

## Mainly About People

### N.S.W.

Writing in the August issue of "The Chronicle," monthly magazine of St. Matthew's, Manly, the rector, the Rev. Ray Weir, says:

"Since announcing my acceptance of the position of Vicar of Moree, certain completely unforeseen circumstances arose. This matter was discussed with the Church wardens who unanimously advised that, in their opinion, the Parish of Manly would wholeheartedly welcome the suggestion that my resignation should be withdrawn. The Archbishop of Sydney is in agreement with this course and I have therefore withdrawn my resignation. As you will know my wife and I have loved working with you here in Manly and look forward with keen anticipation to a further period of service together."

Incidentally Mr Weir and his family will be visiting Lord Howe Island from mid-August until the end of September while Mr Weir acts as chaplain on the island.

Mr Francis James, chairman of the board of "The Anglican" newspaper, has been appointed honorary religious editor of the magazine "Oz."

The Rev. Geoffrey Moon, at present curate at St Mark's, Darling Point (Sydney), is to leave that parish at the beginning of September. Mr Moon is going to England for a period of study at Pembroke College, Cambridge. He will be farewelled by parishioners on Sunday, August 29. His place at St Mark's is to be taken by the Rev. Neil Macintosh, at present curate at Holy Trinity, Kingsford. At St Augustine's Neutral Bay, on August 14, Mr Macintosh is to be married to Miss Denise Waddy, daughter of the M.L.A. for Kirribilli, Group-Captain John Waddy, and Mrs Waddy.

The Archbishop of Sydney has announced that Major General the Rev. C. A. Osborne has been relieved, at his own request, of all Church responsibilities in matters relating to the Press, radio and TV. General Osborne is 69. His work will now be undertaken by the diocesan Public Relations Officer, Mr John Denton.

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### MOORE COLLEGE CONVENTION

ST. STEPHEN'S CHURCH, NEWTOWN  
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Theme: Discipleship

WED., AUG. 11th — Rev. Bernard Gook.  
THURS., AUG. 12th — Rev. Arthur Deane.  
FRID., AUG. 13th — Dr. Paul White.

The Rev. Harry Robertson, assistant minister at St. Paul's, Chatswood, has accepted nomination as Rector of Wallerawang with West Lithgow. Mr Robertson will take up his new work in mid-September.

### Overseas

The Archbishop of York (Dr Donald Coggan) was the chief speaker when a number of prominent English musicians were presented with fellowships of the Westminster Choir College, Princeton, New Jersey, U.S.A., at a private luncheon in the Savoy Hotel, London, on August 3. Among the recipients were Dr Gerald H. Knight, director of the Royal School of Church Music; Sir William McKie, formerly organist of Westminster Abbey; Sir Thomas Armstrong, principal of the Royal Academy of Music; and Dr W. Greenhouse Allt, retiring principal of the Trinity College of Music. Westminster Choir College is a leading Presbyterian institution.

### Victoria

The Archbishop of Melbourne, Dr F. Woods, was due to arrive back in Australia on August 2. Archbishop Woods has been in Geneva for meetings of the Executive of the World Council of Churches and has also visited England.

### IVF WRITING COMPETITION

A competition for articles and pamphlets which will explain or commend the Christian Faith to persons indifferent to the Church or even hostile to it has been announced by the Inter-Varsity Fellowship.

No prizes will be awarded, but 25 guineas and a royalty on sales will be paid for all manuscripts of 15,000 to 20,000 words which are accepted for publication, and 10 guineas for manuscripts of up to 5,000 words which are similarly accepted.

Details of the competition, which closes on December 31, may be had from the Publications Secretary, I.V.F., 39 Bedford Square, London, W.C.1.

### DRUMMOYNE'S MISSIONARY THRUST

SUNDAY, August 15, sees the start of a major Missionary Exhibition and Convention at St Bede's, Drummoyne (Sydney). It will run to Sunday, August 22.

This is the first time such a function has been held at St. Bede's.

As well as the Anglican missionary bodies — C.M.S., S.A.M.S. and B.C.A. — exhibitions will also be provided by interchurch bodies such as W.E.C., the Bible Society, Overseas Missionary Fellowship, Gospel Recordings, Missionary Aviation Fellowship, Mission to Lepers and others.

A special feature of the week's program will be a Missionary Poster Competition. Prizes are to be awarded for the best general Missionary Poster in four sections.

An unusual aspect of the Convention is that the committee has used regular services and meetings in its programming. There will be visiting speakers at all services on both Sundays as well as at the Sunday school

gatherings on the first Sunday. Other speakers will address the regular gatherings of C.E.B.S., Bible Study Group, Women's Fellowship and other meetings throughout the week.

Further details may be had from the rector of St. Bede's, the Rev. Ken Roughley, 81-1653.

### CANON WEBSTER TAKES NEW POST

THE Council of the Selly Oak Colleges has appointed the Rev. Canon Douglas Webster, M.A., Theologian-Missioner of the Church Missionary Society, to the chair of Mission at the Selly Oak Colleges, Birmingham, from January 1, 1966.

In consequence, Canon Webster has tendered his resignation to the Church Missionary Society, with effect on December 31, 1965.

It is hoped that his Selly Oak duties will still from time to time permit him to undertake overseas research projects and teaching missions of the kind he has pioneered with notable success in recent years.

