

# THE AUSTRALIAN CHURCH RECORD

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## "ABIDING DUTY OF CHURCH"

# Celebrations Mark Anniversary of Islington Meeting

*The Fifth "Silver Jubilee" of the Islington Clerical Conference will be held on Monday, January 12, at St. Mary's, Islington.*

THE general title is "The Abiding Duty of the Church," and three of the Committee Reports of the Lambeth Conference will be under review. The Rt. Rev. J. R. S. Taylor, recently Bishop of Sodor and Man, will speak on the Bible Report; Canon M. A. C. Warren, General Secretary of Church Missionary Society, will speak on the Family Report; the Rev. A. T. Houghton, General Secretary of the Bible Churchmen's Missionary Society, will speak on the Report on the Progress of the Anglican Communion, with special reference to missionary work.

As a contribution to a deeper understanding between Anglicans

and Presbyterians in the light of the recent conversations, the Rev. Maurice Wood, the President of the Conference, has invited the Rev. Tom Allan, one of the leaders of the "Tell Scotland" Movement, to speak on evangelism in the life of the Church of Scotland. This will be the first leader of another denomination ever to speak at the Conference.

Other Church leaders, such as the Bishop of Barking, who is Archbishop-elect of Sydney, will also take various parts in the Conference.

Although this is traditionally a clerical conference, members of the laity are welcomed, and special places will be reserved for them on the north and south aisles of the church.

To mark the 125th birthday celebrations of the Conference, there will for the first time be a special "Clergy Workshop" for junior clergy and their wives from 5.30 p.m. until 8 p.m.

Three short addresses will be given to the Junior Conference in full session on "The authority of the Bible," "Evangelising young people," and "Evangelistic preaching."

The speakers are all young clergy who are already making their mark in the life of the Church. The Bible paper will be given by the Rev. Michael Green, Curate of Holy Trinity, Eastbourne, who gained first-class honours at both Oxford and Cambridge, and was Carus N.T. prizeman.

### Three 'Workshops'

The Conference will then break up into three "Workshops" on the three subjects in three separate halls. A second speaker will then speak at each "Workshop," following the address on his subject in the main session.

The Rev. Michael Green and the Rev. John Taylor, Curate of Morden Parish Church, will speak on the Bible.

The Rev. John Collins, Vicar of St. Mark's, Gillingham, and recently senior curate of All

Souls, Langham Place, will speak with the Rev. Maurice Wood, on Evangelistic Preaching. Three simultaneous Brains Trusts will follow, on these three subjects. The day will end with a sermon at 8 p.m., open to both

### Bishop Accepts

London, December 13: — Bishop Hugh Rowlands Gough, Suffragan Bishop of Barking, announced here today his acceptance of Sydney Synod's appointment as its new Archbishop.

It is expected that Bishop Gough will take up his new duties about the middle of May.

Speaking of his appointment Bishop Gough said: "I am convinced that it's God's call."

"It is a challenge that must be accepted."

"I have thought about it very deeply and after consultations with friends and church leaders I have been given the clear indication that it is the right thing to accept."

Bishop Gough said it was too early to plan ahead.

"But one thing is sure: I shall carry on the tradition of Archbishop Mowll," he added.

He said he was "privileged and proud" to have been chosen.

"But I am rather alarmed by prospects of following a man like Dr Mowll — he had such outstanding qualities."

clergy and laity alike, which will be preached by Bishop Frank Houghton, recently Field Director of the Overseas Missionary Fellowship.

Last year more than 550 clergy attended this Conference, and an even greater attendance is expected for the 125th birthday Celebration.

## Xmas Conventions

*The Christmas and New Year period will see many Conventions held for the Deepening of the Spiritual Life in all parts of Australia.*

IN Melbourne the Belgrave Heights Convention will be held, a large attendance is anticipated, and the speakers include the Rev. John Pritchard (of New Zealand), Mr Festo Kivengere (of Central Tanganyika), and Bishop Marcus Loane (of Sydney).

The Keswick Convention at Katoomba will be held from the 26th of December to the 4th of January, and will be the first Convention at which the new auditorium will be used. The auditorium will be dedicated on the 28th of December, and has seating accommodation for 700. The Rev. Alan Begbie will be Chairman and the panel of speakers include: The Revs. Cyril Boggis (of New Zealand), Geoffrey Fletcher, Arthur Deane, Mr Festo Kivengere. The Bible studies will be taken by the Rev. John Searle, principal of the Melbourne Bible Institute.

## AFRICAN BISHOP AT ORDINATION

*Bishop Yohana Omari, Assistant Bishop of Tanganyika, preached the Sermon at the Ordination of twenty-two priests on Sunday, 21st December, St. Thomas' Day, in St. Andrew's Cathedral.*

ONE of the newly ordained priests was Rev. Gresford Chitemo from Tanganyika. Mr Chitemo has spent this year at Moore College in doing post graduate work, and will return to a parish in Tanganyika in January.

The Bishop Administrator conducted the ordination.

The men ordained were as follows. — The Revs. Graeme Lister Goldsworthy B.A., Ernest John Emery, Leslie George Vinnell, Cecil Allen Kelley, Michael Brian Eagle, John Holle, Richard Henry Goodhew, John Elliott Jones, Barry Graham Marsh, Kenneth Francis Baker, William James Lawton, Dudley Tucker Foord, M.Sc., Barry John Slamon, Bruce Alan Woolcott, James Arnold Taylor, Owen Weaver, Duncan Dennis Pierce, Raymond Norman Wheeler, Hugh Raymond Voss, Gresford Chitemo, Geoffrey Spencer Clarke B.A., LL.B., Charles Justice Letts.

While Bishop Omari was present at the cathedral, the Right Rev. M. L. Loane admitted two men to the Diaconate at St. Paul's Chatswood on letters de missory from the Bishop of Central Tanganyika! The two men are Revs. Robert Friend and Thomas Geoffrey Croft.

### Addresses

The Right Reverend Yohana Omari, accompanied by a prominent African layman, Mr Festo Kivengere arrived in Sydney on December 12, and immedi-

Continued on Page 4.

The Inter-Varsity Fellowship Conference for undergraduates will be held at Indooroopilly from the 6th to the 14th of January. Students will be travelling from all over the Commonwealth, and 175 will be in residence. The speakers include the Rev. Donald Robinson (vice - principal of Moore College), Professor John Thompson (Baptist College, Sydney), Dr Eric Clark (of Melbourne), Dr Roger Thorne (of Sydney University), and the Rev. Ron Macintyre (of Queensland).

The Children's Special Service Mission are sponsoring 23 Beach Missions in N.S.W., which include 2 new Missions, one at Coff's Harbour and the other at Tuncurry. It is estimated that 750 men and women will be members of the Beach Mission teams in N.S.W. Last year the representatives of the C.S.S.M. estimated that 3,000 people daily heard the Gospel of Christ at the beach missions in this State.

