

THE AUSTRALIAN CHURCH RECORD

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THE LIGHTER SIDE OF CONVENTION LIFE



Take a hydrofoil to hear the Word!

READERS who live on the south side of Sydney's harbour may like to travel to Manly by hydrofoil on Monday, February 1.

This will be the occasion of the annual Australia Day Convention for the Deepening of the Spiritual Life, held at St. Matthew's, Manly.

The new Japanese hydrofoil, Manly, will be in operation. The only catch is the fare—5/flat rate each way, with no concession for children.

Speakers at this year's Convention are the Rev. Egerton Long, from Stanmore Baptist Church, the Rev. John Turner, at present Chaplain for Youth in Sydney diocese and soon to take up work as rector of St. Thomas, Kingsgrove, and the Rev. Keith Matta.

Mr. Matta was formerly a minister at the Manly Congregational Church and is widely known. He is now administrative officer of the Congregational Board of Evangelism.

Cups of tea will be provided at the hall at lunch time and at the evening Tea break. Fellowships and youth groups are particularly welcome at the convention meetings and many groups use the morning for a visit to one of Manly's beautiful beaches.

This is the thirteenth annual Australia Day Convention to be held at the seaside parish and follows similar highly popular functions in previous years.

Further information from the rectory at Manly, 97-3144.

Members of the C.M.S. League of Youth (Victoria) spent a happy afternoon riding on famous Puffing Billy recently. They were on an outing from the camp held in conjunction with the Belgrave Heights Convention.

Some 90 young people were in the camp. Chaplain was

the Rev. N. Allchin and camp parents were the Rev. L and Mrs. Green. Missionary guest was the Rev. Silas Wekiya.

Apart from attending the main convention meetings the young people also had visits from various speakers, including the Rev. John Reid, from Sydney.

Sydney's new bishop has wide experience

ALTHOUGH Canon A. J. Dain, coadjutor bishop-elect of Sydney diocese, will be missed by C.M.S., his appointment has been warmly received in evangelical circles.

Canon Dain has had wide experience and has been especially active over the years in many evangelical causes.

Canon Dain received his early education at Wolverhampton Grammar School in England. He served as an officer in the British Merchant Navy after which time he entered the Missionary Training College, London. On graduation, he became a missionary serving in the Province of Bihar, North India.

On the Outbreak of World War II he enlisted and joined the 2nd Battalion of the 10th Gurkha Regiment; he saw active service in the Middle East, serving as adjutant of his battalion. When Japan entered the war,

Since the beginning of the current term at the University of Williamstown, Massachusetts, (U.S.A.), joint services for Roman Catholics and Protestants have been held once a week.

Canon Dain was seconded to the Royal Indian Navy, in which he served for five and a half years, rising to the rank of Lt. Commander, where he occupied the role of naval member with the Selection of Personnel Directorate charged with the selection of officers for the armed forces.

After demobilisation, he joined the Christian Frontier Council under the leadership of Dr J. H. Oldham and in 1947 was appointed general secretary of the Bible and Medical Fellowship, which position he held for 12 years.

In 1958 he visited Australia for the society and as the overseas secretary to the Evangelical Alliance.

He spent some time in Ridley Hall, Cambridge, prior to his ordination in 1959 by the Bishop of Chelmsford. Since being in Australia he has held his present post as federal secretary, C.M.S.

Canon Dain is married and has four daughters.

The date of the new bishop's consecration has not yet been determined, but will take place in St. Andrews Cathedral.

• Comment page 2.

CONGO MISSIONARY BACK AT HER HOME

IN a television interview on her return to Sydney, 36-year-old WEC missionary, Miss Elaine de Russett, said she was prepared to take up similar work again if God guided her in that way in the future.

Miss de Russett was one of 120 white hostages rescued by a group of mercenaries from Ibambi in the Congo.

A warm welcome from a large group of Christian friends awaited Miss de Russett when she arrived in Sydney last week. Included in the group was Mr E. D. Darby, M.L.A. for Manly, who is an active churchman.

In an interview at the airport Miss de Russett said she and others in her group were first taken prisoner early in October at the mission hospital where they worked.

"Although we never saw anyone killed or mutilated," said Miss de Russett, "we were frequently ill-treated by the troops."

Miss de Russett continued: "After four weeks at Ibambi fleeing rebels who turned out to be members of the notorious 'Simba' youth organisation became our guards."

Close to death

"From that day onwards we lived really close to death."

"These young rebels frequently drank strong native whisky and consumed narcotics."

"This made them go into frenzies."

"Frequently after such an orgy the Simbas would dance around the prisoners and threaten to eat them."

"We were terrified but we never lost our faith in God."

Miss de Russett said that the group had learnt later that the Simbas had planned killing them and that the soldiers had arrived just in time.

Miss de Russett is a Baptist and took up work with W.E.C. over six years ago as a missionary nurse. She has been in the Congo since 1960.

In the Congo at the present

time is American Christian author, Mr Homer Dowdy, who, with the help of U.F.M. missionaries, is gathering material for a book on happenings in the Congo in regard to Christian missionaries and Congolese Christians.

Mr Dowdy is the author of "Christ's Witchdoctor," which deals with U.F.M. work in British Guiana.

Reports from the Congo say that Miss Laurel McCallum, a U.F.M. missionary, is presumed dead.

She was with a group of missionaries of the U.F.M. and their children in rebel-held territory. It is thought that either they were taken with the rebels when they fled the area or else were killed on the spot.

MRI at work

PASTORAL work is an acute problem in new areas. There seems to be always a need for several workers when the parish is in a position to only pay for one.

The provisional parish of Forestville, French's Forest and Belrose (Sydney diocese) is one such area. There are three centres for worship and land purchased for two more. Parishioners now total 1,700 families with four Sunday schools operating for 800 children and increasing rapidly.

Anglican families are entering this area at about 16 families a month. The debt on land and buildings in this parish is approximately £19,000 with a further need of borrowing £30,000 within 12 months. The parish has a curate-in-charge and a Sunday curate only.

St. Clement's, Mosman, expressed a desire to share in this burden of pastoral work and are supplying a stipend for a catechist in 1965. This will enable the parish to build up sufficiently for a curate in 1966.

Farewell to Bishop Moyes

Sunday, December 20, saw an official farewell in Armidale to Bishop J. S. Moyes and his wife.

