italy have of necessity been meagre. Such meetings must be seen as "preliminary," and any outcome could only be regarded as "tentative." However, many Anglicans will be wondering what kind of progress is being hoped for, and what concessions each side is prepared to make to achieve that result.

One thing is clear. Both Pope Paul and his illustrious predecessor have made it clear that there are certain things that they, and their Church, are not prepared to concede.

Pope John spoke up loud and clear on the supremacy of the papacy, and now Pope Paul has been equally uncompromising in stating his own and his Church's unswerving devotion to the worship of Mary.

One cannot help but admire these two men, who at a time when they have ardently longed for, and sincerely sought a re-approachment between the Roman and Anglican communions, have been forthright enough to state without equivocation this stand on two of the stoutest obstacles to reunion.

But for this layman the real snag is that those who probably see themselves as our representatives in this dialogue have not been equally frank in stating that there are certain matters on which the Anglican Church is also under profound conviction.

This is more than a matter of tactics in debate. So much more, that for Anglican diplomats in this situation deliberately to start from a position of weakness while the other side

The Rev. Sam Okedi, an Anglican minister from Uganda, is to spend three weeks over Easter in the parish of St. George, Swallowbeck, Lincoln, assisting the Rev. J. T. Glover, and in return the parish and the diocese are to share in the cost of his training at Oak Hill Theological College, London.

Mr Okedi, who is married and has three children, comes from the diocese of Soroti, and has served on the staff of the cathedral parish. He first came to England under a bursary awarded by the Evangelical Fellowship of the Anglican Communion, and is staying on for further training at Oak Hill.

absent to become Assistant Chaplain at the University of Minnesota, U.S.A., as from July. The Diocese of Minnesota has assisted the Diocese of New Guinea as a project under M.R.I.

Daudi Solomon Mazengo, Paramount Chief of the Wagogo of Tanzania, died at Ikulu Mvumi on January 17. Speaking at the funeral service the following day, the Rt. Rev. Alfred Santway, Bishop of Central Tanganyika, spoke of him as a great chief and a true Mgojo. Chief Daudi Solomon, who became Paramount in 1904, was baptised and confirmed as a Christian in his old age in 1964 by Bishop Stanway. During his recent illness he expressed readiness and desire to go to be with his Lord. The service, conducted by Canon Daniel Lungwa, was attended by many hundreds of people including Asians, Arabs and Europeans in addition to his own people.

The Rev. Dean K. Rowney, Rector of Lae Parish in the Diocese of New Guinea, has been given one year's leave of absence.

The Ven. Bevan Meredith, Archdeacon of Northern New Guinea, has been appointed Auxiliary Bishop of the Diocese of New Guinea. It is expected that he will be consecrated in St. John's Cathedral, Brisbane, on February 26.

The Archbishop of York hopes to visit five Commonwealth countries during his forthcoming six-week tour of Asia and Australasia—India, New Zealand, Australia, Malaysia and Singapore.

The Archbishop, who will be accompanied by Mrs. Cogan and his domestic chaplain (the Rev. A. C. A. Turnbull), will leave Britain by air on February 16 and arrive home on April 4.

From the diocese of Polynesia it is reported that a prince has been admitted to the diaconate. He is Prince Laione Qorere Vuki, from the Fiji Islands, and he was recently made deacon in the Cathedral in Suva.

The Consecration as Bishop of Madrid of the Very Rev. Ramon Taibo is expected to take place in March or April. Senor Taibo, who succeeds the late Bishop Santos Molina, has served as lay reader, deacon and priest in Madrid and since 1964 has been Dean of the cathedral. He is 56.

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Elsewhere in Australia

The Rev. R. V. Speed, Assistant Priest of Maryborough, (St. Arnaud) has been instituted as Vicar of St. Peter's Robinvale.

The Rev. F. M. Stein, Assistant Curate of Mount Isa (North Queensland) to be Assistant Curate of St. Mary's Redcliffe (Brisbane).

The Rev. B. H. Kaenel, formerly Chaplain of Slade School Warwick, (Brisbane), has returned to England. The clergy of St. Mark's, Warwick, will take over the chaplaincy work of the Slade School.

The Church Army has made available one of its officers, Captain B. A. Rawling, to assist in the parish of Mount Isa, Diocese of North Queensland.

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shows its strength, makes the on-looker fear that there is in fact nothing which they regard as vital to their faith and worship.

If this wishy-washy approach is adopted in the name of Christian love or mutual understanding while all along they intend later to take a hard line on certain matters one must question the honesty if not the charity of their position.

It is difficult at times to see in the attitudes of many Anglican Churchmen today the kind of convictions for which their predecessors were once ready to stake their lives, and which were in such sharp contrast to today's "comprehensiveness."

