

THE AUSTRALIAN CHURCH RECORD

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

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A DEAN REFLECTS —

CHRISTMAS IN AUSTRALIA

THE Dean of Grafton, N.S.W., the Very Rev. Roderick W. Bowie, when he sent this article, said that it needed saying and that it may provoke an argument. Its frankness may hurt, but in the message of Christmas the Dean suggests a remedy.

Donald Horne, in his fascinating book "The Lucky Country," makes the comment that "Churches no longer matter very much to most Australians. Private surveys suggest that as many as a quarter of Australians will admit to not having any religious belief."

This, of course, is the sort of thing that some convinced Christians have been saying for a long time; but it may be hard, in a well-filled Church on Christmas morning, for even a large proportion of sincere church people to accept the statement and its implications. Yet I believe it to be substantially true.

While Churches in some upper and middle-class suburbs especially are well attended at Christmas and Easter, those in other and more densely populated areas are proportionately poorly filled.

And I do not think that this means that people in the "better" suburbs are necessarily more religious.

Public functions

I think in many cases it merely means that they attach greater importance to certain public functions. I am sure Horne is right in saying that "Churches no longer matter very much to most Australians."

Yet it is arguable that a great deal of our disregard of Church

is a hard-headed refusal to support an institution that we do not regard as relevant.

This view is somewhat backed up by the support given to institutions that we do regard as relevant, such as The Smith Family, The Save the Children Fund, the Leagues' Clubs, or the State Lotteries.

We seem to be quite prepared to share something of what we have with someone in need, if the cause is placed squarely before us. And we are quite prepared to take a chance that might fill some of our own desires if we are given the opportunity.

There is at least a humanitarian spirit among us that can become visible in the right circumstances; the Christmas Bowl appeal is seldom, if ever, made entirely in vain.

But though a humanitarian spirit is an essential part of the real Christian religion, it is by no means the whole of it.

For a whole human being is composed not only of his actions — which are usually of mixed value — but also of the qualities and character which lie behind and shape his actions.

Insofar as the Church has any valid relevance at all, it is as through it are engendered and fostered those underlying qualities in individuals and in communities. And this is the area of

our lives into which the majority of us Australians have as yet hardly allowed the message with which the Church is entrusted to penetrate.

Churches do not seem to matter very much to most Australians as social institutions, since the community services they once performed have now largely been taken over by other agencies.

And I suspect that Churches have never mattered very much to a fairly large proportion of Australians as far as their essential message has been concerned: the declaration of the reality of God, and the extent of his renewing power in Jesus Christ for individual and corporate life.

THE management and staff of "The Australian Church Record" express to all readers and advertisers greetings and best wishes for a happy and holy Christmas.

The next issue of "The Australian Church Record" will appear on January 12.

Christmas is an appropriate season for these reflections, for that which Christmas commemorates is linked with their remedy.

That life which first became visible at Bethlehem sets before us with unmistakable clarity what human existence is meant to be. He set the standard for humanitarian action for all time by giving not his surplus, but himself, for the deepest needs of men.

Furthermore, he also laid bare the origins of this quality — a life lived in a generosity which he declared to be the basic character of God.

The life and person of Jesus Christ is the clearest declaration we have of the Reality of God. This is what lies behind the

Bethlehem story — the angels and the shepherds, the birth in a stable, and the wise men, the life of practical loving, the crucifixion and the triumph.

This is the Reality which Christmas and Easter alike proclaim: the redeeming and renewing power at the heart of the universe, giving a new quality to human life that has yet to be seen in full flower among us.

And it can only be personally discovered as we allow ourselves to be moved by wonder, adoration, and gratitude, to our own personal penitence and obedience to the Way of Jesus Christ — the way which began at Bethlehem, at Christmas, and reached its full and open significance on the first Easter morning.

ENTHRONEMENT IN SINGAPORE

THE first Malaysian to become Bishop of Singapore, and Malaya, the Right Revd. Joshua Chiu Ban It was enthroned in St. Andrew's Cathedral, Singapore on November 2 last.

The service was attended by representatives of the Republic of Singapore, the Prime Minister, the Malaysian High Commissioner and representatives of the British, Australian and United States Governments.

The Vicar-General, Archdeacon D. D. Cheliah, installed the new bishop, acting on a mandate from the Archbishop of Canterbury.

Bishop Chiu Ban It preached on Deuteronomy 31: 7-8: "Then Moses summoned Joshua and said to him in the sight of all Israel: Be strong and of good courage. . . . It is the Lord who goes before you; he will be with you, he will not fail you or forsake you; do not fear or be dismayed."

The Bishop referred to his own baptism at St. George's Penang 48 years before and to his personal knowledge of his five British predecessors in office. He then called his people to go forward together as a PRAYING Church, an EVANGELISTIC Church, a WITNESSING Church and a SERVING Church.

The rest of his address was an exposition of the four themes, each based on the authority of Scripture.

"Prayer," he said, "is above all else the means by which we surrender our entire selves to Almighty God, offering to Him, through our Lord Jesus Christ in the power of the Holy Spirit, our wills, our souls, our bodies as His instruments in the world." He called upon the



● The Archbishop of Canterbury's delegate, the Bishop of Taiwan (seated), examines the candidate for consecration, the Rev. Chiu Ban It (in white rochet).

clergy to "give much more and deeper instruction from the pulpit and in classes about prayer and how to pray."

NEW THEOLOGY

Speaking of the Church as EVANGELISTIC, he said that "we must be very convinced and clear about the gospel which we seek to proclaim" in view of the fact "that in these days there is a thick mist of uncertainty which seems to hang over much of our theological thinking."

Speaking of modern evangelism he went on:

"I want to bear testimony to how the recent Billy Graham Crusade at Earl's Court in London helped me greatly in making a very important decision for Christ. Through him I was forcibly reminded that I cannot bar-

gain with God. He challenged me personally with the thought that I have to give God everything or I give Him nothing." He spoke of the temptation always present in us to "emphasise the pastoral order to the neglect of the evangelistic command."

PEWS

The Bishop developed the themes of WITNESSING and SERVICE and then reminded the congregation that the initial letters of his four themes spells the seats we occupy in Church — "pews."

"Though we are welcome to sit in them for worship, prayer and meditation" he said, "... we soon have to leave them and go out into the world where what we have learnt and prayed for has to be translated into practice."

Christmas Messages

The Bishop of Central Tanganyika, the Rt. Rev. Alfred C. Stanway, has sent the following Christmas Message to A.C.R. readers:—

It was a great joy to meet up with the Australian contingent at the Congress on Evangelism in Berlin and I am certain that they will be interpreting to you afresh the great commission given to us all in the words of the Saviour, "As the Father sent me, even so send I you," and surely Christmas was the beginning of that message. He came into the world to be involved in it and to die for those who live in it and therefore, in one sense, Christmas is a great missionary message. May God bless you all this Christmas time. Keep the need to proclaim the Gospel at the forefront of your heart and mind.

— Alfred, Central Tanganyika.

The Dean of Perth, the Very Rev. James Payne, has sent the following message:—

The Christmas Story is not fable. That birth we commemorate at Christmas has significance for you and me eternally. That Baby lying in the manger brings much more than sentimental wonder. Through His years on earth, our Lord Jesus Christ demonstrated the reunion between man and God, taught man to understand God as Father and left a means whereby this reunion should be re-enacted for every person down through the centuries. The boldness of God in Christmas will never cease to be a real wonder. The Father's love reaches out to us in this Baby Jesus who grew to perfect Manhood, gave His life for us to be the propitiation for our sins, and to demonstrate to us what true Manhood with God in it is like.