Bishop Moyes retired officially on December 31, after 35 years as Bishop of Armidale. His retirement was described by one speaker at the farewell gathering as "the end of an era."

The Bishop was handed a cheque for £6,500, subscribed by Anglicans throughout Armidale diocese and beyond. He and Mrs Moyes are to live in retirement at Vaucluse, Sydney.

• In our next issue we publish the first of a series of three articles specially written for ACR and dealing with the vital subject of the Northern Territory. Read the first of these articles, "CARPENTARIA, QUO VADIS?" in the January 28 issue of "The Australian Church Record."

THE AUSTRALIAN CHURCH RECORD

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JANUARY 14, 1965

Sydney's new bishop

News of the appointment of Canon A. J. Dain as the new Coadjutor Bishop of Sydney reached us some days after our last issue appeared and it has not been possible to comment until now.

Although the undoubted gain to diocesan work will be offset somewhat by the loss to C.M.S., we could not help but rejoice in Canon Dain's appointment to this important post.

And, so far as C.M.S. is concerned, we take comfort in the thought that the new Bishop will undoubtedly continue to take an active interest in the years ahead in all that C.M.S. is doing.

During his brief five years of leadership of Australian C.M.S. work we have seen many forward strides taken

by the society, not the least being the decision to take up work in Latin America. Canon Dain himself is not long back from a tour of that part of the world.

But not only through C.M.S. but through other agencies of Christian work Canon Dain has left his mark in many parts of the world, including the work done as Overseas Secretary of the Evangelical Alliance.

Canon Dain's appointment will do much to heal the breach caused by the departure of Bishop Kerle, a man who has carved for himself an enduring place in the affections of the church-people of Sydney diocese—and beyond.

We wish both men well as they take up their respective work.

Inroads into Sundays

A breakthrough on the question of Sunday movies seems to have been made in Victoria and it is now inevitable that yet another incursion into the Christian Sunday will become a permanent feature of Victorian life.

Pressures continue to mount for the opening of cinemas in N.S.W. on Sundays and we have no doubt that this will come about in time.

In a letter to the Melbourne "Age," Canon L. L. Nash poses the question: "Sunday cinemas, and then what else? Motor car racing, Sheffield Shield cricket and anything but the recognition of God and His laws."

We do not share the general attitude of the secular Press, typified in the comment of the "Age": "Any fears that this review is the prelude of an automatic 'throwing of Sunday wide open' should be allayed..."

Unfortunately this has not proved to be so in other instances of laws being relaxed.

Hotels were allowed to

open (in N.S.W.) until 10 p.m. but with a meal break. Where is this meal break now? Two or three years ago girls wearing bikinis were run off the beaches. And if (as it now seems possible) they begin to appear with even less on will they be run off the beaches. The TAB betting system has been set up in N.S.W. but will this end illegal off-course betting?

No, the trend towards a completely secularised way of life continues in our land, with the pressures to change Sunday observance, dilute Christian teaching in schools, increase facilities for gambling and drinking (to mention a few) being felt on every side.

But while we have an undoubted duty to raise voices of protest at these trends the answer lies deeper — in the need for a spiritual revival in our land.

"Revive Thy work O Lord" must be the prayer of the Christian at this time, for such a revival must begin in the hearts of Christian people.

Samuel Marsden remembered

THE FIRST SERMON IN NEW ZEALAND

THE 25th of December just past marked the 150th anniversary of the preaching of the first sermon in New Zealand by the Reverend Samuel Marsden at the Bay of Islands in 1814.

This sermon marks the beginning of a mission to the Maoris conducted by the Church Missionary Society.

Marsden's interest in the missionary work of the Church goes back to the contact he had with some of the missionaries who had gone to Tahiti in 1796 on the Duff as agents of the London Missionary Society.

Some of these people had lost heart and had retired to the colony of New South Wales, where Marsden had given them hospitality and advice.

The news of the foundation of a Church Missionary Society, as it was later known, in 1799 must have come to Marsden early in the next century and no doubt he saw in this society an opportunity for him to further his work on the principles of his own Church similar to that being done on a non-denominational basis by the L.M.S.

In the years that intervened before his visit to England, the presence of Maoris in Sydney in general and in his own home in particular gave him the right focus for his missionary intentions.

Rebellion

The journey to England which he made as the Rum Rebellion was brewing gave him the opportunity of gaining the support of the infant C.M.S. in the founding of a mission in New Zealand.

Marsden's report was accepted by the committee of the society and printed in the first volume of its proceedings (p. 336). In it he said:

"Since nothing... can pave the way for the introduction of the Gospel, but civilisation; and that can only be accomplished among the heathens by the arts: I recommend that three mechanics be appointed to make the first attempt, should the society come to a determination to form an establishment in New Zealand."

His scheme was that while the missionaries built a headquarters for the mission and trained the Maoris in the "arts," they should also preach the Gospel to them.

Marsden's idea was, in fact, a recognition of the difficulty that faced the infant C.M.S. that few if any of the clergy were willing to go as missionaries to foreign lands.

While in England Marsden was given the support of the C.M.S. for this project and actually engaged three laymen of the type he mentions to begin the mission to New Zealand.

The next link in the chain of the founding of the mission was the meeting with Du-

terra, a Maori chief among the seamen on board the ship which brought Marsden back to the colony.

The man was very weak because of the physical ill-treatment he had suffered on other boats, but as a result of Marsden's care for him, he recovered.

He spent six months learning agriculture on Marsden's farm at Parramatta and so formed a lasting attachment to the man who

By the Rev. N. S. Pollard, M.A., B.D., Lecturer and Librarian, Moore College, Sydney.

was to become the Apostle of New Zealand.

The plans for founding the mission received a setback in 1810 when news reached Sydney of the massacre of the crew of a whaler called the Boyd, Governor Macquarie immediately forbade Marsden to take the steps he wished to take to found the mission.

For five years Marsden was compelled to wait, but in this period he took every opportunity to strengthen ties with Maoris who came to Sydney.

Big step

Finally he took the big step of purchasing a brig of 110 tons called the Active to act as the mission ship which would enable the missionaries and their supplies to be landed and contact to be kept with them.

Typical of Marsden's generosity he purchased this ship with his own funds because the Society was too far away to grasp such opportunities.

Early in the year 1814 Marsden sent two missionaries, Hall and Kendall, to New Zealand to the Bay of Islands to invite Duaterra to visit Sydney with other chiefs, so that Marsden could discuss the mission with them.