If these Anglican diplomats wish to be regarded seriously as our representatives, it only remains for them to speak up like honest men, and not let time slip away in equivocation and indecision.

February 23: February 16
March 9: March 2

THE AUSTRALIAN CHURCH RECORD

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

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February 23: February 16
March 9: March 2

Science Block at Blue Mts.

A large new science block will be dedicated and opened by the Archbishop of Sydney at Blue Mountains Grammar School, Wentworth Falls, N.S.W., on Sunday, February 26, at 2.30 p.m.

The School finished 1966 with a record enrolment of 204 boys, including 99 boarders.

The Headmaster, the Rev. A. T. Pitt-Owen, reports that 20 out of 22 boys passed the School Certificate Examination, including one boy who gained 7 passes at the Advanced Level.

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C.M.S. AT VICTOR HARBOUR

IN the splendid setting of the Adelaide Bible Institute's property, Mt. Brecan, with its fine views of the coast and the Southern Ocean, some two hundred people gained inspiration and information over the five days of the Conference.

A record number of 169 were in residence at the end of January, thus fully justifying the move from the Anglican Retreat House at Belair, which

World Congress follow-up in Adelaide

THE Berlin World Congress on Evangelism was concerned that the inspiration of the Congress should be worked out on the local level of witness to which the delegates returned.

One delegate, the Rev. Lance Shilton, Rector of Holy Trinity Church, North Terrace, Adelaide, has made this follow-up his church's program during Lent and the post-Lenten period.

Mr Shilton's assistant clergy, the Revs. W. J. Graham and C. D. H. Barton, are sharing the program leadership with him.

At the 11 a.m. and 7 p.m. Sunday services, "Hindrances to Evangelism" will be looked at. The 10 hindrances examined will be: Parochialism, Separatism, Liberalism, Nominalism, Universalism, Sacramentalism, Legalism, Ritualism, Pessimism, Conservatism.

On Sundays after church at 8.30 p.m., the topic "Challenges to Evangelism in the World" will be dealt with by Mr Shilton and Miss Helen Caterer who was also at Berlin. Ten areas have been selected: Philippines, Malaya, Pakistan, Iran, Afghanistan, The Holy Land, Hong Kong, Singapore, India, Europe.

Parishioners are to be guided in their approach to these issues by the series of Congress Studies held on the Wednesdays of Lent at 8 p.m. Actual recordings of leading speakers at the Berlin Congress will be used.

had a maximum capacity of 65 residents when C.M.S. last held its Summer School there in 1964.

A new feature introduced since the move to Victor Harbour has been the C.M.S. Holiday; members are invited into residence the Monday before the Conference which commences Thursday evening, so that they may relax at the holiday resort, whilst also having fellowship at a short morning Bible study.

This year, members of the C.M.S. League of Youth Interstate Conference were also in residence then, and shared in the Bible study which was taken by Mr David Nettlebeck, returned from teaching in Tanzania; only 11 or 12 came from interstate.

The numbers of young people (at least half the total enrolment of Conference) and the increasing number of family groups, were most encouraging.

Young mothers took it in turn to look after a crèche, and two League members cared for children up to 12 years while the morning meetings took place. Voluntary helpers organised domestic arrangements efficiently.

UNDERSTANDING

Those who may only have known Archbishop Loane as a writer and theologian, rejoiced greatly at the warmth and understanding that came through his exposition of Paul's thought and illustrations.

As one hearer said, it was as if the Archbishop had identified himself with Paul in his pleas for that unity, which only comes as our love for Jesus and other people, abounds more and more; as we look not only to our own interests, but also to the interests of others, and mind the same things. Then the peace of God will "guard the whole man," mind and heart, in Christ, and we have that wonderful assurance that He is at work in us.

Dr Loane's closing address at the Thanksgiving Service spoke to every heart, as he assured us that if we are obedient to Christ's call, "Come ye after me," Christ

will than "make" us to be and to do what He wants.

The love which shone from the face of Bishop Yohana Madinda exemplified what the Archbishop said. The African Bishop's address after service on Sunday night moved everyone, as he quietly spoke on the text from I Peter, "Humble yourselves therefore under the mighty hand of God," and called us to commit ourselves ever more deeply to the Lord, and to witness to Him at home and in missionary service.