GOD IS NEAR THIS CHRISTMAS

THE Rev. Jack Richards, Rector of St. John's Rockdale, N.S.W., stresses the Christmas message of the God who identifies Himself with suffering humanity.

*It came upon the midnight clear,
That glorious song of old . . .
Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong,
And man at war with man
hears not,
The words of peace they bring—
O listen now, ye men of strife,
And hear the angels sing.*
Rev. E. H. Sears.

Recently I sought to comport a man whose young wife had died of cancer leaving two small children. Something more than an exhortation to keep a stiff upper lip or to look on the bright side was needed.

To this man as to many nowadays God may well seem far off and indifferent. Hundreds of sufferers in hospitals and at home and their families may wonder if God cares. Parents of afflicted children, families of the

multitudes of road accident victims, mothers of soldiers in Vietnam as well as the soldiers themselves may well be asking Does God know? Does God care? Never has there been such an age when God may seem distant and indifferent to man and his world and his needs.

This is not only because of suffering but also because we seem submerged in a multiplying sea of humanity, swamped in teeming multitudes in ever growing cities and increasingly removed from God's handiwork in nature.

Natural sciences are seeking and seemingly providing explanations for every feature of our universe and biologists are hastening on confidently in their search for the natural explanation of the origin of life while astronomers and physicists are posing their explanations of the nature and origin of the universe and the nature of matter.

Amidst an explosion of population and knowledge such as this man may well ask. Where is God? Does He care?

Not only personal tragedy and humanist science raise this question but the seeming inevitability

of woe for the whole human race either in atomic warfare or mass starvation or both, make us ask, Does God care?

The answer comes ringing down the centuries God knows, God cares, God understands. He is not distant, He is not indifferent.

This is the message of Christmas.

When Jesus was born of Mary in Bethlehem it was not just another Jewish baby however picturesque and sentimental a scene we may imagine.

It was God, Almighty, Maker of heaven and earth limiting Himself to the compass of a human life (for man had been made in his image) and entering the scene of human suffering to share it all with us, our joys and sorrows, our family ties and friendships, then in due time to make Himself known to us in His own nature by His life and teaching, healing and helping, finally to bear the cross of Calvary. Having done this He went through the gateway of death that we must all pass through and conquered it in His glorious resurrection. Now He lives forever as our

Elder brother, Friend and Saviour.

To me therefore Christmas means that God is no longer distant but in Christ has come into this life that I have to live.

UNDERSTANDS

Christmas assures me that God cares and understands all about man's sorrow, and has shared his suffering and borne his sin.

It also shows me the One

through Whom I may know God and His love and gift of enduring life.

O ye, beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow;

Look now, for glad and golden hours
Come swiftly on the ring,
O rest beside the weary road
And hear the angels sing.

EDITORIAL

ON THE RECORD—AT YEAR'S END

It is quite an achievement for an independent church newspaper to have a publishing history of 87 years behind it. Better still, the Record finishes another year with vigour and optimism. "The Lord hath done great things for us; whereof we are glad."

You, our readers, have ensured that it should be so and that our distinctive Protestant and evangelical witness to the Church in Australia and beyond should be maintained. Your generous gifts, your prayers, your personal recommendations of the A.C.R. to others, your sponsoring of the paper in your churches — all these give us who get the paper out, a deep joy in our ministry.

Busy clergy and laity at home and overseas continue to freely write for us and many others send us news, photos and articles. Publishers send us books for review, sometimes in embarrassing numbers, but we make sure we do our homework.

All this sharing makes our task easier and keeps our many thousands of readers informed and in touch with all the great issues which the Church faces today.

Our large correspondence columns give some indication how well-read and how widely-read our paper is. We try hard to provoke but never needlessly.

Sometimes we are accused of "distorting the truth" as in a recent letter about prayers for the dead. Others tell us we are unsound or unscriptural, as instanced by a letter in this issue on the tongues movement.

We can't please everyone but we do try hard to present a point of view and to shake complacency. But we will yield to none in taking our stand on the Bible as our sole authority in matters of faith.

We firmly believe that we do not appeal in vain to evangelicals throughout Australia to continue their support of our newspaper ministry.

If we had a million more readers we would not be content. Our aim would still be every Anglican a reader. As evangelicals, our concern must be to ensure that faithful gospel preaching and Bible teaching is continued in the homes of our people by means of an evangelical newspaper.

We make bold to say that evangelicals who do not ensure that the A.C.R. is read in their homes, are deficient in evangelical awareness.

The sad history of church newspapers in the past 20 years suggests that church people are not aware of the importance of an independent church Press which is able to make its voice heard above the confused din of the mass Press organs.

In 1952, the directors of the Church Record Ltd. invited to their meeting a layman who was about to take over the publishing of the dying "Church Standard."

He told us the sad story of this Anglo-Catholic organ which was down to a circulation of 1,800, could not afford blocks and relied for a significant part of its income on a half-page advertisement for liquor.

He told us of his hopes for the new paper he intended to launch in its place and which he intended to make pay its way by means of a very large circulation. "The Anglican" as it was called, has had a chequered history, with all its disillusionments and struggles, to keep going.

The Australian Council of Churches launched a free newspaper. People wouldn't even pick it up in church porches. A new, interdenominational newspaper with a good sponsoring committee with Bishop Kerle as chairman, was to be launched in November last. As far as we know, the infant was stillborn.

We do not take comfort in any of these failures for they constantly remind us of the hazards of journalism in the Protestant churches. Strangely, Roman Catholic newspapers do not have the same difficulty.

Evangelicals today are supplying much of the most competent scholarship in both systematic and biblical theology. They have a zeal for orthodox Christianity much needed in a day when little stress is put on right belief.

The Australian Church Record alone is the sounding board for evangelical opinion in Australia. We are proud of this function and it is our single desire to maintain it for the glory of our Saviour. The sure signs of renewed interest and the upsurge of circulation which was marked in 1966, keeps us in good heart.

Continued Page 7

S.U.M. workers to return soon

It is with regret that the Officers of the Board of the Sudan United Mission announce the acceptance of the resignation of the Rev. and Mrs. Hugh Voss, and the necessity to arrange for the Rev. and Mrs. A. Laing to return to Australia.

Mr and Mrs Voss were accepted for service in Chad in January 1964. The Vosses with their young family spent 19 months in Switzerland studying French. During this period Mrs Voss, and later, baby Michelle, experienced a set-back in health and Mr Voss felt it necessary to seek advice from the Mission's Medical officer in England.

After 12 months in England, Mr Voss indicated to the Mission that Mrs Voss' health had not improved and Michelle had experienced recently several severe attacks of bronchial pneumonia and he felt they should resign from the service of the Mission.

In his letter of resignation Mr Voss wrote: "We have been so warmly received into the family of the S.U.M. and have occasion to be thankful for the understanding and faithful ministry to our needs, the thoughtfulness and loving kindness that has been shown toward us. All of this only deepens our sense of regret that this step should be necessary."

It is understood that Mr and Mrs Voss and family are to arrive in Sydney on or about December 14.

Mrs Laing became unwell early in 1966 after the birth of Sarah Anne. Mrs Laing's condition, in spite of treatment and rest, has not improved and the final medical report states she should not proceed to Chad. Mr and Mrs Laing and family will leave England for Sydney per P. and O. ship "Canberra," on January 16, 1967.

Special prayer is asked for these missionaries and for the Mission as it seeks to give guidance to the missionaries concerned.