They returned in August of 1814 and on November 28, 1814, after Macquarie had given permission for Marsden to take leave from the colony, Marsden and the missionaries sailed for New Zealand.

Marsden's journal gives us a delightful picture of the composition of the expedition.

"The number of persons on board the Active, including women and children, were 35—Mr Hanson (Hensen), master, his wife and son, Messrs. Kendall, Hall, and King, with their wives and five children, eight New Zealanders, two Otaheitan, and four Europeans belonging to the vessel, besides Mr Nicholas, myself, two sawyers, one smith, and one runaway convict who we afterwards found on board.

"We had also on board one entire horse, two mares, one bull, and two cows, with a few sheep and poultry of different kinds intended for the island."

The voyage was an uneventful one except for Marsden's usual

bout of seasickness, a difficulty he never overcame despite his seven trips to New Zealand.

On December 16 the ship reached land and soon Marsden was active in establishing friendly relations with the various tribes up and down the east coast of the north island of New Zealand.

"Duaterra passed the remaining part of the day in preparing for the Sabbath. He enclosed about half an acre of land with a fence, erected a pulpit and reading desk in the centre, and covered the whole either with black native cloth or some duck which he had brought with him from Port Jackson.

"He also procured some bottoms of old canoes and fixed them up as seats on each side of the pulpit for the Europeans to sit upon, intending the next day to have Divine service performed there. These preparations he made of his own accord, and in the evening informed me everything was ready for Divine service."

Reading desk

"I was much pleased with this singular mark of his attention. The reading desk was about three feet from the ground and the pulpit about six feet. The black cloth covered the top of the pulpit and hung over the sides.

"The bottom of the pulpit as well as the reading desk was made of part of a canoe. The whole was becoming and had a solemn appearance. He had also erected a flag-staff on the highest hill in the village which had a very commanding view.

"On Sunday morning (December 25), when I was upon deck I saw the English flag flying, which was a pleasing sight in New Zealand."

"I considered it the signal for the dawn of civilisation, liberty, and religion in that dark and benighted land. I never viewed the British colours with more gratification, and flattered myself they would never be removed till the natives of that island enjoyed all the happiness of British subjects."

"About ten o'clock we prepared to go ashore to publish the glad tidings of the Gospel for the first time. I was under no apprehensions for the safety of the vessel, and therefore ordered all on board to go on shore to attend Divine service, except the master and one man.

"When we landed we found Korokoro, Duaterra, and Shung-hee dressed in regimentals which Governor Macquarie had given them, with their men drawn up ready to march into the enclosure to attend Divine service. They had their swords by their sides and a switch in their hands.

"We entered the enclosure and were placed in the seats on each side of the pulpit. Korokoro marched his men on and placed them on my right hand in the rear of the Europeans and

• Continued, p.6

OPENINGS FOR WOMEN

— Miss Nelson replies

IN our December 3 issue we published a letter written by Miss P. J. Nelson, drawing attention to the lack of opportunities for trained women workers.

This was followed by a statement, in our December 17 issue, from the Deaconess Appointments Board in Sydney, refuting Miss Nelson's claims. Miss Nelson now replies to this statement:

"One could not help, at first glance, being impressed with the figures quoted in the statement issued on behalf of the Deaconess Appointments Board by the Rev. W. K. Deasey. However, could the Board give more details by answering the following questions:

"How many deaconesses and graduates from Deaconess House (the last ordination of deaconesses was in 1960) are in secular work. Of the 34 deaconesses and 11 parish sisters, how many are doing domestic or clerical work? How many are parish nurses? And how many are fulfilling a ministry as defined in the Statement issued by the former Archbishops of Canterbury and York at Convocation on the status of deaconesses?"

Prolonging the "illusion?"

"Such a statement was recently sent to all members of the Deaconess Fellowship, Diocese of Sydney.

"For the last three years there has been an average of 60 students at Deaconess House, i.e., about 20 in each academic year, and before that an average of 10 to 15 in each academic year.

What has happened to all these students? Is it true that preference is being given to the young graduate from Deaconess House rather than to the more

mature and experienced woman in order to prolong the illusion, essential for the recruitment of students to Deaconess House, that there are many openings for women?"

"Concerning the remarks made about me in the Deaconess Appointment Board's statement I would like to point out that I left my last position as a deaconess one year ago because this particular position required that I live at Deaconess House.

"It must be explained that my only brother was killed in action in World War II leaving me the only surviving child to care for my own aging parents.

"When taking up the position at Deaconess House in January 1963 I explained my concern over home circumstances, but no offer of a position that would enable me to live at home has ever been made by either the Head Deaconess or the Deaconess Appointments Board.

"Instead I have returned to the profession I followed before entering full time deaconess work in 1955. I have worked for the church for eight years, and God willing, will work again, but let not the Deaconess Appointments Board evade their responsibility in this matter."

Sydney ordinations

CANON A. J. DAIN, coadjutor bishop-elect of Sydney, preached at the Sydney Ordination Service in St. Andrew's Cathedral on December 20.

The Archbishop ordained 12 men to the diaconate and 19 to the priesthood. Those ordained were:

DEACONS:

Michael Anthony Corbett Jones, Geoffrey William Grimes, John Edward Hawkins, William Jeffrey Jobling, Brian Keith Johnson, Bruce Norman Kaye, Brian Franklin Vernon King, John Robert Livingstone, Barry Colin Clarke Maxwell, John Robert Merrimant, William Leonard Walsh, Edwin Charles White.