The Selly Oak Chair of Mission is the only one of its kind in Britain. Canon Webster will be a member of the central staff of the Colleges with responsibility for research and teaching on the world-wide mission of the Church.

The Selly Oak Colleges are a federation of eight independent colleges representing all the major non-Roman Catholic communions in this country.

One college (Fircroft) provides courses for selected industrial workers who have no particular religious affiliation. The largest is Westhill, mainly devoted to the training of teachers, but with courses on youth leadership, community service and religious education.

In a comparatively short time, Canon Webster, probably the most widely travelled Church of England minister, has achieved an international reputation as teacher, preacher, lecturer and author.

### TO THE POINT

A new carpet had been laid in the pulpit and a workman was being admonished by the minister for leaving tacks lying around. "See here," said the minister, "what do you suppose would happen if I stepped on one of those tacks right in the middle of my sermon?" "Well, sir," came the reply, "I reckon there'd be one point you wouldn't linger on."

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### Courses in Sydney on Lay Leadership

Four six-week Courses in Lay Leadership have been conducted by the Sydney Diocesan Board of Education Adult Educational Officer, the Rev. K. McIntyre, B.Ec., Th.L.

They have been held at Wahroonga, Miranda, Mosman and Moss Vale. A total of 120 people have attended.

Each course has consisted of six sessions, four on the Understanding of Group Methods and the Role of the Leader, a session on the Use of Material, and a final session on Preparation for Leadership of Christian Education meetings held in homes.

Mr McIntyre believes that these courses have been highly successful and will arrange further courses according to the demand.



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### VERY URGENT ORDER GIVES "VERY HEALTHY HEADACHE"

THE Ghana Government has just presented the British and Foreign Bible Society in London with what the general secretary, Dr. Norman Cockburn, calls a "very healthy headache".

Ghanas' official book-supplying agency has placed an order marked "Very Urgent" for more than half a million Bibles to be included in the 1965-66 distribution of textbooks to schools.

About half the order is for copies of the Authorised Version in English and the rest is made up of various English and vernacular versions.

They want 235,000 in the English Authorised, 108,500 in Twi (Asante dialect), 76,500 in Twi (Akuapem dialect), 47,500 in Fante, 25,000 in Ga, 23,500 in Ewe, and 6,000 in the English Revised Version together with 45,500 New English Bible New Testaments.

Twi, in one dialect or another, is a language spoken by three million West Africans.

### First instalment

To meet the demands of the Ghana educational year, a substantial instalment has to be on its way by December and it is the organisation needed for adding a huge load to a full production plan which has given the "healthy headache" to the Bible Society's Publishing Secretary, Mr Norman Bratt, and Sup-

ply Secretary Mr Stanley Kelting—a headache which they confess they welcome.

It means fitting in, as an extra, the equivalent of three-months' output to the programs to which they are already committed. It means finding 150 tons of additional suitable paper, quite a problem in itself, apart from finding the necessary printing facilities.

Mr Bratt and Mr Kelting are aiming to send 120,000 volumes on their way to Ghana by mid-December, as part of a first instalment of 216,000 volumes.

The Bibles will be charged at the normal catalogue prices, less the booksellers' ordinary discount.

In accordance with their usual policy, the Bible Society's prices are less than actual cost, based on an assessment of what the individual buyer will be able to pay to local sellers or bookshops. Thus the more Bibles they sell, the more it costs the Society.

The Society estimate that, including a proportion of freight charges, the 216,000 books will cost Ghana £48,915 and the Bible Society will have to find £28,000.

This order, which is for students in schools—"not to be taken away"—will not affect the normal distribution of Bibles by the Societies in West Africa where there is a rapidly growing demand.

In Nigeria, for instance, the number of Scriptures circulated doubled from 1963 to 1964, and the upward trend continues.

### THIRD ANNIVERSARY OF WOMEN'S CONVENTION

A BEAUTIFUL warm spring day greeted the Third Anniversary of the Northern Beaches Convention held at St. Matthew's Church, Manly, N.S.W., on August 5, 1965.

Among the 400 women attending were visitors from as far away as Liverpool and Blacktown.

The Central Chairman, Mrs G. Collins, welcomed the women in the spirit of unity as all one in Christ Jesus.

Mrs Enid Crowther gave her testimony based upon the words of Christ, "I am the Bread of Life, he that cometh to me shall never hunger and he that believeth on me shall never thirst."

Inspirational singing was given by the Rainbow Trio.

Mrs Coulson from the Central Committee conducted the singing.

The Convention Speakers

were Miss F. M. Cook, who gave a meditation on Martha and Mary, and Mrs A. M. Chambers led the Session "What the Bible says."

### Answers given

Mrs Chambers answered such questions as:

The Christian's attitude to the pill? Are Christians presumptuous? Is physical healing in the atonement? Are there guardian angels? and many others.

The Local Committee did a wonderful job in providing cups of tea and the creche for the children.

Miss Lorna Smith, a Bible College student, rendered two beautiful messages in song and the testimony of Miss Rosemary Allsop was a challenge to all.

The ladies are looking forward with great expectations to the Southern Highlands Day Convention to be held in the Memorial Hall, Mittagong, N.S.W., commencing at 9.45 a.m. on Thursday, September 23, 1965.