CORRESPONDENCE COURSES AVAILABLE

Christian Ethics, Christian Missions, Elementary Greek, Epistle to the Romans, Principles and Methods of Evangelism, Religious Education and Youth Leadership—these are the seven subjects available this year in the holiday period December to February.

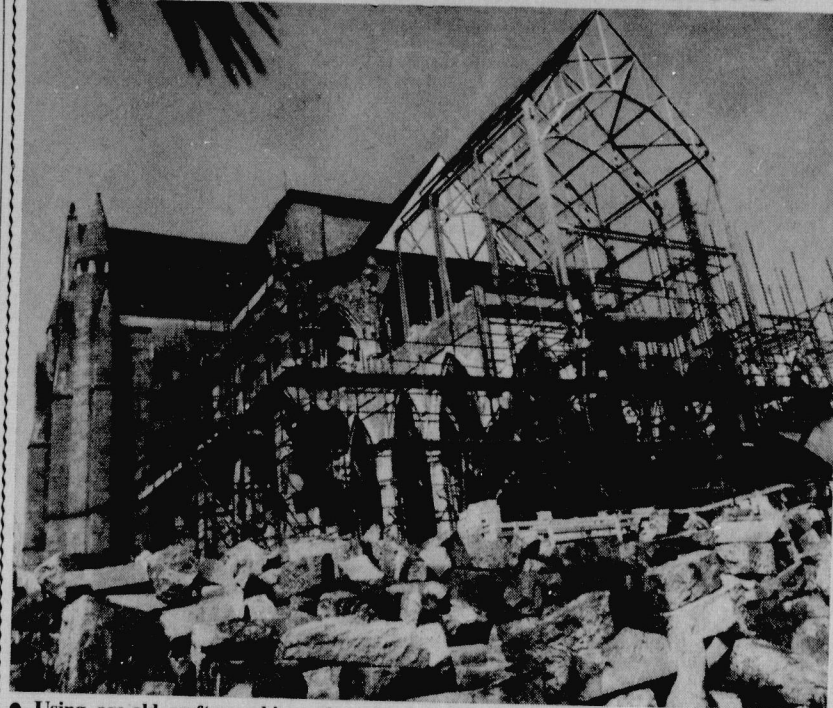
Any interested person may enrol, and will receive 10 lessons published as printed booklets, with guide to further reading and a free booklet on study methods.

These lessons are issued on a non-denominational basis by the Committee For External Studies of Moore Theological College, Sydney. An optional examination is held in February and those who sit are eligible to undertake guided Practical Work. Candidates who pass in both the examination and Practical Work are awarded a Subject Certificate in the subject passed.

The fees are \$3 per subject and either one or two subjects may be taken.

Full details of the subjects offered may be obtained by writing to The Secretary for External Studies, Moore Theological College, 15 King Street, Newtown, N.S.W., and asking for Fourth Term Information Bulletin ACR 166.

BRISBANE CATHEDRAL EXTENSIONS



• Using age-old craftsmanship and modern engineering science, hand-wrought stone and structural steel are being combined in a 50ft extension to the nave of St. John's Cathedral, Brisbane, Q. Experts say it could stand for 1,000 years. (Photo: B.H.P. Review.)

CHURCHWARDENS CONFER

A NEW churchwarden of Christ Church, Springwood, N.S.W., has given his impressions of a recent conference held at Gillbulla, Menangle, N.S.W.

"A note of friendliness was the key to the 28th Wardens' and Parish Council conference weekend held at Gillbulla on November 18-20.

The program began on Friday evening with an informal social hour followed by evening devotions. Just prior to bed, a visit to the chapel was made. The text above the Holy Table, "In quietness and in Confidence Shall be your Strength" made a marked impression.

On the Saturday morning, Mr T. E. G. Moon spoke on "Learning about our work as church officers," followed by Mr A. H. Hann, "Accounting and Financial Management." The delegates on Saturday evening participated in the Annual Family

Night and Barbecue held on the lawns.

Bishop F. O. Hulme Moir stayed the night and celebrated Holy Communion at 7.30 a.m. The third and fourth sessions were taken by Mr A. H. Hann and Mr J. Denton. John Denton spoke on Public Relations within the church.

There was plenty of free time between sessions; a walk to the Nepean River; the disappearance of the Bishop's light from his bedroom (further details of which cannot be published for obvious reasons) are but a few of the highlights of the weekend which was very informative and one of fellowship.

The extensions will increase seating capacity from 324 to 910. Even so, it will still be two bays short of the five bays envisioned by Bishop Webber at the turn of the century.

The existing structure was consecrated by the Archbishop of Sydney, the Most Rev. J. C. Wright, in 1910. The original architect was John Pearson, designer of the Truro Cathedral.

The Cathedral may well be the last structure in the world to be built in the classic gothic style of pointed arches, flying buttresses and with clustered pillars supporting the arches and vaulted roofs. No other gothic cathedral in Australia has the completely stone vaulted ceilings which are a feature of St. John's.

PLATFORM

(11) CHRISTMAS

I remember reading in a bishop's letter to his diocese a few years ago an invitation to his people to attend "Christmas on Christmas Day."

As he was quite a scholarly bishop and one who had graduated in English I guess that he knew that the word "Christmas" means "Christ festival." At least, that is as reasonable an explanation of its derivation as any other, for the pundits are divided on the question.

Many of the modern popular accretions to the festival season we owe to Prince Albert, the consort of Queen Victoria, who introduced many of them, including the Christmas tree, from his native Germany.

Those who have read Charles Dickens' "A Christmas Carol" may be surprised to know what a profound influence this and similar stories of his have had upon the traditional observance of the Day.

It is probably pretty hard for many of us to accept the fact that our traditional celebration is only of nineteenth century origin.

The oldest features of the day for Christians are the exchange of gifts and greetings and the family attendance at worship. The rest is recent and extraneous, but you'll have a job persuading the children about that. But when you have got rid of the barren overburden that hides its meaning, you are back to the one simple idea of God's gift of His Son.

Since He gave His Son to come to earth and die for our sins that we might be born again as the sons of God, there is no day on which it is more appropriate to ask: "Have you been born again?"

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USE YOUR CHRISTMAS HOLIDAYS

Become better trained and more effective in Christian work — use the period December to February to study one of these important subjects:

Christian Ethics
Elementary Greek
Principles and Methods of Evangelism
Religious Education

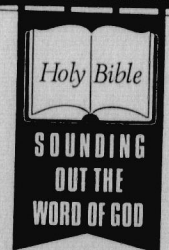
Christian Missions
Epistle to the Romans
Principles and Methods of Evangelism
Youth Leadership

Each subject* consists of 10 correspondence lessons (published in printed booklets), with guide to further helpful reading. An optional examination will be held in February, which enrolled members may take if they wish. A certificate is issued to those who complete the full requirements of the subject.

*Excepting elementary Greek, which is an attendance course.

Course fees are only \$3.00 per subject. But send no money now — write TODAY to The Secretary for External Studies, Moore Theological College, 15 King Street, Newtown, N.S.W., and ask for the Fourth Term Information Bulletin ACR166.

THE BRITISH AND FOREIGN BIBLE SOCIETY IN AUSTRALIA



THIRD JUBILEE
1817 — 1967

7th MARCH, 1967
WOMEN'S RALLY

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

NATIONAL THANKSGIVING RALLY

SYDNEY TOWN HALL
8 p.m.

METHODIST CRUSADER CHOIR

SPEAKERS: Rev. Dr John Watson, B.A., London.
The Archbishop of York, the Most Rev. F. Donald Coggan, D.D., President of the United Bible Societies.