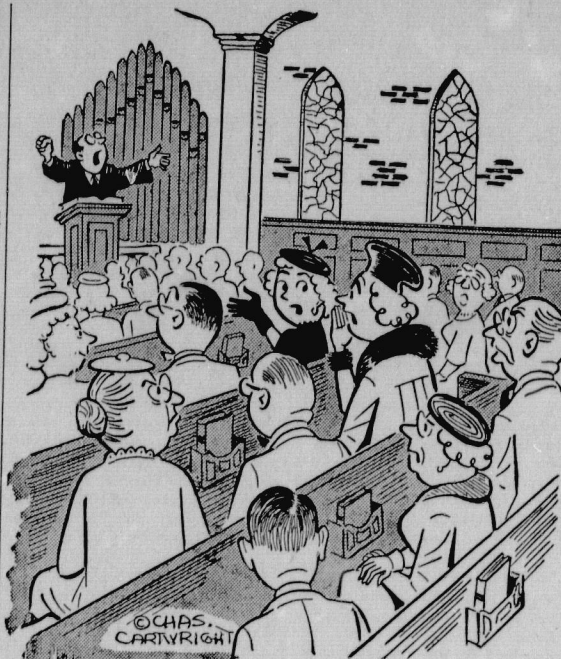
PRIESTS:

Paul William Barnett, John Baxter, Nicholas Hugh Craft, Howard Frederick Dillon, Stanley William Giltrap, Roger Granville Gregson, Arthur Hugh Horvex, Bruce Robert Horton, James Rodwell Le Huray, John Matthews Hall Lousada, Barry Vere Rainsford, David Frederick Ebenezer Swinfield, Peter John Tasker, Robert Brian Telfer, George Henry Thomas, Graham Leslie Wainwright, Robert Stanley Morse Withycombe, David Hamilton White, Kenneth Gordon Yapp.

A Roman Catholic priest conducted the service and a pastor of the Netherlands Reformed Church preached a brief sermon at a "mixed Marriage" held recently in the chapel of the Catholic University, Nijmegen, Netherlands.

Sydney Church of England Grammar School for Girls

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"Guess we'll have to give up till later Sarah. Every time you get to an interesting part, the preacher interrupts with his shouting!"
We wonder if these two ladies realise how difficult it is to deliver a sermon in the face of such distracting competition?
Most sermons require at least twenty to thirty hours of preparation. Our courteous and undivided attention not only makes our minister's task infinitely more satisfying; but his message helps impart spiritual strength for the unknown trials we may face in the week lying ahead.

New CMS Southern HQ in Tasmania

EARLY last month the Bishop of Tasmania, the Right Rev. R. E. Davies, opened a new Southern Headquarters of the Church Missionary Society. Over one hundred members and friends attended the Service, which was the culmination of several years' planning by the Southern Sub-Committee.

The C.M.S. women's fellowship, together with the league of youth and prayer groups, have been without a home. The old C.M.S. House in Collins Street proved to be no longer suitable and was disposed of.

The old property at 146 Collins Street was originally purchased at a comparatively low figure out of special funds made available for the purpose.

It served for many years as a tea room, office and meeting place, but when it was no longer possible to carry on the tea room profitably, the whole building was let as business premises.

Over a period of some 25 years the value of the property increased more than four-fold.

Its disposal has enabled the Society to purchase a double-storey stone building, of which the lower floor has been converted into two modern, executive type flats.

The upper floor has been renovated to serve as a Boardroom, Committee Room and Office with Kitchen and Supper facilities.

In his address, after performing the act of dedication, the Bishop said that he hoped many would find their vocation in the house and that it would serve as a place for prayer and fellowship.

He emphasised the need for all the Society's activities to be rendered to parish level throughout the diocese. The Bishop paid tribute to the foresight and planning and to the appointments and equipment for the new C.M.S. House.

An offering was taken at the service for the purpose of furnishing a room at St. Andrew's Missionary Training College, Melbourne.

In announcing the offering, the Rev. A. G. Reynolds, chairman of the committee, said it was with thanks to God that there was no need for an offering for expenses as the building and everything in it was paid for and it was fitting that the gifts presented on this day should be channelled directly to the training of candidates.

Harsh attitude to RCs criticised

A CORRESPONDENT to the English Churchman, himself a converted Roman Catholic, has drawn attention to a "harsh attitude" towards Roman Catholics on the part of Evangelicals.

"As a converted Roman Catholic," says the writer, "I am very much aware of the errors of that church, but God has, in His wondrous and loving graciousness, called me and many others, not only out of the Roman Catholic Church, but also led us into the way of His salvation."

"This would seem to indicate that He has a deep concern for the salvation of the souls of members of that Church. Is it not possible that the unchristian attitude of present-day Evangelicals is not only hindering God's work, but also makes it impossible for them to pray 'according to His will'?"

"And so I think that the first priority we should have is to pray for ourselves; that God will give us a deep and loving compassion for members of the Roman Catholic Church."

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Books

From the pen of
an Australian

**THE NEW TESTAMENT
AND THE JEWISH
LECTIONARIES**, by Leon
Morris, Tyndale Press, pp.
78, 1964. English price
6/.

Readers of books on the New Testament these days are likely to come across references to theories about early Jewish lectionaries. It is suggested that the structure and contents of such lectionaries account for the structure and themes of the four Gospels, in whole or part. (Some scholars are more thorough-going than others in their suggestions.)

The ordinary reader or student scarcely knows what to make of these suggestions.

Now Dr Morris, in this Tyndale Monograph, tells him what it is all about, and provides a very frank and convincing demolition of a good deal of the theorising.

Nor is his essay all negative. He has a helpful chapter on "The Use of the Old Testament in the New," and he offers suggestions of his own as to the place of the Feasts, and of the Passover in particular, in the Gospel of John.—D.R.

Fullness of the Holy Spirit

**THE BAPTISM AND
FULLNESS OF THE HOLY
SPIRIT**, by J. R. W. Stott,
London, IVF, 1964.

Although this "explanation and exhortation to Christians" is only a pamphlet, it is to be hoped it will be read widely. It is a well-balanced statement of the subject.

Spirit-baptism is taken to be the initiatory Christian experience, while the fullness of the Spirit is "a continuous blessing, to be continuously and increasingly appropriated."

The reviewer would prefer to say "continuing" rather than "continuous," since most examples of being "filled" with the Spirit in the New Testament seem to relate to particular experiences, especially of utterance, Paul's characteristic way of speaking of the "continuous" experience of the Spirit is in the phrase "walk in the Spirit."

Nevertheless, this is a careful biblical study with a strong practical note. It was originally given as an address at the Islington Clerical Conference.—D.R.

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Cannibalism near our own shores

CANNIBAL VALLEY, by
Russell T. Hitt, Hodder
and Stoughton, pp.253,
27/-.

It is hard to believe that the things described in this book took place so recently. It was only in 1954 that missionaries of the Christian and Missionary Alliance made the initial flight into the Grand Valley of the Baliem River in Dutch New Guinea.

The very existence of this valley and its untouched tribes was barely known before World War II. Russell Hitt tells the story of the thrilling impact, and of the establishment of a thriving church among people who until less than a decade ago were cannibals.