## Dr GOUGH SPEAKS ON SUNDAY OBSERVANCE

WRITING to the N.S.W. Chief Secretary, Mr E. A. Willis, the Archbishop of Sydney, Dr H. R. Gough, has said that he recognises that "the Churches represent only a minority of the population and have no right to enforce their own principles upon the majority who do not hold them."

The Archbishop was replying to a letter from Mr Willis which disclosed that a State Government survey had revealed support for the opening of theatres and the charging of admission fees to sporting fixtures on Sunday.

Similar letters have been sent by Mr Willis to other church leaders in N.S.W.

The full text of the Archbishop's statement reads:— "Members of the Church of England in Australia believe that Sunday should be observed as a day for worship of Almighty God and of Rest for as many people as modern conditions of life allow.

"There can be no question that a weekly day of quietness and restfulness is of great benefit to all people whether they are Church attenders or not.

"We would regret, therefore, any developments which would tend to destroy the traditional observance of Sunday and to take away from others their chance of rest with their families.

### Minority

"Having said this, I would make it clear that I fully recognise the fact that the Churches represent only a minority of the population and have no right to enforce their own principles upon the majority who do not hold them.

"Moreover, it is obvious that the present situation in the State of New South Wales is anomalous and inconsistent, giving unfair advantages of trade to some whilst imposing restrictions upon others. Some reform of the law is then to be desired.

"Whilst I believe that what I have said would be in conformity with the opinions of the majority of Anglicans, yet I would emphasise that there is considerable variety of thought on the subject and that I am speaking for my-

self and not for any group or committee of the Diocese of Sydney or for other Dioceses in the Province of New South Wales."

### Gas demonstrations

Principals of church schools, homes and other institutions should note that Wednesday, September 22, will be a special day of interest to them during Gas Cooking Week, 1965.

The Australian Gas Light Company will conduct working demonstrations of the latest heavy-duty gas cooking, heating and laundry equipment at its Commercial Gas Centre, 477 Pitt Street.

Demonstrations will be continuous from 11 a.m. to 4.30 p.m. The A.G.L. Co., cordially invites representatives from organisations who would be interested. They are assured of an enjoyable and informative visit.

### MOODY BOOKS STOPPED BY COLOMBIANS

THE director of the Moody Bible Institute's Literature Mission has reported that Government authorities in Colombia have refused to issue an import licence for the entry of 25,000 religious books into the country.

Peter F. Gunther, head of the Moody Literature Mission, said that because the permit has been denied the books have remained in Bogota customs since January of this year.

The books were being shipped to Literature Crusades, a non-profit Christian group in Bogota, for sale or other distribution.

The Moody Bible Institute is well known for its development of an extensive range of good Christian literature in cheap paperback editions.

### BELLS RING FOR SYNOD OPENING

THE first service at which the new St. Andrew's Cathedral bells will have been heard was that held to open this week's meetings of Provincial Synod on Monday, August 23.

During the service the bells were to be dedicated by the Archbishop of Sydney and the bell rope handed to the captain of the tower by Mr F. E. Trigg.

Immediately after the dedication and before the service continued, the bells were to have been rung for approximately one

minute. They were to be rung again for three-quarters of an hour after the service.

Provincial Synod was due to meet at the Chapter House on Monday, Tuesday and (if necessary) on Wednesday of this week.

In this article, reprinted from "The Church of England Newspaper", the Rev. Gordon Harman examines the moral problems raised by the Old Testament massacres.

# GOD OF BATTLES

THE Old Testament teaches dogmatically (and the New Testament endorses it) that God once commanded the extermination of seven tribes of the land of Canaan.

In this century of world wars and now The Bomb, it is not surprising people get worked up over it, as shown in recent correspondence. It is certainly a problem — let us examine the two main attempts to solve it.

"We must not think that God actually commanded the Israelites to destroy the Canaanites," says the first answer.

The Old Testament shows a gradual progress in the Hebrew conception of God. In the days of Moses and Joshua every nation associated its god with its battles. In the light of the New Testament and of our own moral consciousness, we must judge for ourselves which parts of the record to accept."

## Valid answer?

But is this a valid answer? Far from it. It actually deepens the problem.

For it is beyond serious dispute not only that the Hebrew nation did actually invade Canaan, exterminating large numbers of the inhabitants, but also that their possession of the country was a major factor in their religion and history and in their preparation for the coming of Jesus Christ.

So the problem has changed to this: the massacres took place as an act of gross injustice and

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barbarity based on a tragic misunderstanding; and God permitted this injustice, even though it arose directly out of His special dealings with the Israelites.

No can this answer be reconciled with the record. The extermination of the Canaanites is so closely interwoven with the whole story, that if we reject the divine command behind it, the whole structure falls.

According to the Bible it was only by God's supernatural aid that the Israelites were able to enter Canaan at all. A revolt against the proposed conquest was clearly in defiance of God's command and in unbelief of His promises.

In the actual campaign, the miraculous element predominated. The military leaders were guided by God.

Obedience to the divine command brought success as certainly as disobedience brought defeat. It was men who were conspicuous for their devotion to God who were the most thorough in destroying the Canaanites.

All of which suggests either that God was behind it all, or that we must abandon the whole story of His preparing a people and a land for the coming of His Son.