Reservations for residents beyond Sutherland, St. Marys, Liverpool, Hornsby, Dee Why — phone or write to Miss S. Stoney, Bible House, 95 Bathurst Street, Sydney (26-5448).

Books

Bible Society in Australia

ABUNDANCE OF RAIN: The Story of the British and Foreign Bible Society in Australia, 1817-1967, by Ronald Hickin. PP. 114. \$1.25 (cloth); 95c (paperback).

This brief account of the beginnings and growth of the Bible Society in Australia, written by the Society's Deputy General Secretary, is published in connection with its sesquicentenary early next year.

It is good for Australian Christians to be reminded of this triumph of faith and vision over difficulties; well may we all thank God and take courage from it. It is good, too, for us to be reminded of the important part the Society has played and is still playing in Australian Church life and missionary endeavour. There are many anecdotes that bring the story down to the human level and are spiritually heart-warming.

Unfortunately, however, the book cannot be said to be worthy of the importance of the occasion that called it forth. It is neither well written nor well arranged.

It seems a pity that more effective use has not been made of this opportunity — though as it is the book will not well repay reading.

G.S.C.

BETHLEHEM LAY SILENT, by Lillian Derriman, Arthur H. Stockwell Ltd., pp. 15, Eng. price 1/6. Written by a resident of Belfield, N.S.W. A series of poems on Christ.

THE VOICE OF THE SHEPHERD, by W. J. Ormandy, Arthur H. Stockwell Ltd., pp. 143, Eng. 12/6. Experiences of an Australian parson in many tasks.

SIMPLE SERMONS FOR SUNDAY MORNING, U. Herschel Ford, pp. 127, U.S. PRICE \$2.50. Zondervan. A series of short addresses of a straightforward kind on various topics.

AGNOSTIC PREACHES—

On Sunday, December 11, a Human Rights Day Service was held in Derby Cathedral. A famous scientist who is an agnostic preached. He is Lord Calder, author of many books and the Montague Burton Professor of International Relations at Edinburgh University. The Provost of Derby, the Very Rev. R. A. Bedoes, said: "He addresses us as an agnostic, but in the common language of those who believe in the dignity of the human person."

New translation

GOOD NEWS FOR MODERN MAN. The New Testament. Today's English Version. British and Foreign Bible Society, Nov. 1966, pp. 600. (Paperback), 50c.

New translations of the N.T. appear with bewildering frequency. There are at least two features of this one that should give it a wide circulation. The first is its price.

Attractive covers, readable type, interesting line drawings to illustrate the text and 600 pages — all for 50c.

Secondly, the language will be understood by peoples of varying educational levels, by children and adults in family situations and also by those to whom English is a second language. The traditional language of the church is avoided and it will certainly be understood by the unchurched and those who have not read the Bible before.

The basic TEV translation was prepared by Dr Robert G. Bratcher, Translations Special Secretary of the American Bible Society in association with a team of Biblical scholars. As Koine Greek was used by the original N.T. writers, so TEV follows their example by using that part of English which is shared by all who speak the language.

Graham in Britain

CRUSADE '66 — BRITAIN HEARS BILLY GRAHAM by John Pollock. Hodder and Stoughton, London. 96 pages, English price 5/-.

John Pollock, who wrote the authorised biography of Billy Graham, has given us a vivid and balanced account of the month - long London Crusade which packed Earl's Court every night and culminated at the Wembley Stadium when 100,000 people were present.

Summing up the phenomenal response to the Crusade, Mr Graham declared "One of the most important reasons why people came and responded at Earl's Court and Wembley was that the Kerygma was proclaimed. This it was that the Apostles preached with such authority, conviction and power. It is the recovery of this message that could light a spiritual torch in England. . . The Kerygma says that God was in Christ reconciling the world to Himself. God in His infinite mercy has entrusted that ministry or reconciliation to us. Man has not changed essentially since Apostolic times, and God has not changed in character and in His redeeming grace and goodness of heart." The presentation of the Gospel may change but its content does not, and its preaching leads to moral and social reform. "The time has come for the Church to take the offensive" he declared. "The Crusade has proved that 'man come of age'

responds to clear, unambiguous proclamation."

The Bishop of Coventry spoke for countless thousands when he said at the end of the Wembley Meeting, "I want to thank God for the life and message of Billy Graham. He has brought a message of hope and new life to our nation when we greatly needed it."

There were 39,487 commitments during this Crusade compared with 36,431 at Harringay in 1954. John Pollock has written a very readable story packed with information. The bitterness of the opposition is not glossed over as, for example, the B.B.C. interview with George Target and James Mitchell whose rudeness and insulting invective were thoroughly reprehensible.

This is an inspiring little book. —B.G.J.

NOAH'S JOURNEY, by George Macbeth and Margaret Gordon. Macmillan, Aust. price \$2.30. An illustrated poem in four parts intended for both children and adults. The illustrations are in full colour, of modern style.

UNDER NEW MANAGEMENT, by Sam Shoemaker. Zondervan, pp. 148. U.S. price \$2.95. Devotional studies dealing with the Christian life.

JAMBEROO CENTENARY

On Wednesday, January 2, 1867, the partly completed Church building named "The Church of the Resurrection," Jamberoo, was officially opened by the Rt. Rev. Frederick Barker, Bishop of Sydney.

Next January, the Church will celebrate 100 years of worship and witness in Jamberoo. The Centenary Committee has spent time and effort in the preparation of a program to remember the past as well as to give thanks to God for the present.

The Church will welcome the presence of all at the various gatherings arranged over this important period.

A book containing the history of the Church has been prepared by Mrs E. Stewart of Jamberoo, and will be on sale for 50c. This book traces the happenings of the congregation and clergy from 1833 to the present day. It is well illustrated and will be of great interest to all who know Jamberoo.

Former clergy of the parish will preach at services throughout January. On Friday, January 6, at 8 p.m. a Centenary Social will be held at the Memorial Hall, Jamberoo. On Saturday, January 7, at 7 p.m. a barbecue for Young People will be held, with a film and speaker.

The main Centenary Service will be held at 11 a.m. on Sunday, January 8. The preacher will be Archdeacon E. A. Pitt, Archdeacon of Wollongong and the service will be broadcast by 2WL, Wollongong. A basket luncheon will follow in the church grounds.

Throughout the period a Historical Exhibition will be held in the church building.

Notes and Comments

PARISH LAST WORD

Morden (Eng.) Parish Council, (Rector: Canon T. L. Livermore) went on record against the Church Assembly decision to sanction prayer for the dead. Unanimously, it said that it would not consider giving approval of the Alternative Services containing such prayers in their parish. The Rector was asked to assure the Parish Council that he would not sanction prayers for the dead in any church in the parish. He gave this assurance.

HAPPY TO DIVIDE

Speaking about prayers for the dead, a leading English evangelical commented recently: "It is obvious that the authorities have no inclination to conciliate evangelicals and that they are quite happy to let doctrinal differences have their divisive effect." This unhappy state of affairs exists in Australia too, but happily, we have no Church Assembly. A certain type of (usually episcopal) mind gets considerable delight from behaving as though there was no such thing as an evangelical viewpoint.

The Bishop of London has latterly shown a spirit of conciliation by allowing evangelical ordinands to be ordained in traditional and lawful scarf and hood.

In some dioceses in Australia, it would be sufficient for a man to be refused ordination.

OLD BUILDINGS

Historic buildings are certainly worthy of preservation. But there are many parishes in Australia where clergy, vestries and parish councils are spending much of their time attending to the grinding chore of building maintenance. They are forever engaged in feverish efforts to raise money to prop up buildings or coat them with paint.