The story is enlivened with some wonderful pictures of the people engaged both in their tribal pursuits and in listening to the missionaries.

Some even show tribal battles in progress, and an unfortunate native being trussed up prior to being eaten. It is a very dramatic story, and it is taking place only a few hundred miles from our own shores.—D.R.

The Reverend Andrew Murray, of South Africa, was one of the most influential speakers and writers of his time in evangelical circles. Among recent reprints of his books, published by Oliphants of London, are *The Spirit of Christ*, which concerns the indwelling of the Holy Spirit in the believers and in the Church (pp. 271); *The Power of the Blood of Jesus* and *The Blood of the Cross*. The last two are paperbacks of 96 pages, and cost 3/6 English.

French approval of birth-control

USE of "contraceptive methods" by married couples has been approved by the National Council of the French Reformed Church in a statement which specifically condemned abortion as a means of birth-control.

Although "according to the Holy Scriptures children are a blessing and a joy to be desired in every home," the statement declared, "physical union is in itself an expression ordained by God for communion between husband and wife, even apart from the possibility of procreation."

The council observed that "having children should result from a conscious and voluntary decision by both partners. They have to take into consideration social conditions in which children will be born and grow up when these conditions are likely to compromise their physical and moral future or the harmony of the couple."

When couples are aware of these responsibilities, the statement said, then they may use contraceptive methods, provided "it is understood that abortion cannot enter into this category." (E.P.S., Geneva.)

Figures just released in Tokyo show 1964 distribution of Bibles and portions of the Bible totalled four million copies an all-time high, in a nation in which the number of Christians is less than three per cent of the population.

Australia fourth in hunger gifts

INDIVIDUALS, organisations, groups and governments around the world have collected £99,964,000 to finance field projects under the Freedom from Hunger Campaign.

Of this amount Australia comes fourth and has already allocated £1,418,000 for these projects.

Third is France with a collection total of £1,526,000; second the United Kingdom £7,676,000, and topping the list are contributions from the U.S.A.

This vast sum has gone towards helping the under-developed nations to increase their agricultural economy and so help to overcome the problem of hunger now facing the world.

It is intended by F.A.O. (Food and Agriculture Organisation) to maintain its activities till the end of the United Nations Development Decade in 1970.

In N.S.W. the Freedom from Hunger Campaign Committee recently announced that its 1965 appeal had opened and that it was intended to adopt an annual program for food production projects. Target for 1965 — £300,000.

Reprints

Another Oliphant reprint is Dr F. A. Tatford's study in the prophecy of Daniel, *The Climax of the Ages* (pp. 256, 4/6 English, 1964). Dr Tatford is a well-known Brethren teacher. His book, which appeared first in 1954, adopts the futurist interpretation characteristic of the early Brethren leaders. This edition contains an appendix by Professor F. F. Bruce, of Manchester, on *The Chronology of Daniel 1:1*.

Among Fontana paperback reprints are Rosalind Murray's *The Good Pagan's Failure* (pp. 158) which appeared first in 1939 and describes the contrast between Christianity and high-minded humanism by one who knows. The text has been slightly revised. Also Rudolf Bultmann's *Jesus and the Word* (pp. 160), which first appeared in Germany in 1929. Since Bultmann is a theologian of world-influence, this early book of his is of considerable interest. Those who want just a taste of his point of view might well dip into this study of Jesus and the gospel as seen by a critical existentialist.

We have received also the following devotional books, all in their own way, helpful and to be commended: *Say "Yes" to Life* by Dr Anna Mow, for long a missionary in India (Oliphants, pp. 152, 10/6); *The Message of Hope* by Dr Oswald Smith (Marshall, Morgan and Scott, pp. 126, 8/6 English); *The Moral Foundations of Life* by Oswald Chambers (M., M. and S., pp. 128, 7/6 English), being a reprint of Chambers' talks on the ethical principles of the Christian life, *My Brother's Keeper* by Gerald Griffiths (M., M. and S., pp. 120, 10/6 English) being originally sermons preached in the Charlotte Chapel, Edinburgh, and *The Divine Conquest* by A. W. Tozer (M., M. and S., 1964, pp. 128, 10/6 English).

Dr Tozer, who recently died, was a well-known American preacher and teacher, and this book on the power of the Christian message is very good stuff. It is commended by Dr William Culbertson and by Dr Martyn Lloyd Jones.

Notes and Comments

Alcohol and the Christmas road toll

Too late for our last issue we received a noteworthy statement from the secretary of the Road Safety Council of N.S.W. (Mr W. Harrison) on alcohol's part in the road death toll.

The statement is an interesting commentary on our own note on the subject of an advertisement appearing in Sydney's papers just before Christmas and its truth has been borne out in the tragic road carnage over the holiday period.

We quote, in part, from Mr Harrison's statement:—

The increased intake of alcohol during the Christmas period unquestionably accounts, Mr Harrison said, for the fact that road deaths are traditionally higher than any other month in the year.

Mr Harrison said most people will admit they become affected by the alcohol they drink, but they will not admit that their capacity to drive a motor vehicle safely is impaired.

Typical is the attitude of the person who believes he drives better than normal when he is "primed."

Teenagers affected

The Road Safety Council, Mr Harrison said, believes that Christmas should be celebrated appropriately in a broad atmosphere of peace and goodwill, but it rejects the belief that this celebration must be against a background of excessive drinking.

Mr Harrison said celebrations generally seemed to get under way (and the pattern started) with office Christmas parties.

And it is at these that there seems to be an increasing intrusion of alcoholic liquor and in fact the introduction of many teenagers to its consumption — even perhaps against their better judgment and normal preference for soft drinks.

The council fails to see why office parties should have been allowed to develop along the lines they have in some places.

Mr Harrison said some firms have adopted the practice of making their office parties real family affairs. They have the children along too.

Putting Christ back into Christmas

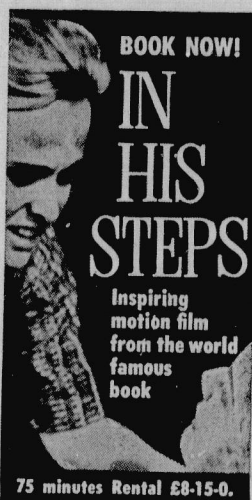
Although recent years have seen increasing efforts being made by the Churches to encourage the community to "put Christ back into Christmas" one is tempted to wonder just how much of this effort penetrates beyond the upper surface of the community's life.