What about the other, more traditional, answer? It is the answer of the Bible itself. We must take the whole of what the Bible says. The rejection of part of the Bible as a solution to a problem only increases the difficulties. The acceptance of the whole of the Bible solves many a problem.

It was God who commanded the extermination. And the Bible view of God is often very different from man's. He is sovereign Lord, all-knowing, all wise, all righteous. Man, on the other hand, is a fallen creature. It is of God's mercy if man is not consumed.

"But, surely not even a very wicked man would order the extermination of seven tribes."

## THE KING'S SCHOOL PARRAMATTA

An examination for the award of two "Violet Macansh Scholarships" will be held on 17th and 18th September, 1965. All candidates must be under 14 years of age on 1st February, 1966. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £400 to £500 per annum according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 3rd September, 1965.

No, we should hope not, for even the best of men are sinners. It would indeed be "villainy" and "rape" for even a very righteous nation to take it upon itself to pass the death sentence on another. But God is neither a very wicked nor a very good man. We must beware of comparing the moral behaviour of our Creator with that of a sinful creature: the whole approach is wrong.

It was for the Canaanites' wickedness that God commanded their extermination. They had gone all lengths in insulting God, in cruel superstition and in the abuse of nature, even involving animals (Lev. 18, 21-27).

## Wrong approach

That the annihilation was a judicial sentence for sin is further endorsed by the clear command that the Israelites were not to treat any other nation in the same way.

Nevertheless, God gave them time for repentance and a means of escape.

"The iniquity of the Amorites is not yet full" indicates that He spared them till they put themselves beyond redemption. He gave them clear indications that He, the God of Israel, was the true God.

Reports of His works put fear into the hearts of the Canaanites long before the slaughter began. They could acknowledge and adopt the God of Israel and share in the blessings and privileges of His special revelation to them. Rahab, the prostitute, was thereby saved. Any who joined her were likewise to be spared, of which at least her own kindred took advantage.

Further, the destruction of these nations was for the benefit of the whole human race.

As a wise surgeon will amputate an incurably poisoned limb to prevent the contamination of the rest of the body, so did the Creator of all things cut off these depraved nations for the benefit of others.

## Sober truth

Perhaps in this light we can understand why the extermination was to be so thorough. The sparing of civilians in human warfare is based on the fact that its aim is to conquer and control other nations.

But the invasion of Canaan was not human warfare, based on man's desire for domination; it was God's war, based on His divine judgment, though accompanied by His offer of mercy to the penitent.

There could be no fair distinction, therefore, between men and women, young and old, civilian and warrior. No doubt in the final judgment God will deal with the children according to His inscrutable righteousness, as indeed He will with all others.

The alternative was to let them grow up as orphans with the sickly memory of the idolatry and ultimate extinction of their parents.

It is worth noting also that the method of warfare, though extreme, was not unnecessarily painful. In accounts of ancient warfare there are records of the most shocking tortures. There is

scarcely a trace of this in the history of Israel.

Further light is thrown on the matter by the disastrous consequences of Israel's failure fully to carry out God's command.

They were repeatedly warned that any compromise with the Canaanites would be fatal to themselves. That is why the extremity of the divine requirement received such emphasis. The nations were so sunk in sin that the slightest connivance with their abominations would be a moral poison.

History proved this warning to be based on sober truth. Many Canaanites were left unmolested out of indolence and cowardice when the first rush of conquest was passed.

This explains why ruthlessness was so often a sign of faithfulness to God. The more the Israelites spared the Canaanites, the more they became contaminated themselves.

In the record of God's dealings with the Israelites themselves, we find that though they were blessed with a special revelation from God, there was no absolute favouritism shown to them.

If severe in punishing these wicked nations, God also punished the Israelites when they followed their ways. The God of the Old Testament is no respecter of persons.

Above all, we must remember that behind God's command was His purpose in man's salvation. God gave Israel the land where, in the fullness of time, the Saviour of the world was born of her race.

The towns and cities which had to be cleansed by fire and sword ultimately became the scene of the gracious ministry of the Son of God.

And in order to provide a way of salvation for a fallen world, God did not withhold His only Son from a death incomparably more painful than that of any Canaanite.

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## EDITORIAL:

### SUNDAY OBSERVANCE

The Archbishop of Sydney may have stirred up controversy both within and outside the Church on the vexed question of Sunday Observance but at least he has been frank in the expression of his views.

The crucial questions involved are two in number: firstly just what the Lord's Day should mean to the Christian, then having answered this question, whether Christians should seek to impose their views on the community at large.

Everyone has the obligation to obey the will of God; and Christians, to whom the knowledge of God's will has been given through His word and His Spirit have the obligation to witness to that will, and to exhort their fellow citizens to obey that will. This obligation and duty to God is not affected in any way by Christians being in a majority or a minority in the community. John the Baptist was in a minority of one.

It is not a question of a minority seeking to enforce its will on the majority (which in fact is not possible in a democracy), but of Christians testifying to the revealed will of God, which all His creation has an unwavering obligation to obey.

The rapidly increasing secularisation of Sunday demands both clear thinking and a careful examination of Scripture by Christians on this subject.

There is as much division of opinion in the Church on the question of Sunday Observance as there is on many other matters. Under the circumstances, the Archbishop did well to emphasise that the views were his own, though it is doubtful whether it is a possibility open to a leader to speak privately in a letter communicated to the Press.