Little energy is left for the real task of the church — its witness for Christ to the local community and to the world. Since this witness also costs money, usually there is just no money for it.

The Church as a whole must face this question. It must be true that in many Australian dioceses far too much manpower and money must be going into maintenance. The Church must show that it is more concerned for its people than its plant. This must involve sacrifices.

RASH RESOLUTION

Some time ago General Synod was stampeded into passing a resolution which implicitly condemned the Federal Government's policy on Vietnam. A political group, which has close associations with the moving of the motion, made capital of it in a full-page spread in the "Sydney Morning Herald" of

November 25, claiming it to be the "sole official pronouncement of the Church of England in Australia."

General Synod was manipulated on this occasion and has been taken for a ride. There will always be those who use its machinery for such purposes.

This example should serve to make its members hesitate before voting for resolutions whose purport has been ill - considered and which can be twisted.

CHEAP RE-UNION

The United Church of Canada (U.C.C.) is the nation's largest Protestant denomination. It is taking steps towards union with Canada's smaller Anglican Church.

Reporting recently on U.C.C. missionary work, Mr Donald Flemming showed that the Church gives less than one cent per member per day and in recent years it has been unable to fill even a quarter of the overseas requests or personnel.

There are 260 overseas workers compared with 540 when Methodists, Presbyterians and Congregationalists first formed the U.C.C. in 1925.

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"Platform" appreciated

I would like to say what a joy it was to read "Platform" in the November 3 "A.C.R." "Knots Untied" by Bishop J. C. Ryle was the book in which the Lord used to show me something of the meat of the Gospel. It is my first book of theology and almost only book of theology with the exception of "In Understanding Be Men" by the late Archdeacon T. C. Hammond.

I get a great deal of blessing from reading Bishop Ryle's works and I feel that they could be more widely used because his warnings and exhortations, and pleadings are just as valid for our generation as they ever were. "Knots Untied" was reprinted by James Clarke and Co. London, in 1964 with the complete text. I found the full text to be much more powerful than the previous abridged version which I had read.

I do pray that the time will never come when it is impossible for an evangelical to remain in the C. of E., although it does appear that the false shepherds are endeavouring to gallop their flocks to Rome.

May the Lord bless you and your ministry.
CHARLES H. S. THOMASON
Gordonvale, Nth. Qld.

Misgivings

The statement in your article, "Arrested Reformation?" (3/11/66), that the Westminster Confession of 1646 "was the high-water mark of Anglican theology," made as it is by one of this year's deacons, already on the teaching staff of Moore College, must intensify the misgivings in the minds of many in Sydney Diocese as to where, doctrinally, our College is really heading.

The Westminster Assembly abolished the Prayer Book; assented to the proposition that episcopal government is "evil and justly offensive"; and replaced the Thirty-nine Articles by their own confession.

This confession has served, at various periods and in varying degrees, as the doctrinal standard of Presbyterian, Congregational, and Baptist bodies, but it has never been accepted as such, at any time, by any Church of the Anglican Communion.

(Rev.) RALPH ODGEN
Concord, N.S.W.

(Although your Editor is not a member of the staff of Moore College, he can't help feeling that Mr Odgen's fears are needless. The Church of England was not abolished or dis-

Letters to the Editor

established in the Commonwealth period, and it is true to say that the Westminster Confession was an expression of Anglican theology at the time. Archbishop Usher helped to frame the Confession. So did Sanderson and Reynolds, who later helped to frame our present Prayer Book. These men were Anglicans.—Ed.)

Evangelism in Australia

I read with interest the Revd. Lance Shilton's report of the Second National Assembly of Evangelicals held recently in London. His ten reasons for the effectiveness of evangelical witness in Australia have been well thought out.

One crucial factor which he may feel is implicit in No. 9 (The strength of evangelicalism in the Church of England, particularly in the diocese of Sydney . . .) ought nevertheless to be frankly admitted.

I refer to the great ministry of Moore Theological College. For over 100 years it has been replenishing the evangelical ranks in the Australian Church and beyond.

Were it not for Moore College, Sydney would now present the blurred theological image apparent everywhere else.

We do well to remember that the Tractarian Movement took root in theological colleges. Evangelicalism in the Church of England today owes what strength it has to colleges like Oak Hill, Clifton, Tyndale Hall, etc.

Evangelicals of other denominations draw great encouragement from the significantly evangelical tone of much of the Church of England in Australia. In this sense, Moore College strengthens evangelicals in all churches.

While Moore College remains an evangelical Trust, it is hardly likely that Anglican evangelicals will have to seriously face the question of secession as English evangelicals are at this moment.

(Rev.) REX MEYER,
Sydney, N.S.W.

Morality debate

As there appears to be some confusion about the identity of marriage guidance organisations in Sydney, some clarification is necessary.

There are in N.S.W. six bodies which have been "Approved as Marriage Gui-

dance Organisations" under the Commonwealth Matrimonial Causes Act (1959). These are: Catholic Family Welfare Bureau, Church of England Marriage Guidance Centre, Family Welfare Bureau, Father and Son Movement Marriage Counselling Service, Marriage Guidance Council of N.S.W. and Methodist Guidance Council.

Whilst these meet in a loosely structured "conference of Marriage Guidance Organisations" (C.O.M.G.O.) they are independent bodies with their own executive committees. The origin, background and orientation of these bodies vary considerably.

Community confusion in regard to the identity and the relationship of these agencies has been highlighted recently, by the publicity which has surrounded certain alleged statements of a controversial nature made by the Rev. W. G. Coughlan, Director of the Marriage Guidance Council of N.S.W.

In expressing these and other opinions, Mr Coughlan can only be speaking in his own right. The views expressed by Mr Coughlan are not necessarily those of the other Commonwealth "Approved Marriage Guidance Organisations" operating in the State of N.S.W.

E. P. PHIBBS (Rev.),
Director, Catholic Family Welfare Bureau.

G. R. BEATTY (rev.),
Director, Church of England Marriage Guidance Centre.

R. S. HENDERSON (Mrs)
President, Family Welfare Bureau.

JOHN ROBSON:
Director, Father and Son Movement, Marriage Counselling Service.

W. J. HOBBS (Rev.),
Director, Methodist Marriage Guidance Council.

ACR attitude questioned

I enclose my subscription. I had intended to cancel the same as I took exception to your paper's attitude to the visit of Dr David Du Plessis in March, 1966, also your general attitude to the subject of Glossolalia, which culminated in printing the articles by the Rev. Pearson Harrison.

In the face of mounting evi-

dence from the U.S.A. and the U.K. as to the incidence of Glossolalia I would suggest you carefully sift all available evidence before you print articles condemning something which the authors have never experienced.

J. L. BISHOP,
Heidelberg, Vic.

Vietnam and General Synod

Mr Allan R. Gordon asks (ACR 3/11/66) whether General Synod, or any committee thereof, has "a right to issue a report on the Vietnam situation."

I should think the answer is that if General Synod has no such right (and duty, I should add) then no other body within the Church of England has it. In that case, the Church is without a voice. Perhaps she is without a voice!

Whatever the General Synod may say about Vietnam or any similar matter, however, cannot be held to be binding upon individual Anglicans, or upon the dioceses. At most, a pronouncement on a subject of this kind by General Synod is persuasive; but certainly not binding upon anyone.

To me, what General Synod says is generally more important than what Lambeth says, for obvious reasons.

Mr Gordon's letter contained an error of fact. He says "The Geneva Agreement of 1954 was signed only by France and North Vietnam."

There were four instruments: three purely military cease-fire agreements, and a Final Declaration. The three former were signed by the representatives of the military High Commands involved in Cambodia, Vietnam and Laos.