### Summer Schools

The Church Missionary Society in Victoria is holding its Summer School from the 5th to the 12th of January at Mt. Evelyn. Bishop Kerle will be chairman, and the speakers include The Right Reverend Yohana Omar and Mr Festo Kivengere. The Archbishop of Melbourne will also address one of the meetings.

In N.S.W. the C.M.S. Summer School will be held at S.C.E.G.S., Moss Vale, from the 2nd to the 9th of January. 160 people will be in residence, and about 50 others will be accommodated at St. John's Church Hall, Moss Vale, and the B.C.A. Hostel at Bowral.

A spokesman at C.M.S. said last week that already many dozens of people have been refused applications to the Summer School because of lack of accommodation. Speakers include Bishop Omari, Mr Festo Kivengere, Revs. Charles Maling, David Hewetson, J. R. Reid, and the Rev. A. E. Begbie will be the Chairman.

December 25, 1958

## NEW YEAR RESOLUTION

THE close of a year and the beginning of the next is an obvious time for stock-taking. Individuals living a Christian life and ministers running a parish might ask themselves the question "what is fundamentally the object and purpose of it all?"

This is not asked often enough. The result is that inner contradictions often appear within the life of a Christian, or within the parochial ministry. Often actions are undertaken, and objects striven for, merely because they belong to traditional inherited patterns, but which in actual fact are often irrelevant, or hinder the main purpose. Socrates used to say that the unexamined life was not worth living. It is certainly true that the unexamined ministry issues in futility.

The Bible makes clear that God is the object and end of all creation. "All things have been created unto Him." (Rom. 11:36; 1 Cor. 8:6; Col. 1:16). Every action which does not find its goal in God is a missing of the mark; it is sin. But it may be asked, How do our actions find their goal in God? Again the Bible makes the answer abundantly clear. The purpose of the life of the individual and the life of the parish is the glorifying and honouring of God. The only ultimate purpose of the church's existence is to glorify God. (Eph. 1:6; 12:14). This was St. Paul's prayer for his converts (2 Thes. 1:11,12). This was what the prophet declared to be God's purpose in forming the people of Israel "that they might set forth my praise." (Is. 43:21) "Israel, in whom I will be glorified" (Is. 49:3).

It should be a solemn warning to our Christian churches today to realise that the nations of Israel were rejected by God because they failed to fulfil this primary purpose. (Jer. 13:11).

Every time the Lord's prayer is said, its first petition "Hallowed be thy name" is a reminder of this primary object of life. But the practical question arises, How is God's name hallowed? How is He honoured and glorified? God is honoured and worshipped and glorified when His character is recognised and acknowledged through the manner in which we act and the way in which we think. The basing of all action and thought on unwavering trust and faith in His promises and power is the primary principle. This has a very direct application in parochial life. It means that if the minister and members of a parish are determined that God's glory should be paramount in their parish activity, they will put prayer, personal and corporate, at the very centre.

Prayers made in faith glorify God both in the praying and in the answering. The praying is an acknowledgement that God is gracious; and the answering engenders a thankful heart, which rightly ascribes the receiving of the asked for blessing to the God who answers prayer. Specific, trustful prayer, glorifies God, especially corporate prayer; and what such prayer does not bring about, a parish—and an individual—should be content to be without.

The telling of God's salvation glorifies Him, even when the Gospel is not believed. For the testifying to His mercy by one who has experienced it, honours God. Moreover, witnessing and preaching is an act of faith, for He has promised that His word shall not be in vain, and it is the means by which He raises dead souls to life.

The work of salvation most clearly reveals God's gracious character and is His glory. The instrument is His word. When a minister or a layman makes time to study God's word with the object of preaching it in its depth and fullness, he glorifies God, for in so doing he shows a belief that God will use His word to convert sinners and to build up His saints. The same is true about making time for prayer.

The story of Asa (2 Chron. 16) shows how easy it is for those who have experienced the power of prayer to forget it, and to use human devices in place of faith. It also shows how displeasing to God such action is.

May 1959 be a year in which, with singleness of mind, every Christian is determined to base all on God, on the truth of His word and on His promise to hear prayer.

## THE SEASON OF CHRISTMAS

# God's greatest gift to man

By Archdeacon T. C. Hammond, M.A., Th.D.

THE season of Christmas is once more upon us. We extend cordial Christmas greetings to every reader of "The Australian Church Record." May the great promises of the Solemn event, so vividly commemorated, be abundantly realised in your experience.

### Our natural perversity

WITH that innate perversity of human nature, of which Jeremiah reminds us that notable lament "The heart is deceitful above all things, and desperately wicked, who can know it?" We are tempted to place subsidiary consequences of the revelations of God, commemorated at Christmas, in a prime place.

### Put Christ into Christmas

CHRISTMAS is universally regarded as a season of good-will. We seek, as far as in us lies, to be at peace with the world, to remember our obligations to those who love us and by the grace of God, to remove all sentiments of hostility toward those who have wronged us. It is a worthy exercise of charity in the New Testament sense of the word.

Whence does the impulse arrive? Why is it so closely associated with Christmas? The impulse has its origin, we believe, in recognition of the saying of our Lord, "To whom little is forgiven, the same loveth little." It is our recognition of our great debt to God that impels us toward deeds of kindness even to the undeserving. The impulse is associated closely with Christmas because it is then we recall the gift of God's only begotten Son for our Salvation.

### The magnitude of the gift

WE do well to remember the magnitude of the Gift. God bestows rich bounties upon us "filling our hearts with food and

gladness." But all the gifts of God bestowed on us to meet our temporal necessities, fall into insignificance when compared with the fact that He sent His Son "born of a woman, born under the law that He might redeem them that are under the law." God "spared not His own Son but delivered Him up for us all." The birth of Jesus the Son of Mary in a lowly stable was the harbinger of the great purpose of redemption, foretold in times past and now realised in the personal advent of the Son of God. The Nicene Creed gives a very special emphasis to this aspect when it says "Who for us men and for our Salvation came down from Heaven." What can we render to God for this act of infinite compassion? The answer truly is nothing. All that we can do is to "show forth His praise not only with our lips but in our lives."

But if God pitied us, and stooped to our lowly estate, we cannot withhold regard and compassion from our fellow men; regard for those who have benefited us, and compassion for those who have injured us. The Christmas Spirit comes from the Christmas gift from God to us, or ought to come from it.

### The cost of the gift

AND we need to bear in mind continually the Cost of the Gift. It was a great thing for the Son of God to descend to our human sphere and live and work as a man among men. Such an exhibition of divine grace is sufficient to call out all the gratitude of our souls. But He did more than descend to our human condition. He became obedient unto death. The burden of our guilt was taken from us and laid upon Him. "He bore our sins in His own body on the tree." There is a tendency in some quarters to separate the Incarnation from the Atonement and to place greater emphasis in the Incarnation. We need to avoid any such such false fission. The message to Joseph was "And thou shalt call His name Jesus for He shall save His people from their Sins." Anna

spoke to "them who were looking for the redemption of Jerusalem" (R.V.). At the very beginning of the purpose of the Incarnation is clearly displayed. Jesus came with the set purpose of abandoning all His glory and entering into the depths of our humiliation.