Space and time do not allow, at this stage, a full discussion of the question in these columns. We propose to take the matter in the near future at fuller length.

### WE ARE PROTESTANTS

Recently we drew attention to the growing trend to use the term "Anglican" and "Protestant" as though mutually exclusive.

The trend continues, particularly in handouts from the Australian Council of Churches and in many newspaper reports. The newspaper usage is understandable when all the material coming from the A.C.C. and other similar sources perpetuates this error.

In the tradition of our Protestant heritage we protest most strongly against this usage. If the reformed Church of England has no right to the term "Protestant" neither has the Baptist Church, which existed before the Reformation era.

Again, if the Church of England has no right to it, neither have the Methodist Church, Salvation Army or Churches of Christ, all of which came later.

It would be good if the diocese of Sydney, which is not ashamed of being called "Protestant," entered an official complaint with the A.C.C.

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## Soviet softens towards Jews

SOVIET authorities have told leaders of Moscow's Jewish community that three specific grievances will be redressed.

They have assured them they can now bake as much unleavened bread as they like; that 10,000 copies of the Hebrew prayer book may be printed, and that the Jewish seminary may enroll 20 students from Moscow and 10 from other parts of Russia.

Commenting on the report, Edward Crankshaw, writing in the Observer, London, said that it "offers the first ray of hope for a long time to the mass of Jews in Russia . . . but it is only the beginning of a promise, not fulfillment, and promises have been made before."

In fact, he commented, "there was no ban on unleavened bread: it was only made impossible for it to be obtained. Similarly, there was no ban on the Moscow seminary, all that happened was that residence permits for would-be students were refused."

"The agreement, so far as it goes, touches only the fringe of the problem. So far it applies only to Moscow. There is still no sign that the many synagogues closed down in past years all over the Soviet Union will be reopened . . ."

(EPS, Geneva.)

## LEADING ADELAIDE EVANGELICAL TO CONDUCT MELBOURNE MISSION



THE Rev. L. R. Shilton of Holy Trinity, North Terrace, Adelaide, will be conducting a parish mission in St. Paul's, Fairfield, Melbourne diocese, from October 18 to 25.

Commenting recently on the proposed mission, the vicar of St. Paul's, the Rev. R. C. Brooks, said, "Mister Shilton is no stranger to Melbourne evangelicals."

"His ministry at St. Jude's, Carlton, in the 1950s was outstandingly successful, and we expect his presence here will draw hearers from all over the diocese. There are a number of men serving in this diocese and beyond who were greatly influenced by his evangelical principles at that time."

Situated in Fairfield's busy Station Street, shopping centre for a large working class area, St. Paul's has had a long evangelical tradition.

Bishop A. Stanway, the Rev. Geo. Rees and the Rev. W. Spencer (the latter both having been Sydney Diocesan Missionaries) spent earlier years in this parish.

Preparations for the Mission include the widespread solicitation of prayer partners from Victoria, S.A. and N.S.W. churches, the zoning of the parish for intensive personal visitation, and the visitation of shoppers with personal printed invitations on the Saturday morning.

This month is a busy one for the people of St. Paul's. On Sunday, August 22, special services marked the Eightieth Anniversary of the church. On this occasion visiting preachers were the Rev. Jack Shilton and the Rev. G. Tooth.

Next month a special occasion will be a Modern Service on Sunday, September 25, when young people of the church will conduct the service and provide the music.

Photo: St. Paul's, Fairfield prayer secretary, Mr D. Perkins, discusses prayer vigils with the Rev. L. R. Shilton, of Adelaide.

## OFF THE RECORD

### PRAYERS IN BOOKS

One of the stories to emerge from this year's Salvation Army celebrations concerns an Anglican curate who had occasion to visit Mrs Bramwell Booth, General Booth's daughter-in-law. She was hospitalised at the time and he was on his rounds of the wards. She asked him to say a prayer with her. Immediately he felt in his cassock pocket for a Prayer Book while she, a large lady, turned over under the bedclothes to fall on her knees. After he had read the Prayer Book collect and given the blessing, Mrs Booth graciously returned her thanks for the visit and added: "Next time, young man, use your own words when you pray."

### FIFTY YEARS AGO

From "The Church Record," August 27, 1915: "A Diocesan Conference was held in the Sydney Chapter House to consider the important subject of 'The Church and War' . . . Mr W. R. Beaver was the selected speaker. He said that the war spirit was in human nature, both savage and civilised. Some thought it worked for good, and certainly good results had already been the outcome of this war. War was not justifiable to defend our country. He had great hope that England and Australia would be purified by the war, and that the baptism of blood would bear good fruit in social and religious reformation."

### VERBAL OBSCURITY

From a recent issue of "Christianity Today": "As the evangelical inheritance has been dissipated by supradenominational ecumenicism interest in transdenominational evangelical co-operation has widened . . ." This quote is, however, surpassed by one in a letter to the editor of the same journal: "But, on the other hand—his position is not exactly clear—if he meant a synthesis with the doctrine of polygenesis and pre-sapiens raciation . . ."

### FREE PASSAGE

A small child in church for the first time watched the collection plates being passed up and down the rows of people. When they neared the place where he sat, the youngster piped up in a loud voice: "Don't pay for me Daddy, I'm under five."