What Mr Gordon calls "the Geneva Agreement" is presumably the Final Declaration of July 21, 1954, of the Geneva Conference. This was not signed by any party. Each party, including the U.S.A., indicated verbally its approval of the terms of the Final Declaration, in some cases with reservations.

The Final Declaration consisted of 13 paragraphs. The U.S. representative accepted paragraphs 1-12 inclusive and undertook on behalf of his Government not to upset the Agreement by the threat or use of armed force.

FRANCIS JAMES,
Wahroonga, N.S.W.

(Mr James does not seem to know that South Vietnam denounced the Final Declaration both before and after July 21, 1954. North Vietnam gave approval to it but has since moved troops into both Laos and South Vietnam, in breach of its own word. See notes and comments re General Synod pronouncements.—Ed.)

Continued Page 7

Vietnam book

I should like to reply to comments made by your reviewer on the book *Vietnam and Australia*, written and published by a Study Group at the University of N.S.W.

Firstly, we did not state that the 1962 Report of the International Control Commission was a "very curious report." We applied that phrase to a report of its Legal Committee (p. 62) and pointed out that it was curious because it went well beyond its terms of reference.

Secondly, your reviewer commented that most of the Documents in the Appendix "have been severely truncated." Of the 11 "Documents" in the Appendix, eight have been reprinted completely. To have reprinted all of these completely would have required at least another 100 pages.

Thirdly, the "highly coloured comment" to which your reviewer refers consists in fact of a few brief points, placed at the beginning of each Document, and printed in italics to distinguish it clearly from the text. Fourthly, your reviewer says that we have ignored evidence of Communist China's expansionist record. We did not ignore it; we dismissed it as unconvincing (p. 88).

Fifthly, your reviewer passes comment on the group's lack of historical training. In fact, we admitted this candidly in the Introduction (p. 2). As a historian myself I wonder just what more we could have done to satisfy the criteria of historical scholarship. Our book is heavily documented from reliable sources. Professor Gettelman, who edited the Penguin book on Vietnam, was so favourably impressed by our book that he voluntarily recommended that it be published in the U.S.A.

Finally, your reviewer does not take up and debate a single serious point in our book. He is content to fall back on the discreditable debating tactic of the argument *ad hominem*.

Surely the Vietnam war is an issue serious enough to warrant intelligent discussion. If there is evidence we have overlooked, we should be glad to hear of it. If there are flaws in our argument, we should be grateful if they could be pointed out.

But blatant misrepresentation and personal attacks, which take up so much of the review, are not likely to result in the discovery of the truth about a highly complex situation.

Yours faithfully,
DR JOHN CHILD.
Our Reviewer Replies:
Para. 2. Admitted.
Para. 3. My arithmetic is wrong. So is Dr Child's. Four of the documents are incomplete.

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Mainly About People

N.S.W.

Valedictory service will be held for two outgoing C.M.S. missionaries this month, for Miss Laurel Hughes, at St. Andrew's Strathfield, on Friday, December 16, at 7.45 p.m., Miss Hughes, a qualified primary school teacher, is to depart for service in Tanzania on January 7, 1967, and for Miss Linda Hughes, at St. John's, Parramatta on Sunday, December 18, at 7.15 p.m. Miss Hughes has taught on the staff at the Malato Girls' Secondary School, Tanzania and after completing her training is to return on January 7, 1967.

The Rev. W. Bryden-Brown, rector of Christ Church, Kiama, N.S.W., from 1955, has accepted nomination as rector of St. Stephen's, Penrith, N.S.W. Mr and Mrs Bryden-Brown will be farewelled at a parish gathering in Kiama on January 16 at 8 p.m.

Mr Peter H. R. Meyer, of St. Paul's College, University of Sydney, and organist of St. Philip's, Church Hill, has been appointed an assistant master at Shore School, North Sydney.

The Rev. J. F. W. Mason, who has been Acting Schools' Secretary for the Board of Education, has been appointed Chaplain of St. Andrew's Cathedral School, Sydney.

The Rev. D. K. Turnbull, assistant priest at All Saints', Canberra, is to be rector of Crookwell, N.S.W.

The Rev. M. A. Corbett-Jones, curate of St. James', Turramurra, N.S.W., will leave for missionary training in February, 1967.

The Rev. John A. McIntosh, Junior Tutor at Moore Theological College, Sydney, is to be curate of St. James', Turramurra.

The Rev. J. Trainer, Chaplain of H.M.A.S. Watson, R.A.N., is to become Director of the Aged People's Board, diocese of Warrigatta, Victoria, as from February.

The death has occurred at his home in Roseville of Mr K. E. Barnett, aged 94, Mr Barnett was one of the founders and the first Sunday school superintendent of St. Paul's, Chatswood. He was a lay canon of St. Andrew's Cathedral and a member of Standing Committee, the Board of Education, and Abbotsleigh and St. Catherine's Schools.

The resignation has been announced of the Rev. A. E. Roberts, from St. Agnes', Black Rock (Melbourne), to date from December 26.

Continued Page 8

The Rev. Phillip K. Newell, assistant minister at St. James', King Street, Sydney, is to be rector of Christ Church, St. Lucia, Brisbane.

The appointment has been announced of the Rev. Harry L. Robertson, rector of Wallerawang with Littleton and Hartley, to the post of Schools' Secretary of the Sydney Board of Education.

Mr Robertson, whose appointment dates from January 16, is at present living at 86 Rabaul Street, Lithgow. Mr Robertson will be taking the place of the Rev. J. F. W. Mason, who has been acting Schools' Secretary for the past two years and who now goes to the post of Chaplain of St. Andrew's Cathedral School.

The Rev. T. G. Rees will be relinquishing his work at St. Stephen's, Newtown (Sydney), at the end of this year. Mr Rees has become widely known in connection with his research into the history of the cemetery at St. Stephen's and the evangelistic use he has made of this information. The new rector of Newtown will be the Rev. B. Ward Powers, Secretary for External Studies of Moore Theological College, who will also be continuing in that position. The new arrangements at Newtown have become necessary owing to the changing population in the area, the parish only being able to support a part-time ministry at present.

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LETTERS continued

Continued from page 5

Para. 4. I can't withdraw "highly coloured comment." The book is replete with it. Before we read the 11 Documents, we are told by the editors that they are "saddening," "peculiar," "astounding." Document 9, the program of the N.L.F. (Vietcongs), is, we are told, "in general moderate, almost 'neutralist' in tone." The document

"1. Overthrow the camouflaged colonial regime of the American imperialists, or moderate, as I understand English."

Para. 5. To dismiss Chinese expansionism with the statement, "There seems to us to be no evidence for the idea" is certainly to ignore it.

Para. 6. No reference was made to the group's lack of historical training. Dr Child asks what more can be done to satisfy the criteria of historical scholarship and then says the book is heavily documented from reliable sources. As a historian he ought to know some of the more important criteria. Objectivity is basic and the book in question has a childlike lack of objectivity. The U.S. and Australia are the "bad-dies" and North Vietnam, the Vietcong and Red China (in that order) are the "goodies." We are told (p. 38) that Australia and the U.S. "Perpetrate deceit on the grand scale," that both use "Hitler's technique of the 'big lie'." This is remarkably similar to the juvenile hysteria we saw recently in Melbourne and Sydney. It is hardly scientific history.

Para. 7. Not guilty.

Para. 8. One flaw as a sample, "No person of independent mind could read the series of reports without concluding that, on balance, the indictment lay heavily against South Vietnam and the U.S.A." This is the logical fallacy known as "petitio principii." The people against you simply lack the independent mind. There are far too emotional arguments like this for the book to be taken too seriously.