"Being found in fashion as a man He humbled Himself and became obedient unto death." The entrance of our Lord into human life was indeed a revelation of God's purpose to bring man into fellowship with Himself. For that our hearts should be profoundly grateful. But it was something far more enthralling. It was not only a revelation but, in the deepest sense, a humiliation. God stooped to our low estate bearing the consequences of our sin and failure.

### Christmas bears witness for Christ

AS Christmas bears witness to Christ we are deeply in sympathy with the movement to place Christ in Christmas. But we would earnestly insist that we must place the Christ of the New Testament before the hearts and minds of people, lest by a partial and merely human conception of our Lord and of His work we may only foster further confusion and misrepresentation.

The Christ we have to portray is true Son of God and true Son of Man. Not only a supreme Example but also a Saviour and Redeemer. Not only a gracious Teacher but far more, a mighty Deliverer. It is our duty as well as our privilege to proclaim His message "Come unto Me, all ye that labour and are heavy laden and I will give you rest." By all means let us endeavour to put Christ into Christmas. Better still, may the fullness of the revelation of God's infinite compassion enable us to enthroned the God of glory in our hearts and also lead others to renewed devotion to Him who hath loved us and loosed us from our sins in His own blood.

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## Back from Aucas Alive

NEW YORK, Dec. 14.—American missionary Mrs Betty Elliot last week left the Ecuador jungle after living for two months with the murderous Auca Indians.

TWO years ago her husband was one of five missionaries murdered by the Aucas when they attempted to bring the Gospel to them.

With Mrs Elliot in the jungle were her daughter Valerie, four months, and another missionary, Miss Rachel Saint, sister of pilot Nate Saint, who was also killed in 1956.

### First contact

They are the first white people ever to have had personal contact with the dreaded Aucas and lived to tell the story.

These Indians are reported to have killed scores of missionaries and explorers with blowguns and spears.

Mrs Elliot left her home in Philadelphia, U.S.A., with her daughter several months ago, determined to continue her husband's mission to carry the Good News to the Aucas.

In Ecuador she was joined by Miss Saint.

While they were preparing to enter the jungle, veteran oil prospectors and traders warned them that they would certainly be killed.

They said even the most docile of the Amazonian tribes killed as a simple precaution.

They said the land was a land of death—jaguars, pumas, snakes and alligators were only some of the dangers.

After a long wait, the two women found an Auca woman who had become a Christian. She was living at Aranjino, a missionary outpost, but was still on friendly relations with her tribe.

This woman, with some friendly Quichua Indians took the two women and little Valerie on a three-day canoe trip up the Curaray River to the Auca village.

The natives were suspicious but allowed the women to land. Tribal chiefs pointed out the seven men who had murdered her husband. She just smiled at them.

She said last week, "I had made up my mind that we would not be bitter, or afraid. We had to trust these people and love them. That's the only way to progress."

The Indians built a hut for the white women and invited them to eat with them.

The menu was roast monkey, tossed whole into the fire, stuffed parrot baked in the earth, and big platters of fish and bananas. The "dessert" was peanuts.

Mrs Elliot commented, "A monkey has no taste at all. It's so tough you have to tear it off the bones. You can't chew it. You just swallow."

### Ambushed

Mrs Elliot let the Christian Auca woman preach to her people, as she is so far bewildered by the guttural language of the Aucas.

The Aucas told Mrs Elliot they had killed the five missionaries only because they thought they were cannibals come to kill them.

They ambushed them by the

river and killed them just after Mrs Elliot's husband, the Rev. James Elliot, had radioed, "Here comes a group of Aucas we have not known before."

She told Press and radio reporters when she emerged from the jungle last week she readily "answered God's call to the Auca camp."

She and her daughter are soon going back to them. They have come out to recruit more missionaries to the work.

Footnote: Mrs Marjorie Saint, widow of Nate Saint, toured Australia last year for the Australian Fellowship Missionary Aviation Fellowship and spoke at many meetings.

She interested many in the work among the Aucas.

Sales of the biography of the martyrs, "Through Gates of Splendour" have had enormous sales in Australian bookshops.

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**This issue of the "Record" is the last for 1958. The next issue will be on January 15.**

**We take this opportunity of wishing all our subscribers and readers a Joyful Christmas Season and God's Blessing in the New Year.**

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## REDUNDANT CHURCHES— COMMISSION WILL REPORT TO PRIMATES

**Redundant churches in England which have a claim to preservation on historic or architectural grounds are to be considered by a Commission which has just been appointed by the Archbishops of Canterbury and York.**

THIS commission is to make recommendations about the procedure for handling these matters and the financial problems involved.

The Church of England is responsible for a large number of churches, estimated at about 300, which have become disused or redundant through movements of population, shortage of clergy, dwindling of congregations, diminution of the value of funds, war damage and enforced neglect of repairs.

The Commission has been set up to consider what is to be done with them. There has been much controversy over the criteria to be used in declaring a church redundant, but it is not part of the Commission's task to make

this decision. It will work on the assumption that each church considered is redundant.

A leading article in "The Times" recently discussed the question which the Commission has to try to answer: "A church cannot be sold, but it may be demolished and the unwanted materials and the site put up for sale. Sometimes the site is highly valuable; the sum it would realise would provide for the construction of other churches badly needed elsewhere. . . . But if scruple, or sentiment, or regard for architecture decrees that a church for which there is no pastoral use is not to be destroyed, how is it to be maintained?"

As for the possibility that buildings might be made over to an-

## Are the bishops protesting? COMMUNISTS ABOLISH FAMILY LIFE IN CHINA

**The announcement of the setting up of "communes" by the Communist Government in China, involving the break-up of normal life, has raised again the question of why none of the Chinese bishops went to the Lambeth Conference in July.**

IT had formerly been stated that, although a number had been expected to attend, "pressure of work" kept them all at home.

The "Church Times" in its issue of December 7 gives prominence to the question. It states:

"The smoke-screen which surrounded the absence of the bishops of the Church in China from the Lambeth Conference was pierced this week by the suggestion of a new theory concerning their non-appearance.

"It was known through cables that passed between Peking and Lambeth—their texts have not yet been made public—that the Chinese bishops were very much occupied with domestic affairs. It is now believed that the non-appearance of the bishops was concerned with the setting up of communes throughout China.

"Nearly 500,000,000 people—the office of the Chinese Charge d'Affaires in London told the 'Church Times' that the figure was 450,000,000 and that they were 'peasants'—have in the past six months been forced into communes.

"The family life enjoyed in collective farms has been broken

up, and, according to reliable sources, children have been taken to boarding schools and creches. The only time that parents see them is when they have a day off from their forced labour units, although once again the Chinese authorities bring out the well-worn 'Western propaganda' rejoinder when this is put to them.