### Furniture Removals and Storage

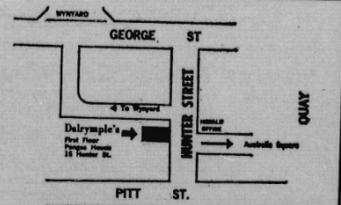
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# Mainly About People

## N.S.W.

The engagement has been announced of the Rev. John Henderson, Sydney Diocesan Immigration Chaplain, to Miss R. M. Orr, of Ryde.

The Rev. Frank Cuttriss, rector of St. James', King Street, Sydney, is to be the accredited observer for the Australian Council of Churches at the forthcoming session of the Vatican Council. Mr Cuttriss will also visit the United Kingdom and the U.S.A. while overseas.

Visiting Sydney and other parts of Australia this month has been Dr Clyde Taylor, of the National Association of Evangelicals (U.S.A.). Dr Taylor, who is also Executive Secretary of the Evangelical Foreign Missions Association, conferred with missionary executives and other evangelical leaders during his visit. Dr Taylor had previously been in London to confer with the Rev. Gilbert W. Kirby, Secretary of the World Evangelical Fellowship.

Now in Sydney after a period of parish visitation in Victoria are Archdeacon and Mrs F. Chidosa. They are in Australia on a visit from Tanzania under the auspices of C.M.S.

The Rev. Leslie Monaghan and his wife, Ruth, are rejoicing in the birth of a daughter, Robin Louise. Mr Monaghan is curate-

in-charge of Villawood (Sydney). Miss Jennifer Hillier, a triple-certificated nurse, who has been accepted for missionary service in Chile by the South American Missionary Society, will be farewelled from St. Luke's, Liverpool, on Monday, September 13, at 7.30 p.m. Miss Hillier comes from St. Luke's. Speaker on this occasion will be Canon A. W. Morton, chairman of S.A.M.S.

The Rev. K. N. Grisdale, rector of St. Alban's, Corrimall (Sydney), has accepted nomination to the parish of St. Martin's, Kensington (Sydney).

The Rev. B. G. Marsh, curate-in-charge of the provisional district of Padstow with Revesby, has accepted nomination as rector of St. Paul's, Harris Park (Sydney).

We record with regret the death of Sister Gladys Hemple, who has been associated with C.M.S. for a long period of time and in recent years has been working at the Bathurst Street H.Q. in a voluntary capacity. Miss Hemple's funeral was taken by a visiting African clergyman, Archdeacon Chidosa. A fuller obituary notice will appear in our next issue.

## Victoria

The Rev. J. Wills, at present vicar of St. Luke's, North Brighton, will take up his new appointment as vicar of St. Stephen's, Greythorn, on September 15, 1965.

## Elsewhere in Australia

Mr and Mrs David Hassall, working with C.M.S. in Darwin, N.T., are rejoicing in the birth of a son, Andrew David.

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# KOREAN CHURCH'S DIVISION HEALED

THE following report has been received in Australia by airmail from the U.S.A. headquarters of the Oriental Missionary Society. The church referred to is that working under the auspices of O.M.S.

Five years ago there came a division in our Korean church—a church that had been born in revival, that had had more than fifty years of revival history, that had once been dissolved by the Japanese government because it refused to bow at their Imperial shrines, and once again wiped out by almost unparalleled persecution by the Communists when twice they swept over the land in conquering, crushing power.

From both of these seeming extinguishing experiences, God had rescued and revived them to a radiantly victorious church and in both cases revival movements resulted in growth and enlargement in both organisation and spiritual power. But the devil relentlessly continued his onslaughts against this church of God's own planting. Then came the day when that which could not be accomplished by torture, governmental dissolution, and unprecedented martyrdoms was brought about by inward jealousies and sinister workings of church politics.

Our brethren who had laboured and suffered together were divided into two camps that eventuated into two churches, two separate seminaries, and two sets of district conferences throughout this work, which had had not only the highest of spiritual standards and revival results but also had become the third largest denomination in the land and a fully self-supporting and self-governing indigenous body of more than 500 congregations.

But, praise God, on both sides there were stalwart, deeply spiritual men of leadership. Within their hearts was an unceasing cry to God that His name and cause in Korea be glorified by a reunion of the church whose motto was "Holiness unto the Lord."

## United

Nevertheless as the five sad years passed the division became stronger by organisation and growth. Though our prayers and tears were unending, there was naught outside the Word of God to encourage our hearts; no, not even "a cloud the size of a man's hand."

"But God!" And suddenly God began and accomplished His work of love. So suddenly and so spontaneously did God work in hearts on both sides that there was no time for "church politics" to plan a hindering work.

A movement of God's power and presence was evidence in the birth of a warmth of love and desire for coming together. In less than a month both sides called separate special general conferences on July 23 to consider the matter of a united general conference for unification, which was unanimously and with great demonstration of joy consummated that same evening.

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# THE AUSTRALIAN CHURCH RECORD

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

Subscription £1 per year. Editorial and Business: 511 Kent Street, Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue but earlier receipt preferable. Copy deadlines for forthcoming issues:—  
SEPT. 9: Sept. 2  
SEPT. 23: Sept. 16  
OCT. 7: SEPT. 30

July 23 was the fourth day of a united convention of both groups. They were such wonderful days of "God in the midst" that organic union seemed a foregone conclusion.