Para. 9. Not guilty. Why must an unfavourable review be taken as a personal attack? The review attacked nobody except perhaps Ho Chi Minh.

Fees and principle
Mr Spencer asks for Scriptural grounds for refusing surplice fees, and quotes the "labourer is worthy of his hire."

It is true that Scripture lays down the principle that God's servants are entitled to support because they devote themselves to the ministry of the Word, and because they are denied other means of occupation thereby. We might call this the legal relationship between a minister and his people.

But there is also a loving relationship in this matter. Paul faced the tricky situation in Corinth where the congregation asserted that he preached the Gospel for money. In this situation he both defends and denies himself.

He defends his rights and privileges on scriptural warrant,

asserting that "Christian workers should be paid by those they help." (1 Cor. 9-10 - Living Letters), but he also denies himself in verse 12, saying, "Yet we never used this right; we have never demanded payment of any kind, for fear that, if we did, you might be less interested in the message from Christ which we have for you."

When this congregation said, "He is a sneaky fellow, this Paul, and he fooled us. As sure as anything he must have made some money off us in some way" (2 Cor. 12-16 "Living Letters"), Paul's reply was, "I don't want your money, I want you" (2 Cor. 12-14 "Living Letters").

Although Paul gladly accepted support from the church at Philippi, he voluntarily denied himself at Corinth so that those to whom he ministered could never say that his interest in them was purely pecuniary.

The Scriptural injunction contains a voluntary dedication of the minister to a high standard of Christian ethics, and is summed up in these words—"We try to live in such a way that no one will be offended or kept back from finding the Lord by the way we act, so that no one can find fault with us and blame it on the Lord." (2 Cor. 6-3, "Living Letters").

If confidence is lost in the minister, confidence is lost also in the message.

(Rev.) G. C. BENNETT, Adelaide, S.A.

Prayers for the dead
I would humbly ask Rev. G. E. Foley, as he has suggested "that you and your paper would be well employed if you ceased printing distortions of the truth," and as I am sure he is confident that the validity of prayer for the dead is truth, on what foundation is his "truth" based?

I notice in his letter he quotes "dates," "men," and "authority," but are these a sure foundation for truth? Sir, I am still "old-fashioned" enough to believe that the Scriptures are the only foundation for truth.

In refuting Mr Foley's "truth" I would quote Article 6—"The Holy Scripture containeth all

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

Briefly, "prayers for the dead" find no place in Scripture and are contrary to the whole teaching of Christ, but are founded on sentiment and tradition which are poor crutches indeed to support any doctrine.

Yours faithfully,
(Rev.) GERALD R. GREAVES, Tara, Qld.

Parish offer
The parish of St. Paul's, Belfield, N.S.W., has been one of the several local churches invited by Grace Bros. At Roselands to hold a Sale of Work in February 1967.

I have accepted the offer on behalf of our parish and it is our desire to hold the Sale of Work solely for activities beyond our parish. For this reason I am writing to your organisation as one of the four chosen to be supported by this effort. (The other three are CMS, HMS and BCA.)

If your Board of Management would be willing to receive an equal share of the net proceeds would you kindly advise me at your earliest convenience.

(Rev.) W. F. HAYWARD, Belfield, N.S.W.

(We gladly accept this very thoughtful offer. — Ed.)

(Rev.) G. C. BENNETT, Adelaide, S.A.

Prayers for the dead
I would humbly ask Rev. G. E. Foley, as he has suggested "that you and your paper would be well employed if you ceased printing distortions of the truth," and as I am sure he is confident that the validity of prayer for the dead is truth, on what foundation is his "truth" based?

I notice in his letter he quotes "dates," "men," and "authority," but are these a sure foundation for truth? Sir, I am still "old-fashioned" enough to believe that the Scriptures are the only foundation for truth.

In refuting Mr Foley's "truth" I would quote Article 6—"The Holy Scripture containeth all

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

Briefly, "prayers for the dead" find no place in Scripture and are contrary to the whole teaching of Christ, but are founded on sentiment and tradition which are poor crutches indeed to support any doctrine.

Yours faithfully,
(Rev.) GERALD R. GREAVES, Tara, Qld.

Parish offer
The parish of St. Paul's, Belfield, N.S.W., has been one of the several local churches invited by Grace Bros. At Roselands to hold a Sale of Work in February 1967.

I have accepted the offer on behalf of our parish and it is our desire to hold the Sale of Work solely for activities beyond our parish. For this reason I am writing to your organisation as one of the four chosen to be supported by this effort. (The other three are CMS, HMS and BCA.)

If your Board of Management would be willing to receive an equal share of the net proceeds would you kindly advise me at your earliest convenience.

(Rev.) W. F. HAYWARD, Belfield, N.S.W.

(We gladly accept this very thoughtful offer. — Ed.)

(Rev.) G. C. BENNETT, Adelaide, S.A.

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MAINLY ABOUT PEOPLE

Continued From Page 6

Victoria

Twelve men were ordained by the Archbishop of Melbourne on Sunday, December 4.

The ordinands were in retreat at the Retreat House, Cheltenham, for five days prior to the ordination, the conductor of the retreat being Canon T. R. H. Clark, Vicar of St. John's, Camberwell.

Those made deacon were: Peter Chesterman, Peter Hill, Peter Mills, Peter Strickland and Ian Thomas.

Those ordained priest were the Revs. Ronald Cross, John Hamilton, Eric Harradin, Baden Powell, Geoffrey Stephens, Joseph Verspaandonk, and Kaye Webster.

Recent Melbourne appointments include:—

The Rev. John Walton, formerly priest-in-charge of Holy Trinity, Kensington, to Christ Church, Mitcham, as from February 10.

The Rev. Neville Curtis, formerly priest-in-charge of St. Jude's, Carlton, to St. Edward's, South Blackburn, from January 31.

Mr James Jacoby, an active member and Vestryman of St. George's, Malvern, has received the honour of appointment as leader of the 150 strong Australian Scout contingent which will go next year to the 12th World Jamboree to be held at Idaho, U.S.A., during the months of July, August, September. Mr Jacoby is the father of two young children.

The Rev. G. Shaw, of the diocese of Brisbane, has been appointed Chaplain to the Camberwell Church of England Boys' Grammar School.

The Rev. F. A. Morrey, Rector of St. Paul's, Myrtleford, Diocese of Wangaratta, to be Rector of St. John's, Alexandra.

The Rev. R. W. Morris, Rector of Sea Lake, Diocese of St. Arnaud, to be Rector of Skipton, Diocese of Ballarat.

The Rev. G. A. Rigby, Assistant at St. Augustine's, Shepparton, Diocese of Wangaratta, to be Rector of St. Paul's, Myrtleford.

The Rev. G. P. Shaw, of the Diocese of Brisbane, to be Chaplain to the Camberwell Church of England Boys' Grammar School, Melbourne.

Mr V. K. Brown, B.A., B. Com., M.A.C.E., a prominent Anglican layman from Melbourne diocese, is to become the new General Secretary of the A.C.C. He succeeds the Rev. Harvey L. Perkins, a Methodist, who has held the position since 1956 and who now becomes Secretary of the Division of Inter-Church Aid.

Mr Brown has been director of the General Board of Religious Education since 1956. He is a former member of the General Committee of the World Student Christian Federation and a former vice-chairman of the Australian Student Christian Movement. Mr Brown expects to take up his new post in February, 1967.

Elsewhere in Australia

The Reverend B. E. Goff, assistant priest of Holy Trinity, Orange, Diocese of Bathurst, to be rector of Coolah, in the same diocese.