"Although in most areas peasants sleep in their homes, the Government plan is to have a large number in barracks by 1962. Their day starts at five in the morning with physical jerks, and ends with indoctrination courses in the late evening.

For young men and women there is compulsory arms-drill when the day's work is over.

### Total domination completed

"This is the Chinese People's Government's completion of a total domination over its vast peasant population. The process began when, in 1955, they were sent from their lands into collective farms; now they have lost all their properties, personal possessions and small livestock,

such as poultry. The State supplies everything from a cake of soap to items of clothing. Even the aged have been moved into communal 'homes of happiness.'"

"Meanwhile, people in England, anxious for news of Church reaction in China, are wondering whether the bishops, all of whom are nationals, have made any protest against this invasion of the family as the basic unit of society.

"Perhaps, it is suggested, the bishops were so anxious about this problem that they remained

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### Are the bishops keeping silent?

"Meanwhile, people in England, anxious for news of Church reaction in China, are wondering whether the bishops, all of whom are nationals, have made any protest against this invasion of the family as the basic unit of society.

"Perhaps, it is suggested, the bishops were so anxious about this problem that they remained

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"CHINA and the Soviet Union appear to be at loggerheads over a vital ideological question, indeed the vital problem in Communist dogma. This is the question when and how a fully-fledged Communist society can be achieved. The Soviets consider that, after forty-one years of their rule, the true Communist State is still only a distant goal in Russia. The Chinese Communists, after only nine years of power, apparently now believe that the full realisation of Communism in their country lies just around the corner. This has been officially stated in the directives setting up the new system of "communes" throughout China.

"The new revolutionary step in the mass organisation of the Chinese people is said by Chinese Government spokesmen to fulfil almost the last of the requisites for pure Communism laid down by Karl Marx. Meanwhile, the West, as it eyes the increasing rapidity of revolutionary progress in China, has cause to remember the famous saying of Napoleon: 'Let China sleep. When she awakens the world will be sorry.'—Church Times.

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# Letters

The Editor welcomes letters on general, topical, or controversial matters. They should, if possible, be typewritten, and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

## Election ordinance

Sir, As one who thanks God for the result of the recent archiepiscopal election in Sydney and who believes that, had a preferential system of voting been employed at the final stage, the same candidate would have been elected, may I add my support to the view that the present ordinance should now be amended.

The present multimodal voting system at the final stage allows an arbitrary and unpredictable measure of "second preference" voting to take place. The fact that nearly 900 "yes" votes were recorded by some 530 synodmen shows that about 370 of the votes cast were of this nature. It is not possible to say exactly how these "second preferences" were allocated, but it is obvious to anyone studying all the figures, and acquainted with the course of the debate, that the biggest proportion of these votes would have been cast for the (strong) candidate whose name came first on the list. Supporters of candidates B, C, or D, having no idea how their first choice might fare, might well hazard a vote for candidate A; but no supporter of candidate A would have any reason for casting any further vote for candidates B, C, or D once he knew his own candidate had a good majority.

This almost certainly means that, no matter which of the three strong candidates had been first on the final list, he would have received a majority of votes and have been elected archbishop. For, although at no stage of the synod was any vote taken which gave a clear indication of the number of "first preference" votes for the various candidates, it is not probable that any candidate had a majority of "first preference" supporters. Bishop Gough, we may take it, was virtually elected on "second preference" votes; and I believe Bishop Kerle or Bishop

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Loane, while their total number of votes might or might not have been as large as was in fact recorded for Bishop Gough, would similarly have been elected Archbishop had either of them been first on the list.

All this means (a) that the ordinance ought certainly to be re-examined; (b) that the publication of voting figures must be most misleading to persons unfamiliar with the ordinance and with the course of synod (not to mention many in synod); and (c) that your comment, that Bishop Gough's election "represents a victory for the liberal Evangelical section of the diocese over the strict Evangelicals," has no foundation, whatever you might mean by "liberal" and "strict." Whatever the weaknesses of the ordinance, Bishop Gough has been unanimously invited to become our archbishop, and will no doubt receive unanimous support and loyalty.

## SUFFRAGIST.

The comment to which our correspondent rightly takes exception was made by the Sydney Morning Herald. Through an unfortunate inadvertence this comment was incorporated in the Record's report of the election without indicating its source. We apologise to our readers. —Ed.

## A New Heaven

Dear Sir— I also have obtained a copy of Arch. Hughes' "A New Heaven and a New Earth," to which your correspondent, R. Croft refers, and have read the same with great care. I must confess that I am in sharp disagreement with its main position. I have been studying the subject it deals with for the last 40 years from all points of view, and am more than ever a convinced pre-millennialist. Your correspondent speaks of the "false teachings" of Pre-millennialists. This is unkind to say the least. Would he thus describe the pre-millennial views of Dean Alford, Dr. Griffith Thomas, Dean Faussett (co-editor of the well-known one volume Commentary of the Old and New Testament Scriptures)?

In his book, Mr. Hughes is exceedingly unfair to Dr. Scofield, the author of the well-known Reference Bible. He reads into Dr. Scofield's notes meanings which, were Dr. Scofield alive, he would be the first to repudiate. When one undertakes to criticise another, one should try to be scrupulously fair; this is mere Christian courtesy.

It has been said that one can prove anything from the Bible if one takes its texts out of their context, and group them together to suit one's preconceived notions of what the Bible teaches. Mr. Hughes' book is an illustration of this contention. If Mr. Croft is willing to read the other side, may I recommend that he get Mr. Erich Sauer's two volumes, "The Triumph of the Crucified," and "From Eternity to Eternity." These two books are very thorough, and most scholarly.

Norman C. Deck, Gordon, N.S.W.

## Commercial Enterprises

Dear Sir— I am surprised at the necessity for the letter from Mr. B. W. Powers under the above heading in your issue of the 27th November, 1958. I have been under the impression that over recent years since this department has emphasised the necessity for both the teaching

and the practice of the principles of Christian Stewardship, it had become apparent that there was no other method of church finance which had any justification in God's Holy Word.

Continued from Page 1.

ately began to address meetings in the Sydney parishes. The bishop also preached the ordination sermon on St. Thomas' Day in the cathedral, and he and Mr Kivengere will be speakers at the C.M.S. Summer School. They will leave for Melbourne on January 8, and will visit Adelaide, Tasmania and Queensland before they return to Tanganyika.

Bishop Omari is the first African assistant bishop of Central Tanganyika, and is a converted Moslem. Before his consecration he was in charge of the Swahili services at the Cathedral of the Holy Spirit, Dodoma.

My Kivengere is a layman, who is an excellent preacher, with a perfect use of English. He is a schoolmaster at the Alliance School at Dodoma, and is a graduate of the University of London. He is in great demand as a convention speaker.

Already their visit has brought renewed interest in the missionary work of the Church.