The glory of God as in former days came down upon the congregation that packed the auditorium and overflowed to the balcony, aisles, and front yard of our Hazel Mae Kilbourne Memorial Church on our Seoul Theological Seminary campus.

In the 5 o'clock early morning prayer meetings the seating capacity of the large auditorium was taxed with a praying and praising people. All nights of prayer were held by those who had been apart so long.

There are a few, perhaps a half dozen or so on each side, among some of our leading men who have not yielded to the voice of God at this time. We covet your very earnest prayer for these men. If they, too, surrender to the will of God, they can be mighty in the purposes of God in the Church in Korea.

During the past decade every major denomination in Korea has suffered from division in their ranks, and these divisions continue until today.

Many missionaries and even the public Press have expressed the hope that what God has done for our Church will be a challenge to these other denominations to have the same work of God in their midst. For this we also are praying and ask your prayers.

We firmly believe that in our case throughout the years of separation and disagreement, there was never, on either side, a divagation from the fundamental doctrines of The Oriental Missionary Society and its Korean Church. This was a binding tie that gave the Holy Spirit an easier access to hearts in His day of visitation—July 23, 1965.

—(E.P.S., Geneva)

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# THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SIXTH YEAR OF PUBLICATION

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# CHRISTIANS MASSACRED IN SUDAN

A massacre of Christians on the steps of Juba Cathedral (Anglican) in the Southern Sudan took place on July 9-10, according to reports only now reaching the outside world.

A further dispatch records that practically all organised Church life in the South has ceased to exist; that parish churches are deserted; and that the Bishop Gwynne training college has been burned down.

The Roman Catholic Cathedral at Juba was also used for refuge by the fleeing population. But the priest-in-charge managed to bolt the door before the Army could enter. Bullet marks were discovered on the west door after they had left.

According to our source of information, services at the Anglican Cathedral were resumed on July 18. But what makes the incident more significant is that, "according to eyewitnesses, not a single armed rebel was found among all the dead and dying" in Juba after the massacre was over.

The Bishop in the Sudan (the Right Rev. Oliver Allison), who was in England earlier this year has returned to Khartoum and is seeking to be a pastor to his people in any way that still remains possible to him. He has not, on the other hand, been allowed to visit the South for several months.

Both Bishop Dotiro and Bishop Ngalamu, the two Sudanese assistant bishops in the Southern Sudan, have had to "flee for their lives." It is believed that they have now joined thousands of other Southern Sudanese refugees who have crossed the country's frontiers and are now in the Congo or Uganda.

Apart from Juba all official Church life in the South has ceased to exist. Parish churches are deserted, and no information can currently be obtained as to the whereabouts of their pastors and congregations.

**C.M.S. Comment**  
The Juba massacre followed a night of terror which occurred on July 9-10, when well over a thousand Southern Sudanese living in the native lodging area of Juba were shot down indiscriminately or burned to death in their homes by Government forces.

An observer writes: "Very early in the morning (July 10) people escaping from the terror in the town made their way to various churches in the hope that at least the houses of God would be places of refuge. Many came to the Cathedral and to the Provost's house.

"Soon after six o'clock the

Cathedral compound was surrounded on three sides (north, east and south) by tanks and armoured vehicles. The small gate on the west side was left open, and a Bren-gun, or similar weapon, was placed at the entrance."

At this time, so we understand, the Provost was sitting in his stall inside the Cathedral with the people around him. Suddenly an Army unit entered the building, and the man in charge ordered the Provost to give the names of all those present. At first he refused, saying that all were members of his congregation. But, when a revolver was held to his temple, he proceeded to name all those known to him.

"The others — about ten men — were then ordered to leave the Cathedral, and, as they left the main west door, they were shot at by the soldiers at the west gate. Seven were killed on the spot, one was wounded and two escaped."

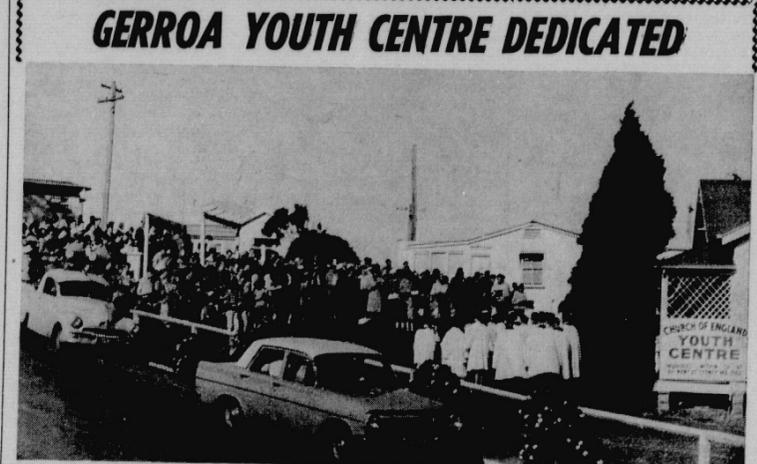
**Bishop Excluded**  
Bishop Gwynne College, the diocese's training college in the South, was entered by the Army recently. The staff and students fled, and the College was burned down.