The Reverend David Johnstone, formerly of the Diocese of Sydney, who has been absent on study leave in England, to be senior curate of St. James' Cathedral, Townsville, Diocese of North Queensland.

The Reverend E. W. Carnaby, assistant curate of Kensington, Diocese of Adelaide, to be priest-in-charge of Leigh Creek, Diocese of Adelaide.

The Reverend H. E. Palmer, rector of St. Luke's, Canberra, Diocese of Canberra and Goulburn, to be incumbent and canon residentiary of St. Saviour's Cathedral, Goulburn, in the same diocese, as from early in 1967.

The Reverend A. B. Gate, vicar of St. Luke's, Miles, Diocese of Brisbane, has resigned as from January 31 to undertake missionary training at the House of the Epiphany, Stanmore, N.S.W.

The Reverend N. C. Hamonet, has been appointed rector of Clarencetown, Diocese of Newcastle. He was inducted on November 3.

The Reverend R. P. Keynes, formerly priest-in-charge of Leigh Creek, Diocese of Willochra, commenced duty on November 13 as priest-in-charge of the Mission District of Ceduna, Diocese of Adelaide.

The Rev. J. W. Reeves, Assistant Priest at Redcliffe, Diocese of Brisbane, to be Assistant Priest at St. Augustine's, Shepparton, Diocese of Wangaratta.

The Rev. R. A. C. Legg, of Rosebery and Zeehan, diocese of Tasmania, is to become rector of Scottsdale.

The Rev. W. R. Pearson, rector of St. John's, South Townsville, North Queensland, is to be rector of St. Margaret's, West Cairns.

The Rev. J. H. Mills, formerly Chaplain of Guildford Grammar School, Perth, is now in charge of the Carpentaria Junior Residential College, Darwin.

The Rev. R. W. Holdern, of Cummins, Adelaide diocese, is to be rector of Minlaton, Adelaide diocese.

Overseas

The Rev. Marney Patterson, 39, one-time disc jockey, plans to leave his rectorship in Toronto, Canada, this month and become a full-time evangelist without salary from the denomination. Anglicans across Canada have flooded him with invitations, and he is backed by the fast-growing Canadian Evangelical Fellowship.

The Rev. Gilbert Baker, formerly Vicar of St. Nicholas Cole Abbey, Queen Victoria Street, London, was consecrated as Bishop of Hong Kong on Tuesday, December 6, in St. John's Cathedral, Hong Kong, and was enthroned three days later.

The consecration was performed by the Right Rev. James Wong, Bishop of Taiwan and Presiding Bishop of the Council of the Church of South-East Asia.

The new Dean of Christchurch, New Zealand, the Rev. M. L. Underhill, was ordained in 1935 to a curacy at Holy Trinity, Millom (Cumberland) and went to New Zealand as Vicar of Ohakune in 1938. He returned to England in 1947 returning to New Zealand in 1961.

Mr Underhill succeeds the Rt. Rev. W. A. Pyatt, who was Dean for four years and is now Bishop of Christchurch.

Death of Mr Fritz Langford-Smith

On December 3, at his home in Ryde, N.S.W., Mr Fritz Langford-Smith passed to be with the Lord. Mr Langford-Smith was a son of the late Canon S. E. Langford-Smith, a noted Evangelical leader in Sydney diocese, and was himself an Evangelical of strong convictions who played a quiet but important role in the Church of England in Sydney.

Mr Langford-Smith, who was 62, had been in ill-health for a long period, having returned to Australia, following a period of work in England, in 1962 because of illness.

An electronics engineer by training, with several degrees, Fritz Langford-Smith played an important part in the radio industry in this country. After graduation from Sydney University he went to England in 1927 where he engaged in television research and was associated with radio valve manufacturing.

In 1932 he returned to Australia as engineer-in-charge of the laboratory at the newly-formed Amalgamated Wireless Valve Company. He continued to work within the A.W.A. organisation until he went to England in 1956 to take up a post with the English Electric Company. During his period with

A.W.A. he visited the U.S.A. and Canada.

However, his chief contribution to the radio industry was in the editing of the "Radio-tron Designer's Handbook," a monumental technical work of more than 1,000 pages. This book had the rare distinction of becoming a "best-seller" and in 1952, with a world sale then of 280,000 copies, was listed as the Australian "best-seller" (outside of the Bible) of the preceding decade. It was reprinted in the U.S.A. by the giant Radio Corporation of America and in England by the Iliffe technical book publishing house. It was also translated into several foreign languages, one translation being into Japanese!

As a Christian Fritz Langford-Smith played a quiet but significant role in the life of Sydney diocese. An extremely humble and shy man he was nevertheless firm in his Evangelical convictions. He was instrumental in starting the A.W.A. Christian Fellowship and bore a consistent Christian witness in his work.

In the affairs of Sydney diocese he was on Synod and was for many years Honorary Secretary of the Moore College Committee. He was also on N.S.W. Provincial Synod and General Synod. Archeology was among his special interests and he had an extensive knowledge of this subject in relation to Biblical research.

The funeral service was held in St. Anne's, Ryde, N.S.W., at which the preacher was the Archbishop of Sydney, the Most Rev. Marcus Loane. The service was taken by the rector, the Rev. D. G. Livingstone.

Mr Langford-Smith is survived by his wife, Dulcie, and three brothers, Mr Keith Langford-Smith, well-known as the "Sky Pilot"; Bishop Neville Langford-Smith, Anglican Bishop of Nakuru, Kenya; and Dr. T. Langford-Smith, Associate Professor of Geomorphology at Sydney University.

UNIQUE HOSPITAL CONFIRMATION

Bishop A. J. Dain confirmed three patients, at the Chapel of the Callan Park Psychiatric Hospital, Rozelle, N.S.W. on Sunday, December 4. This was the first Confirmation in a N.S.W. Psychiatric hospital.

The candidates, one woman and two men, were presented by the Chaplain, the Rev. Rex Meyer, who had had them under instruction for five months. The beautiful hospital chapel was filled for the service and the Minister for Health, the Hon. A. H. Jago, and Mrs Jago, were present on this unique occasion.

The parish of Holy Trinity Concord West donated the forms of service that were used and also a special presentation prayer book for each of the confirmands, thus helping to establish the link with the wider Church of God.

Bishop Dain preaching on Ephesians 4:30, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption," drew attention to three vital aspects of the Holy Spirit's work in the hearts and lives of believers.



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January 12: January 5
January 26: January 19

Bishop's visit

The itinerary of the Rt. Rev. Yohana Madinda, Assistant Bishop of the Diocese of Central Tanganyika, has been amended. Bishop Madinda will now visit each State as follows:

February 1-5: Queensland.
February 6-22: N.S.W.
February 23-28: Tasmania.
March 1-8: Victoria.
March 9-12: South Australia.
March 13-15: W.A.

REORGANISATION — The

Bishop of Polynesia, the Rt. Rev. J. C. Vockler, has announced a reorganisation of his diocese, to take effect from June 1967. The diocese will be divided into two archdeaconries, Suva and Polynesia. The Rev. J. L. Bryce will be appointed Archdeacon of Suva and the Rev. G. H. Sexton Archdeacon of Polynesia.

PRIESTS POLLED—The U.S. Catholic monthly "Jubilee" discovered by polling 500 priests among its readership that two-thirds of those who replied favour a re-appraisal of the law of clerical celibacy. The remaining third were adamantly in favour of the discipline.

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So that all relevant factors can be discussed, contact Mr R. V. Clough, Executive Secretary.

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