## Seventy Years a Vicar

THE Rev. Frank Hawker Kingdon, who has died at the village of Bridgerule, South Devon, at the age of 98, is believed to have been the oldest working priest in the Church of England.

He had been Vicar of Bridgerule since 1888. He was Curate of St. John the Baptist, Penzance, from 1885-87, and of Madron, Cornwall from 1887-88. Is this a record? One imagines that it may well be a record, not only for the Church of England, but for all Churches and all centuries.

He baptised four generations of one family in his church.

and the practice of the principles of Christian Stewardship, it had become apparent that there was no other method of church finance which had any justification in God's Holy Word.

Rev. R. Myer.

Director of Promotion, Diocese of Sydney.

## ELECTION FIGURES

Dear Sir, I wish to draw your attention to a statement on p. 1 of the "Record" for December 11, which is so misleading that it ought to be corrected. It says that "The final ballot became a straight issue between the junior coadjutor bishop, the Rt. Rev. M. L. Loane, and Bishop Gough."

While members who were present in Synod will know how incorrect this is, multitudes outside Synod could not but be misled if they read it. As one who nominated Bishop Kerle, I was interested to keep records of the voting, and I point out that at every stage in the voting, including the final stage as your figures show, Bishop Kerle was second only to Bishop Gough, except at one stage, when he obtained a greater vote even than Bishop Gough.

J. R. L. JOHNSTONE, Beccroft.

# OVERSEAS QUESTIONS

## Italy

ROME — Italy's constitutional Court has ruled that evangelical congregations are free to open church buildings or other places of public worship without advance government authorisation.

The court also said that it was unnecessary to inform the police before conducting worship or to have government approval for the appointment of a pastor.

The articles of a law passed in Italy in 1929 and 1930, calling for the authorisations declared unnecessary by the court, were said to be illegal under Italy's new constitution, which guarantees religious liberty.

The case was brought before the court by Pastor Francesco Rauti of the Assemblies of God.

## South Africa

SOUTH AFRICA'S Government has withdrawn a special Christmas postage stamp printed to aid children's homes. Dutch Reformed pastors have objected to the stamp because it showed the Virgin Mary with a halo and the Christ Child, with the cross of Lorraine in one corner. They called it "a camouflaged form of Catholic propaganda."

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## Philippines

MANILA — The two-year-old ban on the commercial showing of the film, "Martin Luther," in Filipino theatres has again

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# Bethlehem and Calvary

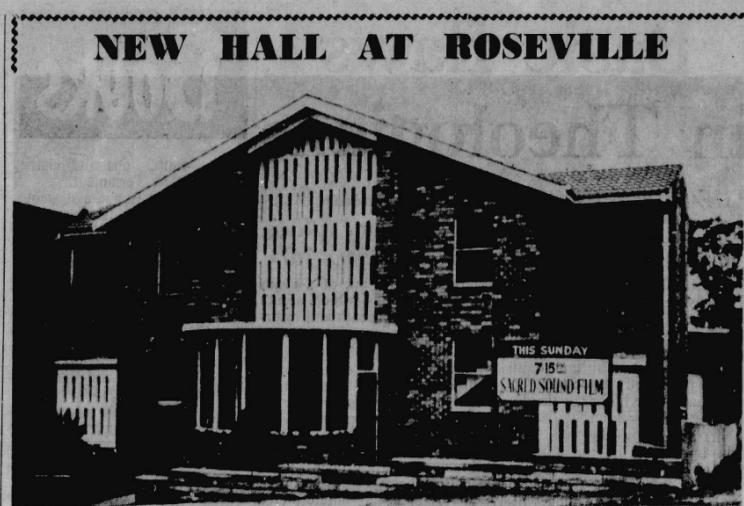
(By Professor E. M. Blaiklock, Litt.D.)

Christmas serves notice on the world that moral forces ultimately shape the destinies of men. When Christ was born in Bethlehem Augustus sat on the Roman Palatine secure in a world his will had ordered. Society tattled that year of his adoption of Tiberius as his heir. None knew that Rome's Conqueror was born.

BETHLEHEM talked that night about the Census. In the crowded little town perspiring scribes wrote names and affidavits. The yellowed scrolls of such documents survive today to show the brevity of time. Few marked the day of Bethlehem's visitation. There were shepherds who heard of the Mother and Child in the rock cave behind the inn, and came with peasants' gifts. More mysteriously came resplendent visitors on camelback, if a guess may be built upon their gifts they had ridden up the old caravan routes from Arabia Felix through coloured Petra and Jerusalem.

They bowed before the Child of the carpenter's wife, who boasted David's royal blood, and rode out of Bethlehem into legend and carol forever. Tiberius, grim, humourless, frustrated, succeeded the great Augustus. He was living in embittered retirement on Capri when the Governor of Palestine crucified Mary's Son to appease a faction. Rome, confident in her golden eagles, did not know that Pilate had given the world another symbol, and that the Cross, the savage engine of death she had borrowed from defeated Carthage for agony of slaves and criminals, was to stand one day high above her skyline to remind the world of bitter and of blessed things. For if, as the hymn says, there is radiance from the Cross, its shadow likewise is long and dark.

It was by the path of sacrifice and suffering that those who bore the Cross carried the Gospel to Rome, and beyond the far limits of Rome. The legions



ON Saturday, November 29, the Hon. Sir Kenneth Street, Chief Justice of New South Wales, opened the new church hall at St. Andrew's, Roseville.

After the unveiling of the plaque, the Rector, the Mayor and Town Clerk, the Clergy, Church Wardens and Choir accompanied Sir Kenneth Street and Bishop R. C. Kerle to the platform.

During the Service the Rt. Rev. R. C. Kerle dedicated the Hall. 700 people attended the opening, and were very impressed with the beauty and spaciousness of the Hall.

The St. Andrew's Guild of Service, the Mothers' Union, and the Young Wives' Group combined in the preparation of afternoon tea.

A collection taken in the Hall amounted to £764.

Some interesting features of the new building are the provision for separate Sunday School classes, the projection box and cinemascope screen, stage fittings, large storage facilities and two kitchens.

The hall is the largest in the immediate district, and including the lower hall and gallery, will hold 570 people. There will be accommodation for a further number on the patio. The cost, including furnishings, will be £38,000. The parishioners have contributed £18,000, mostly by donations but including some free of interest loans, and the Commonwealth Savings Bank is lending £20,000.

The architect was Mr. R. Lindsay Little, F.R.A.I.A., F.R.I.B.A., and the builders were Cooper Construction Pty. Ltd.

stood panting on the Rhine, the Danube and the Tigris. Rome's effort of conquest exhausted. The preachers of the Word reached India and China in Roman days. The Cross was mightier than the sword, but its service called for all men had to give. That is why the Faith became a greater force than Rome, why the Galilean of Julian's phrase overcame the Emperors, and why the Church survived the Empire.