The Sudanese troubles, which stem from racial differences between the Africans in the South and the Arabs in the North have been going on for many generations. Since Independence was granted, the Government of the country has been trying to unify the two peoples.

Democratic government was soon abandoned, however, in favour of a military junta and Southern representatives were refused admission to Parliament. As a consequence "illegal" political parties and rebel "gangs" were formed in the South; the gangs began to make trouble and the Government, intent on stamping them out, sent troops into the South.

"Unfortunately the situation is now becoming very much worse," says Canon John Taylor (general secretary of the Church Missionary Society). "It seems almost certain that the rebel gangs are acting largely independently of control by responsible Southern organisations, and, similarly, units of the Armed Forces appear to be quite out of the control of Khartoum. Killing is going on indiscriminately, and thousands of innocent people are suffering.

"The wonderful thing to discover, on the other hand, is that, in spite of all this, Christians



in the Southern provinces are remaining faithful, and are carrying on their worship and their work wherever they may be."

Pope Paul VI has appealed to the Sudan Government to end attacks upon Roman Catholics and other Christians in southern Sudan.

In cables to Government officials he urged "a cessation of this violence and shedding of blood . . . and creation of conditions for the establishment of normalcy and trust."

In Khartoum last week the Sudanese Minister of Information denounced allegations that the Government was warring against Christian communities in the South. He said action against all the missionaries who had been deported was taken because they had interfered with internal politics.—EPS, Geneva.

## Bishop's Appeal

An appeal for prayer for the Sudan is made by the Bishop in the Sudan (the Right Rev. Oliver Allison) in a letter received in London from Khartoum on Monday, August 23.

The Bishop refers to the sudden recrudescence of violence in the Sudan in the month of July, and described incidents in Mundri, where the Bishop Gwynne College was burnt down, and Juba, where people sheltering in the cathedral were forced out into the open compound and seven lives were lost.

"May I therefore appeal," he writes, "to all those who care for the Sudan and its peoples, both North and South, in his hour of its agony and deep distress, to pray constantly and earnestly that this present state may soon be brought to an end, and then an era of concerted effort be begun by all men of goodwill to find a lasting settlement to the pressing problem of the Sudan?"

"We who pray within the Sudan," he concludes, "shall value more than ever the prayers of those outside for the Government of this land and its peoples — God's beloved Sudan, — and for the Church, which is part of His Body, broken and wounded, but still seeking to love and serve in His name."

There is still no news of the two Assistant Bishops in the Southern Sudan who had to flee for their lives when, in company with thousands of refugees, they were attacked by rebels recently.

Situated at Gerroa, some 30-odd miles south of Wollongong, the new Church of England Youth Centre was dedicated by the Archbishop of Sydney on Saturday, August 21.

The Centre was acquired by the Sydney diocesan Youth Department in June, 1963, and was officially opened by Bishop R. C. Kerle in the same year.

Various improvements have been made to the property since its acquisition and working parties, under the

supervision of the Rev. R. Clout, rector of All Saints', Nowra, have done wonders on the property.

The Centre still has an amount of £9,500 owing on it and the Youth Department would welcome gifts towards the reduction of this debt.

With accommodation for 80, the Centre is being well used. It has been booked for 36 weekend houseparties and conferences this year, together with seven weeks of Camp Howard.

# VAUCLUSE'S MISSION ADVANCE

St. Michael's, Vaucluse (Sydney), is holding its 2nd International Missionary Conference in the Church and Hall from September 24 to 26.

## Vatican Council Criticised

EDINBURGH.—"The glaciers are melting, but the alps still stand firm. One may speak of 'aggiornamento' (updating), but not of renewal." This was the evaluation of the work to date of the Second Vatican Council by the Rev. Allan McArthur, observer of the World Alliance of Reformed Churches to the Council's Third Session in an address here.

## No modification

On the debit side, Mr McArthur said, is the fact that there has been no modification of doctrine concerning the Virgin Mary or the Saints, or the primacy of the Pope. Similarly the schema on ecumenism, "while generous is ambiguous" in speaking of the Protestant Churches. More positive progress has been made in the sphere of the lay apostolate and in the draft statement on religious liberty which, if adopted by the next session, would be a definite step towards "genuine dialogue and encounter."—EPS, Geneva.

The first night will be taken up with a Forum, speakers being the Rev. Stanley Giltrap, a former missionary in Kenya, Sister Penina Mnjama from Kenya, the Rev. David Woodbridge, recently returned from Roper River and the Rev. Norman Bissett, who will be leading the team to Peru. All these speakers represent the Church Missionary Society.

On the Saturday night the emphasis is on the South American Missions, under whose auspices one of the parishioners, Miss Annette McCaw, will be going to the Field at the end of this year, and whom St. Michael's intends to help financially.

Mr Kevin Bewley, recently returned from South America as a missionary, will address the meeting and there will be a colour film, "Winds Of God," shown.

The Sunday services will be led by the Rev. Ian Morrison, from Chile, in the morning and in the evening by the Rev. Norman Bissett.

To any friends who are interested in missionary work, this Conference will give them an opportunity to renew old acquaintances and make new friends, also to get up-to-the-minute information about widely spread mission fields.

For further information phone Dr Howard Guinness, 37-7099.