However, here and there a little of the true understanding of Christmas penetrates into the commercial world. A reader has drawn our attention to one instance of this.

It takes the form of an advertisement which appeared in a newspaper circulating in the Ryde-Gladesville area of Sydney.

"We enter into the true spirit of Christmas," ran the ad, "when we remember that we are celebrating the Birth of Jesus Christ!" and with other similar words the ad sought to convey to readers of the paper the true meaning of this season.

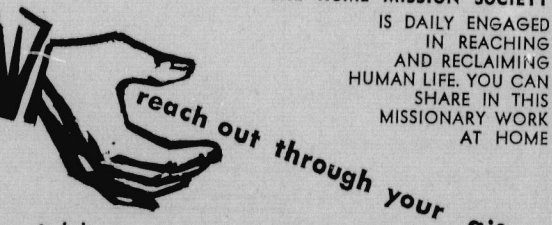
We commend this and similar expressions of truly Christian sentiment at this time.



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Letters to the Editor

ACR and the Word of God

Dear Sir,

I have read your issue of A.C.R. of December 3 with much interest, but have to express regret at the "fundamentalism" implied in your Editorial—"The Word of God is our only authority."

I use the word "fundamentalism" as the equivalent of the word foundation in 1 Cor. 3:11, which a good evangelical scholar translates: "The foundation is laid already and no one can lay another, for it is Jesus Christ himself." (See J. B. Phillips' New Testament in Modern Speech.)

A book which is really a library of books belonging, as St. Luke says, to divers ages and manners, however sacred it has become as preserving for us the life and teaching of Christ—along with the Word of God given aforetime and that of the Apostles later—this written record can never replace the Living Person who rose from the dead and abides "the same yesterday, today and forever."

Apparently writers for A.C.R. have never shared in the discovery of the Bible, in the light of its long history. The research into the origins of its separate books, of quite unequal value, has given us back the Book not to be an idol or a substitute for the Christ whose Holy Spirit has been guiding us to an understanding of God Himself revealed in Christ as the One Foundation.

It happens that today "The Age" includes the report of a sermon by Dean Thomas at St. Paul's recently.

It seems to me that he rightly protests against the sacred Book being regarded as a magic oracle, that we can rest upon just as the Romans rest their faith on a visible church with the Pope at its head.

"More enlightened"

I would advise you to obtain a copy of the Bishop of Salisbury's "The Blessing of the Holy Spirit." There he gives us his confession of his abandonment of the Bible as the "only authority" for a more enlightened and true view of the worth of the Book, we still characterise by the title — *The Word of God*.

The Bishop's chapter 8, entitled—"The peril of idolatry," expresses the view now held by Christians in all churches.

He points out that we have in the church a great variety of mistaken fundamentalists. The Anglo-Catholic agrees with the R.C.s, in making the Church the fundamental or foundation.

Others are "Anglican fundamentalists." Others make the sacraments the foundation, or the ministry, or even the sign of the cross—all are substitutes for the one foundation which is Jesus Christ. This has been corrected for many years, by the hymn "The church's One Foundation, Is Jesus Christ our Lord."

A.C.R. will fail to win the mind of Anglicans for any other foundation than the one Lord, one Holy Spirit, and one Father, all as a Trinity of Persons.

The South African Dutch Church blasphemes the Truth revealed in Christ by quoting some long outmoded and discredited Bible texts like the curse once put upon Ham (a coloured man). Hence a religious foundation is quoted which denies all

that Christ was, did and taught. The parable of the Good Samaritan thus is cancelled out, and the Afrikaaner finds justification for the Hell on earth that exists in the S.A. Republic.

I wish A.C.R. well, and would write for it if desired, but never would I risk making an idol of the Book which to me is the greatest book ever to be published. I write not to shame the paper, but I feel bound to re-echo St. Paul's words "to warn you" of the consequences of pursuing an abandoned fundamentalist policy.

Yours in Christ's service,
Dean H. T. Langley,
Caulfield, Victoria.

ACR replies:

Our leader stated that the present position of A.C.R. is the same as when its founders declared that its editorial policy would centre around the Bible as the final and ultimate authority on all questions of faith and life.

We agree with Dean Langley that Jesus Christ is the final authority for Christians, but where is his authoritative word to be found? The Roman Catholic answer is in the voice of the church focused in the Pope.

Some moderns wish to find the voice of Christ in the scraps which remain after liberal scholarship has dissected and dissolved the Bible. Unfortunately, every scholar forms a different mosaic with the leavings.

If either view is right, we should face the fact squarely that the authentic Jesus and his word from God to us has been irretrievably lost in the mists of history.

Has God then been unable to give us any authoritative word by which we may shape our lives? The answer of Jesus and his apostles is clear. They believed in an infallible written Bible.

Of the written words Jesus said "The Scripture cannot be broken (John 10:35) and Paul called them "the oracles of God" (Romans 3:2) and described them as "God-breathed" (2 Timothy 3:16).

The fact that Jesus and his apostles believed that God had given them his infallible words in written form is clear from many passages in the New Testament. "Have you not read that what was spoken unto you by God?" (Matt. 22:31).

If we do not accept this teaching of Jesus and the apostles about God's relationship to the written words of Scripture what grounds have we for accepting their teaching about God's relationship to any other part of His creation.

It is easy to score headlines by running down the Bible, but after all, what regular reader of the Bible believes it to be magical? God is not magical and to affirm that the Bible is fully the word of God does not imply that we regard it as magical.

The ground of our acceptance of the Bible as the infallible word of God (for if it is God's word it must be infallible) is its statements about itself (e.g. "Thus saith the Lord") and the endorsement of those statements about its character by Jesus and the apostles.

The extent of the Bible (viz., what should be included) is a subsidiary question as is also the question of its true interpretation (e.g. South African Christians may be mistaken in the in-

terpretation of a far from clear passage.)

These subsidiary questions are important and worthy of careful investigation once the primary question has been resolved in the affirmative, namely, whether the fact of the Bible is true, i.e. whether God has given us (by inspiring the words of his servants) written words which can be said to be His words.

Why not? Is God unable to do so? We affirm on the strongest authority, that He has done so. Thus the Bible is seen to be a supernatural book and a most precious possession.