An ancient Saxon poet once dreamed he saw the Cross, "and all that token was impoured with gold and gems stood fair."

And yet he saw that the gold and the glory of it was all marred by blood and tears.

The parable is true of all good and noble things. Toil and sacrifice is the price of all true worth and glory. It was by the immeasurable sacrifice of Christ that the Gospel came to the world, and no follower of Christ can loyally live and taste no bitterness of sacrifice.

And so, as the Season reminds us, Christ was born at Bethlehem. But the road from Bethlehem runs straight to Calvary, and the Child cannot replace the Man, nor the Babe the Saviour. The Day is one of festivity, of gifts, and of rejoicing, and that is proper, but as in the famous picture of the Carpenter's Shop, the shadow of the Cross lies over the Child, and Christmas must not, cannot forget Calvary.

Mr Robinson's appointment was not a surprise, and has been well received. He is the author of a number of small booklets, including "The Hope of Christ's Coming" and "The Meaning of Baptism," which have been widely circulated. He was also a contributor to the New Bible Commentary published by the I.V.F.

Mr Robinson is a graduate from the University of Sydney, and of Queen's College, Cambridge, and during the last two years has taken special interest in the music of the college, and many were impressed by the rendering of several psalms to a modern French setting by the men of the college under the direction of Mr Robinson, at the welcome home to Bishop Loane.

Mr Robinson is married with four children.

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The Australian Church Record, December 25, 1958—Page 5

# Basic flaws in Theologians

**THEOLOGY IN CONFLICT**, by Gustaf Wingren. Translated by Eric Wahlstrom. Oliver and Boyd, 1958, pp. 170. English Price 16/-.

ANGLICANS are famous for their ignorance of continental theology. They are unlikely, therefore, to be very interested in this critique of the theology of Nygren, Barth and Bultman (and of the philosophy underlying it) by yet a fourth Lutheran theologian, Gustaf Wingren.

The book, however, is a good one, by reason of the author's own clear grasp of some of the essentials of right theological principles by which he judges his three writers. If, however, they have the "basic flaws" Wingren says they have, the reader is not likely to be encouraged to start reading the men for himself. If he is an Anglican, he may reflect that his ignorance is bliss!

Nygren, Barth and Bultman are, says Wingren, "the most influential contemporary theologians." He examines their work under two main heads: Their anthropological presuppositions and their hermeneutical presuppositions. Any theologian tends to start by presupposing a certain view of man: "For example, that man apart from Scripture has no knowledge of God and His will, or that the spiritual or cultural life as a whole rests on no kind of foundation, or that man always stands in the throes of decision." A theologian also starts from some view of the Bible and of the way he thinks it proper to use it.

First, Wingren criticises Nygren's attempt to regard theology as the discovery of a fundamental "motif," that is, Christianity's answer to the basic questions propounded by man's philosophical, religious or ethical sense (hence Nygren's treatment of "Agape" and "Eros" in his famous work).

Barth comes under fire for not rejecting completely enough the "liberal" framework of thought in his own background. He assumes a certain nature of God and man, like the liberals. He allows this structure to remain, though he turns it on its head. He does not allow the Bible to dictate the fundamental relationship of man and God. As a result, "revelation" stands in the place where "justification" ought to stand.

Barth misunderstands the "Gospel in the essential meaning of that word," i.e., as forgiveness of sins, and substitutes knowledge of God.

Bultman's error is to judge Scripture by modern man's apprehensions, not as it stands. He starts from the existential situation, and his view of the Bible as "a precipitate of the sermon," as a "preaching" for a present "decision," quite obliterates any suggestion that it tells of God's deeds for man in the past. "It speaks of 'death' and 'resurrection,' but not of a distant death

and resurrection, but of a death and a resurrection which occurs now — my own death and resurrection accomplished by the word in which Christ dwells."

This "demythologizing" of Bultmann leads ultimately to a denial of the Gospel and to an impasse of interpretation. The "myth" of Jesus' death fails to take the Bible seriously. For Bultman, "the proper name Jesus, or Christ, or Jesus Christ, is and remains an uninterpreted remnant of mythology (in Bultmann's sense). . . . That we continually return to the death of a definite person, the death of the One, and proclaim him as dying for the others, is a constant in the kerygma which, on the basis of the existential interpretation, is inexplicable."

D. W. B. ROBINSON.

## FICTION

**"FOR THE GLORY OF GOD"**, by Helen Norris, Hodder and Stoughton, pp. 70, Australian Price 14/6.

THIS is a book of unusual religious fiction. The dustcover tells us that one of the hobbies of the authoress is water colours, and this book reflects the most delicate and poetic use of words. The story is unusual, but well written. It is the story of a young theological student, who is sent to a beautiful church, in fact a small cathedral in a small country area.

This church had been built by a wicked man from wrong motives, and the young student's faith begins to fail before the emptiness and lifelessness of a church from which God appears to have withdrawn His presence. There is a deeper meaning to the book, for it reflects a young man's search for spiritual maturity.

This book is well produced. —J.R.R.

## J. B. PHILLIPS

**"NEW TESTAMENT CHRISTIANITY"**, by J. B. Phillips, pp. 150, Australian Price 3/9.

THIS is another valuable addition to the plethora of small and cheap books which have been produced in the past three or four years. Miss Joy Davidson has described, in another place, this book as "warm, witty and gay." The book is a concise study of the three cardinal

# Books

virtues—faith, hope and charity—in the New Testament.

Mr Phillips is not a dispensationalist, and he vigorously protests against "doctored Bibles," which by their notes suggest that words of Jesus, such as Matthew 25:31-46, do not apply to the saved. He cautions men that if the words of Jesus do not fit into their own tight scheme of salvation, that they should remember that these words were spoken by Christ, and they must be received.

It is refreshing in this book to be given something of the revolutionary impression of Christ's words in the Gospels.

Dr Phillips has words to say on the content of some modern evangelism which ignores so much of the teaching of Christ. This is a valuable book, and concludes that the real lack in the Christian Church is not leadership but love. —J.R.R.

## SERMON AND WORSHIP

**"STEWARDS OF GRACE"**, by Donald Coggin, pp. 121, Hodder and Stoughton, Australian Price 15/9.

"STEWARDS of Grace" is a very important book. The Bishop of Bradford is a man whose writings deserve close attention, and this book has been written for the benefit of parochial clergy, theological students and lay-readers. The book contains a forward by the Most Reverend Michael Ramsay, Archbishop of York.

Dr Coggin's inspiration for "The Preacher As An Artist" is Charles Simeon. The chapter, "The Preacher as a Trustee," as one who is charged to keep the sacred trusts of the good news, is valuable. He distinguishes the theological differences between God's good news and man's good views. One is reminded of Niebuhr's satire on much American preaching, "A God without wrath, brought men without sin, into a Kingdom without judgement, through ministrations of a Christ without a Cross." Today the preaching of the Gospel as a part of men's worship is often neglected.