APPRECIATED

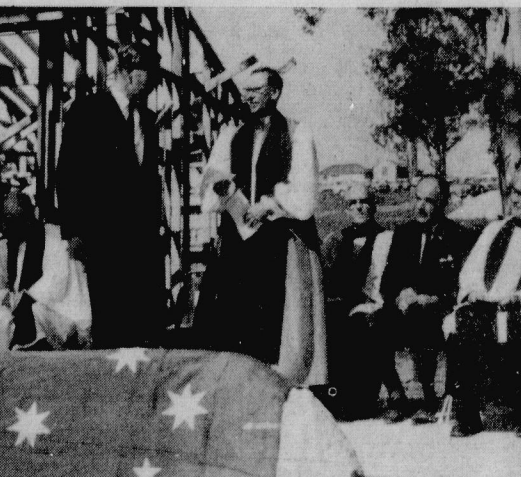
The Rev. Jeffrey Roper, formerly C.M.S. Secretary in Brisbane, was a happy choice as Chairman of the Conference, and his messages out of his own spiritual experience were greatly appreciated. Mrs Roper was one of the discussion group leaders, so it was a good opportunity for local folk to get to know Mr and Mrs Roper.

The lively and friendly personality of the S.A. Secretary, Rev. Allen Quee, added greatly to the success of the Conference, and his address on the Challenge to Christian Discipleship made the Christian's calling plain to all. Miss Anne-Marie Priestley from C.M.S. Groote Eylandt and Mr D. Nettlebeck gave excellent summaries of the work and opportunities of Christian teachers in N.T. and Tanzania.

The urgent need for evangelism was highlighted by the Rev. J. Roper in his opening address; such is the increase of non-Christian population in the world that nearly "one half of the world has never heard the Gospel." This fact was emphasised on the last day, in the addresses of Miss Helen Caterer, O.B.E. and the Rev. Lance Shilton, relating news of the World Congress on Evangelism.

Those concerned with the conference were encouraged by the fact that 16 young people were interviewed by the C.M.S. Secretary as they registered their names as considering overseas service.

START MADE ON DAPTO VILLAGE



● The Federal Minister for Social Services, Mr I. M. Sinclair, M.P., presenting a Government subsidy cheque for \$10,000 to the Archbishop of Sydney, the Most Rev. M. L. Loane, at the setting of the Foundation Stone of S. Luke's Village, Dapto, on February 11. Seated, l. to r.: Archdeacon E. A. Pitt, Archdeacon Goodwin, Chairman of the C. of E. Retirement Villages; Mr G. T. Atkins, Executive Secretary; Canon B. H. Williams. This new Village is situated on the Pacific Highway one mile south of Dapto. The first stage will consist of self-contained accommodation for thirty-two people costing approximately \$170,000. The whole site of twenty-two acres, given by Lindsay Evans of Dapto, will allow for a future development to house approximately 280 persons.

REPORT ON TASMANIAN SUNDAY OBSERVANCE ACT

SIR Philip Phillips, Q.C., has recommended to the Tasmanian Government that it should retain its general prohibition on Sunday work for profit.

At the same time the report, to be presented to Parliament, has said that opportunities for Sunday sport and entertainment should be widened. However, Sir Philip rejects proposals for exemption from the general prohibition of Sunday work by a number of business interests.

These include real estate agents, some building construction, selling of fruit and vegetables and motor driving tuition. The existing law generally prohibiting gainful activities on Sunday should stand with minor adjustment, Sir Philip said.

Two principles were put forward to formulate a modern law upon Sunday observance relating to gainful activities. One view is that one day in seven should be guaranteed for leisure as far as possible. This

is a secular provision, almost a health law, he said.

The other view is that Sunday is a holy day and the law should recognise and enforce this.

The report does not recommend that Sunday become a second Saturday in the week. Professional spectator sports are among the games which he would prohibit.

Concessions are recommended to allow Sunday funerals and production and sale of Sunday newspapers.

Death of noted church organist

The death has occurred in Sydney on February 16 of Dr George Faunce Allman, who was well known as organist of St. James', King Street, for more than 50 years.

Much of Dr Allman's work was among students and he was University Organist and Conductor of the Sydney University Musical Society and Music Master at Shore School, of which he was an Old Boy.

Dr Allman was an earnest churchman as well as a most gifted musician. He was held in the highest respect in Sydney musical circles.

PRIMATE OF ENGLAND GREETES OUR READERS

The Archbishop of York, the Most Rev. F. D. Cogan, will visit Australia in March during a six-week tour of Asia and Australasia. He sent the following message to our readers:

"My wife and I greatly look forward to the privilege of meeting many Church people and of sharing in your worship and work during our few weeks in different centres of Australia. My chaplain, the Rev. Michael Turnbull, is also eagerly looking forward to this.

"This is our first visit to Australia and we come to learn and to share with you of the riches of Christ. I know that you will have us in your prayers, as we have you in ours."

(Signed) Donald Ebor: Bishopsthorpe, York, England, January 27, 1967.