For Evangelicals, to abandon the authority of the Bible simply leads to the wilderness.—Editor.

Anti-Communism Crusade praised

Dear Sir,

I was sad to read the words of W. Terry in the last edition of the ACR re the work of the Anti-Communism Crusade whose aim, according to him (or her), is to "put fear into every heart."

I can only suggest to him that he become a regular subscriber to their quarterly "News Letter" and learn of their true aims... "Education, Evangelism and Dedication." Certainly this aim must bring with it a certain element of fear when we realise that the Communist system aims to wipe out those things which are the very centre of our Western way of democratic living.

If such a Crusade was in vogue in the days before World War II, i.e. an Anti-Nazi Crusade, perhaps this terrible event would have been avoided, although it could not but bring with it an element of fear.

I commend to all readers the fine work of the Christian Anti-Communism Crusade which seeks to reveal the true nature of this evil system and the way to victory. My prayer is that God will grant it success in overcoming the appalling ignorance of Communism in our wonderful land.

Yours sincerely,
(Rev.) J. IMISIDES,
Shellharbour, N.S.W.

Need for land- scape designer

Dear Sir,

This letter is written in the hope that there may be a landscape designer among the ACR readers.

The Moore College annexe, "But-Har-Gra," at Croydon Park, is set in one and a half acres of fairly level ground but needs a careful planting program.

Is there a reader who would offer his services to draft such a plan and donate it in the interests of the college and the beautification of the district?

Yours etc.,
(Rev.) PAUL BARNETT,
Warden.

Black and White in Africa

Dear Sir,

I regret that Mr Mills found my letter of 7/5/64 "laboured." Indeed, it surprised me that it is so difficult adequately to reply to "catch cries" that so often pass for reasoned argument.

Mr Mills, I absolutely agree with you when you say that the secular Press here in Africa shows that the conditions for the missionaries have deteriorated. I read the secular Press daily. The point is, why?

At the risk of again becoming laboured, may I quote a short extract from M. A. C. Warren's "Problems and Promises in Africa Today," P. 31:

Canon Warren quotes Psalm 123:3, 4 in R.S.V. "Have mercy upon us, O Lord, have mercy upon us, for we have had more than enough of contempt. Too long our soul has been sated with the scorn of those who are at ease, The contempt of the proud."

He goes on to say, "That perfectly expresses the inwardness of African nationalism, except that many Africans have given up any hope of getting mercy from anyone, including the Lord, unless they can get it by force."

Yours,
(Rev.) M. T. CORBETT,
Tanzania, East Africa.

Scripture and healing

Dear Sir,

I am sure there must be a large number of others, who, like myself, are most grateful for the publishing of the article, in your issue of December 17, on Scripture and Healing, by the Rev. B. J. Bryant.

It is quite true that numbers of well-meaning friends can, unwittingly, add a "last straw" of burden, to someone undergoing prolonged suffering, because of their particular interpretation of the Will of God for them.

The longer one suffers (given the will to learn) the more one realises the truth of such statements as Our Lord's, of Matt. 20:15—"Cannot I do as I will with mine own"—or Job's, of Job 2:10, "What? Shall we receive good at the hand of God and shall we not receive evil?" or, again, of Isaiah (in ch. 48:10), "Some I have chosen in a furnace of affliction."

One is forced into a position of humility before an Almighty God. "My thoughts are not your thoughts — neither are your ways my ways—saith the Lord" (Is. 55:8), or as Paul says in Romans 11:33-36, "His ways are past finding out."

On the other hand, no honest sufferer (if he seeks to be a child of God) would testify other than that each successive need has been met, from the "unsearchable riches of Christ" — the depths of which Paul had to constantly plumb.

Tremendous

In fact Biblical history and the history of Saints through the ages, point clearly to the fact, that, a suffering man draws very close to his Deliverer — testifying that he is man's only lasting source of strength and comfort — thus spreading an influence for God that otherwise would have existed.

There is so much that can be written about this tremendous subject, but perhaps these further two or three observations

We regret that pressure on space has forced us to hold over several letters until our next issue. We remind correspondents of the necessity of keeping their letters brief.

can be made in conclusion; they begin to loom larger and larger on the sufferer's horizon as the years go on.

Firstly. — The enormous truths of Our Lord's words when he said "Lay not up for yourselves treasures upon earth — but in Heaven . . . for where your treasure is, there will your heart be also" (Matt. 6:19-21). For, after all, ("we have no continuing city here," but are merely pilgrims — our stay here on earth, in a physical body being such an infinitesimal moment of time, (Heb. 11:13-16 and Heb. 13:14).

Secondly. — We are forced to a position of trust (Lord to whom else can we go?) John 6:68 — and learn to live each day as Paul did with his "thorn," "looking for that blessed hope." (See Heb. 6:18-19)

Thirdly. — When our trust falters (as in our human frailty it cannot help but do so on occasion) we can take an added measure of comfort in our Lord's words of John 13:7, "What I do thou knowest not now but thou shalt know hereafter."

Yes — indeed — a physical miracle of healing is a very wonderful and gracious gift, however it is given — but I suggest that a far more wonderful miracle is wrought, daily, in the lives of many sufferers who endure patiently that they may inherit the promises (Heb. 6:15) not the least of which is: "weeping may endure for a night but joy cometh in the morning." (Ps. 30:5).

Yours faithfully,
LOIS MEYER,
Roseville, N.S.W.

Housing areas

Dear Sir,
I write in warm support of the Rev. John Emery's article on New Housing Areas in your previous issue.

His basic theme seemed to be summed up in the words, "What is needed is . . . a reverting to the old, proved Biblical methods when we realise that the Scriptures still give us the basic pattern for the modern ministry."

Mr Emery made two special suggestions: Firstly, that old-established congregations, who have enjoyed the blessings of a long spiritual ministry, see the vision and share in the Christian witness to these new areas.

Some parishes are already active in this way but more are needed to help.

We will have to be honest with ourselves as to whether local expenses are really necessary in view of these other needs. "Bear ye one another's burdens and so fulfil the law of Christ."

Secondly, mention was made of deliberately choosing spiritual objectives (Matt. 6:33) and not putting money in the forefront of our thinking and acting. Undoubtedly there will be pains and strains, yet here we will prove the faithfulness of God and see spiritual blessing.