Not only in Churches of extreme ritualistic tendencies is a sermon often relegated to a few snappy minutes. The Bishop emphasises preaching as part of corporate worship, and says we must resist to the death the attitude which says "the sermon matters comparatively little, — it is worship that matters."

This is an excellent book, and will be eagerly sought after by clergy and students. —J. R. R.

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## EXPOSITORIES

**"OUR MATCHLESS LORD"**, by J. B. Watson, Pickering and Inglis, pp. 79, English Price 7/6.

J. B. WATSON was a well-known preacher of the Brethren movement. The book consists of expository papers concerning Jesus Christ. They are not very satisfying to the thoughtful reader. This book certainly would not give the reader any material to combat the representatives of heresies who knock at our doors. And not even a suggestion of two natures in One Personality. The discussion on the Resurrection is very thin in argument and in evidence. The book is uneven in quality, while the chapter on the Enthronement of Christ, is quite good. —J.R.R.

## FIVE STUDIES

**"THE WAY OF THE CROSS"**, by William Manson, Hodder and Stoughton, pp. 91, Australian Price 11/3.

THESE are five studies which were given in St. Giles' Cathedral, Edinburgh in Holy Week, 1957, by Professor Manson, just a year before he died. This is a theological book, Manson is concerned to recognise the theological drama of the Passion, as well as its practical meaning. For "Theology is indeed one part of the gift which Christ has brought us. And eternal life consists in knowing the Father of Jesus Christ as the true God, and in knowing Jesus Christ as His Son."

The book gives a detailed summary of the New Testament proclamation as to the significance of Christ. It gives the true meaning of His Atoning Sacrifice, and the significance of the Cross in the life of the disciple. The chapter, "The Overcoming of the Self," with the exposition of the negating of the self so that Christ might replace our own ego, in order that our life should become His life in us, is excellent. —J. R. R.

The 32nd annual service of the Father and Son Welfare Movement of Australia was held in St. John's Church, Darlinghurst, N.S.W., on Sunday, November 16, the movement was founded in 1926 and has carried on an effective and expanding work since its inception. During this period the movement has published 500,000 books and booklets on sex instruction and family life.

## INTRODUCING

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# Death of Key Notes Author

THE C.S.S.M. in England mourns the loss of Mr Montague Goodman a respected Council Member. Mr Goodman was called home on October 31. Mr Goodman was aged 83 and his death followed a leg injury sustained in a fall. Much appreciated author of the Key Notes, Mr Goodman has been widely known as a Christian speaker and teacher. His books to all age-groups and ministry to boys in particular have been outstanding.

He and his late brother, George, who succeeded Dr Scroggie in pre-war days as the author of Daily Notes, were amongst the most noted and faithful stalwarts of the C.S.S.M. in England for many generations.

## New Edition of Hebrew Old Test.

A NEW edition of the Hebrew Old Testament was published on Monday by the British and Foreign Bible Society. The edition has been edited by Dr. Norman H. Snaith, Principal of Wesley College, Leeds.

The work which culminates in the issue of this volume has been in hand for 25 years. Some delay was occasioned by difficulties in the war and early postwar years, but the volume of detailed work and the scrupulous care devoted to it a lengthy one. The proof-reading alone took 12 years to complete.

This is a new text of the Hebrew Old Testament, not a revision of the existing one, and is based on the researches which have gone into Hebrew manuscripts during the past 30 years.

## PRIMATE'S OPERATION

LONDON, December 5. — The Archbishop of Canterbury (Dr. Geoffrey Fisher) had an operation for hernia in the Kent and Canterbury Hospital last Friday. A bulletin from Lambeth Palace said that his condition after the operation was entirely satisfactory. Dr. Fisher expects to resume normal work at the end of the month.

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# Stop and Pray

The Australian Council for the World Council of Churches is calling its member churches and all Australian Christians to stop and pray for the peace of the world on Christmas Day.

THE suggestion originally came from Rev. W. E. Weston, Director of the Department of Promotion, Diocese of Melbourne.

The Australian Council has approached the Australian Broadcasting Commission and the Commercial Broadcasting Association for their co-operation at 11 a.m. on Christmas Day.

The original suggestion that the observance be world-wide, creating a wave of prayer around the world at that time, has not been accomplished this year.

The Australian Council approached both the World Council of Churches for a world observance and the British Council of Churches for a British Commonwealth observance, but both indicated that there was insufficient time to organise it this year on such a scale.

The Australian Council has decided to promote the observance in Australia this year.

The suggestion made to radio is appropriate also for use in a service of worship on Christmas Day, and also for family or private use in the homes of Christian people:

"Peace on earth, goodwill amongst men."  
Musical background to a moment's quiet thought.

Prayer spoken: "Almighty God, from whom all thoughts of truth and peace proceed; kindle, we pray Thee, in the hearts of all men, the true love of peace; and guide with Thy pure and peaceful wisdom those who take counsel for the nations of the earth, that in tranquility Thy Kingdom may go forward till the earth is filled with the knowledge of Thy love; through Jesus Christ our Lord. Amen."

**"Disagree with your Bishop — and you are sunk!"**

—Says Vicar

TO disagree with a bishop on any matter is to incur his displeasure, says the Rev. Wilfred Speakman, Vicar of Bolsover, near Chesterfield, in his current church magazine — "Disagree with him twice and you incur the displeasure of Mrs Bishop as well — then you are sunk."

"Do the bishops really welcome strong-minded men around them, men capable of independent thought and action? Experience over 35 years has led me to believe otherwise. There is a suspicion that 'yes-men' only are wanted. They certainly find the ministry more comfortable, but I doubt if they find it exhilarating, worthwhile and really enjoyable."

## "Petty Rewards"

The atmosphere can and must be cleared if the best boys and young men are to be attracted into the ministry, says Mr Speakman. In the first place, all academic snobbery must go.

"Then we must do away with those petty rewards, honours and distinctions which bishops have the power to confer on the clergy for faithful henchmanship. They only serve to stimulate in the minds of men the wrong interests and the wrong desires."

"It is seldom that a priest is singled out and honoured for long years of devoted service in his own parish, but the man who basks in the episcopal sunshine gets his reward. Safe men in key positions have not always the soundest judgment."

## News in brief

The Crusade for a Christian Christmas Committee (N.S.W.) has announced the production of two special posters for use in shop windows during the forthcoming Christmas period. Copies of these posters are available from the Publications Dept. of the Church of England.

The Graham Crusade Organisation has announced that over 4,000 names of prospective counsellors for the forthcoming Crusade have been handed to the Organisation. In Sydney just under 1,000 names have been registered to date.

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## PREPARE FOR THE 1959 CRUSADE

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book this Christmas. Amongst the popular titles available are: **God in the Garden**—Official story of the New York Crusade. Ill., 20/- (21/-).

**Billy Graham**—The personal story of the Man, His Message and His Mission. By Stanley High. 26/- (27/-).

**Peace With God**—Billy Graham explains the way of salvation. 6/- (6/6), 13/3 (13/11).

**The Seven Deadly Sins**—Sermons by Dr Graham. 8/6 (9/2).

**Co-operative Evangelism**—Is Billy Graham right or wrong? By Robert O. Ferm. 7/9 (8/5).

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# Personal

A baby boy (Graham Douglas) has been born to Rev. and Mrs. Doug Abbott, at King George V. Private Hospital. Mr. Abbott is Church of England chaplain at Ingleburn National Service Camp.

The engagement was announced last weekend of Shirley Katherine Sky, of Epping, and Rev. Leslie George Vitnell. Mr. Vitnell, a graduate of Moore College, will be ordained to the priesthood on December 21.

Mrs. Joan Skillcorn has given birth in Hyderabad, India, to a daughter, Janelle Margaret. She and her husband, the Rev. Stan Skillcorn, who passed through Moore College, went to India early this year. He is working at St. George's School.

Canadian Prime Minister, Mr. J. G. Diefenbaker, who arrived in Sydney last Saturday on a brief Commonwealth tour, is an active lay worker in the Canadian Baptist Church. He was a special speaker at the Baptist World Youth Congress in Ontario this year.

Rev. Harry Goodhew has been appointed to the parochial district of Beverly Hills.

Rev. Ray Wheeler has been appointed to Unanderra and West Kembla.

Rev. Stewart Thorne has been appointed to Villawood.

Miss E. Dillon has retired from Home Mission Office, Church House, after 37 years of continuous service.

Rev. Hugh Voss has been appointed curate of Parish of Belmore.

A son, Graham, has been born in Malaya on December 8, to Rev. Walter and Mrs. Newmarch.

Rev. W. Lawton, curate at St. Phillips, Eastwood, has been appointed tutor at Moore Theological College.

Rev. Reg. Langshaw, of Ryde, is leaving for England in February, and will be returning on a migrant ship as chaplain.

The Rev. J. J. Turner, curate-in-charge of Old Guildford at East Fairfield, has been appointed director of C.E.B.S. He will also assist the Board of Education in teaching scripture in secondary schools.

Bishop and Mrs. Arthur, of the Canberra-Goulburn diocese, left Australia on December 11 on a visit to England and intend staying at St. Augustine's College, Canterbury.

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## Faculty Granted for R.I.P. on Memorial

A vicar was overruled by the Consistory Court of the diocese of Chelmsford on Tuesday. He had refused permission for a graveyard memorial bearing the words "Rest in Peace" on the grounds that they were a perverted translation of the Latin prayer "Requiescat in pace" ("May he—or she—rest in peace") and also that they ignored the deity.

He is the Rev. R. A. D. Heath, Vicar of Takeley, who appeared before Sir Ernest Goodman Roberts, Q.C., the Chancellor of the diocese, with Mrs. Lily Cox, who wanted to put a memorial to her late sister, in the churchyard.

Mrs. Cox's proctor, Mr. J. G. Shergold, said that the words were "not a translation of part of a Latin prayer, but rather a pious hope or aspiration." Mr. Heath said that his main point was that the petitioner was leaving God out. Who was to be held to be saying "Rest in peace"? he asked. It appeared that the words were addressed to the departed by the living.

Giving judgment, Sir Ernest Roberts said that this was in no sense a "pettifogging objection." The inscriptions on tombstones should be in accordance with accepted doctrine, and anything slipshod or inaccurate might lead to grave errors in the future.

Nevertheless, he said, the word "rest" in "Rest in peace" was not intended as an imperative, and it was nowhere forbidden in the Church of England to indulge in pious wishes. A faculty must therefore be granted.

The Graham Crusade Organisation has announced that over 4,300 names of prospective counsellors for the forthcoming crusade have been handed to the organisation. In Sydney just under 1,000 names have been registered to date.

The Standing Committee of Synod has approved the appointment of the Rev. Bernard W. J. Gook, diocesan missionary, as liaison officer between the Graham Crusade and the Church of England in the Diocese of Sydney. Mr. Gook will not conduct parochial missions during the period of the Graham Crusade and will be free to give his full attention to the matter of follow-up work. He will undertake this work for a period from March to August of next year.

The life of the late Archbishop of Sydney, Howard West Kilvington Mowll, has been written by the principal of Moore Theological College, Bishop M. L. Loane. It is expected that the publication of the work will be undertaken by an English publishing house and will be available next year.

## Growth of Adventists

The phenomenal growth of the Seventh-day Adventist sect in Australia was illustrated on Sunday, November 23, by the opening of their largest church building in the continent at Wairoonga, N.S.W.

The new church seats over 1,000 people and cost £70,000 to build. It features a crying room for mothers, an electric pipe organ and five large classrooms to accommodate more than 600 members of the Adventist Sabbath School classes.

Wairoonga is the centre of several subsidiary organisations of the Adventist sect, including the Sanitarium Health Food Co. and the Wairoonga Sanitarium. The church will become the Adventist Australian headquarters.

## I.V.F. SECRETARY FOR N.Z.

Evangelicals in New Zealand are delighted with the arrival here of the Reverend Warren, who has come from the United States to be the first full-time General Secretary of the N.Z. Inter-Varsity Fellowship. Mr. Hutchinson was formerly on the staff of the American I.V.C.F., and visited New Zealand while serving as a chaplain in the U.S. Navy.

Recently he has been associated with Billy Graham's San Francisco Crusade, where he had special responsibility for student counselling. Mr. Hutchinson was ordained in the Congregational Church, and has worked with Dr. Carl Henry (editor of "Christianity Today") in research for his book "Christian Personal Ethics."

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## Billy Graham for N.Z. in April

Dr. Billy Graham will preach in New Zealand each night from April 3 to April 8, 1959.

In Auckland: A mission will commence on Easter Monday, March 30, and will be conducted by the Rev. Grady Wilson, an associate evangelist of the Billy Graham team. The mission will continue until Saturday, April 4, with Billy Graham preaching at the two concluding services on April 3 and 4.

In Wellington: A mission will begin on Easter Monday, March 30, conducted by the Rev. Leighton Ford, another associate evangelist, and will continue until Monday, April 6, with Billy Graham preaching on April 5 and 6.

In Christchurch: The Rev. Joseph Blinco, associate evangelist, will begin a one week's mission on Wednesday, April 1, until Wednesday, April 8, with Billy Graham preaching on April 7 and 8.

The addresses by Billy Graham in all centres will be relayed to country centres throughout New Zealand.

The visit of Dr. Graham to each city will include, in addition to the main meetings, a meeting for all the ministers in the area.

## Hymn-Writer is Wanted

WANTED: a hymn-writer . . . organisers of the Bishop of Manchester's £750,000 church-building appeal are looking for a new hymn-writer. They want a special hymn written which "young church builders" can sing at Sunday schools, day schools and special children's services.

The new hymn envisaged would be "imaginative and simple" and have about four verses of eight lines each.

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