I don't think we need to be dismayed at other churches and sects building costly structures around us. I personally believe it is better to begin in a small way and go forward with God a step at a time. We have a "God Who does wonders."

BRIAN BLACK,
Quaker's Hill, N.S.W.

• Continued Page 8

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WARDEN—Christian young man required as Warden for Church Missionary Society Overseas Students Hostel, Queensberry Street, Carlton. Limited duties in return for board and lodging. Opportunity for Christian fellowship and service. Apply 63-3758 (Melbourne exchange).

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NEWS IN BRIEF

FILMS SHOWN—Boy Scouts attending the 7th Australian Jamboree near Dandenong (Victoria) have seen screenings of a number of Moody Sermons from Science films and Bill Graham films shown at four outdoor theatres. A group of chaplains also organised an evangelical witness in the camp with evening Gospel meetings.

PASTOR'S DEATH—Over the Christmas period well-known Church of Christ pastor, Mr Richard Duckett, died as a result of injuries received from a flying accident. Mr Duckett was a convinced evangelical and exercised a wide ministry through conventions, lectures and radio broadcasts.

FAREWELL—Bishop R. C. and Mrs Kerle will be farewelled prior to their departure for Armidale at a function in the Sydney Town Hall on Monday, February 8, at 8 p.m. Bishop Kerle will be enthroned at St. Peter's Cathedral, Armidale, on February 25 at 10.30 a.m. The Primate will be present and the enthronement will be conducted by the Ven. C. R. Rothero, Vicar-General of Armidale.

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For further information, phone or write to: The Secretary, 274 Addison Road, Petersham. LM5621. LM8871.

ACR DONATIONS

THE Board of Management expresses its warm appreciation for the following donations received in recent weeks for the work of ACR:

Mrs R. Raymond, £1; Rev. A. Langdon, 10/-; Rev. K. Shelley, 8/-; St. Stephen's Willoughby, £3; Mrs J. M. Butcher, 10/-; Canon N. Backhouse, 10/-; Deaconess E. Anderson 7/9; Miss L. Probin, £3; Mrs E. K. Robinson, 13/-; Rev. A. J. Bamford, 5/-; Mrs J. Knox, 5/-; Mr W. S. Gee, £1; Mr D. Marshall, £1; Mr W. N. Howlett, 10/-; Miss M. E. James, 10/-; Mrs A. M. Nell, 10/-; Miss M. Williams, 6/-; Mrs C. Parkinson, £2/2/-.

These gifts are in addition to a great number received for the ACR Free Fund.

In Toronto, Canada, a Roman Catholic priest has presented a lecture series on Martin Luther at Trinity College, an Anglican institution.

THE FIRST SERMON IN NEW ZEALAND

... from page 2

Duaterra placed his men on the left.

"The inhabitants of the town with the women and children and a number of other chiefs formed a circle round the whole. A very solemn silence prevailed—the sight was truly impressive.

"I got up and began the service with singing the Old Hundred Psalm, and felt my very soul melt within me when I viewed my congregation and considered the state we were in.

"After reading the service, during which the natives stood up and sat down at the signal given by the motion of Korokoro's switch which was regulated by the movements of the Europeans, it being Christmas Day, I preached from the second chapter of St. Luke's Gospel, the tenth verse: 'Behold I bring you glad tidings of great joy.' (A copy in Marsden's handwriting, of this sermon is housed at Moore Theological College library.) The natives told Duaterra they could not understand what I meant.

"He replied they were not to mind that now for they would understand by and by, and he would explain the meaning as far as he could. When I had done preaching he informed them what I had been talking about.

"Duaterra was very much pleased that he had been able to make all the necessary preparation for the performance of Divine service in so short a time, and we felt much obliged to him for his attention.

"He was extremely anxious to convince us that he would do everything for us that lay in his power and that the good of his country was his principal consideration.

"In the above manner the Gospel had been introduced into New Zealand, and I fervently pray that the glory of it may never depart from its inhabitants till time shall be no more.

"When the service was over we returned on board much gratified with the reception we had met with, and we could not but feel the strongest persuasion that the time was at hand when the Glory of the Lord would be revealed to these poor benighted heathens and that those who were to remain on the island had strong reason to believe that their labours would be crowned and blessed with success.

"In the evening I administered the Holy Sacrament on board the Active in remembrance of our Saviour's birth and what He had done and suffered for us."

In the days that followed Marsden visited many other tribes up and down the east coast of the North Island winning their friendship and their goodwill towards the mission.

He also negotiated the sale of land about 200 acres in extent for the use of the mission. Finally when the time of his leave from the colony of New South Wales was expiring he collected all the Maori chiefs or their sons who were to come and stay with him at Parramatta and the Active sailed for Sydney.

Marsden who was over fifty when he undertook this first visit continued to make trips to New Zealand until he was over seventy years of age.

He made seven voyages in all bringing supplies and extra personnel for the Mission; undertaking long walking tours to visit the mission stations which

gradually spread all over the north island; visiting quite fearlessly the tribes which were constantly at war with one another and with the white man in his efforts to bring about peace.

His last visit in 1837-8, when he was over 73 years old, was almost a triumphal tour.

The C.M.S. Committee, on hearing of his death, summed up his life and character very aptly, "an individual whom Providence had endowed with vigorous constitution both of body and mind, suited to meet the circumstances which ever attend a course of new and arduous labours."

This is the Marsden whom God raised up for a special task which the television writers seem to have forgotten.

Dr Ramsey calls for PB reforms

THE Archbishop of Canterbury has said that reforms of the liturgy and public worship are required in the Anglican Church.

In an interview with the Catholic Herald, Dr A. M. Ramsey declared, "In the next few years I think the reform of our forms of public worship will be a very considerable task for us to set in hand. I think the liturgical reform and renewal is something happening in every part of Christendom and that we can all gain immense challenge and stimulus from one another."

He added that "we in our Church can be challenged and stimulated by the liturgical renewal and reform within the Roman Catholic Church."

The Archbishop said liturgical reform would bear on theological dialogue "in the sense that the way we express our belief inevitably affects the forms in which we worship and also the way in which we worship affects the shape and pattern of our belief."

In answer to another question the Archbishop said that, although there was a large body in both the Anglican and Methodist Churches favouring their proposed union, it was too early to say how quickly the plan may be advanced.

(E.P.S., Geneva.)

Sydney Missionary and Bible College

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A., Vice-Principal: Rev. Arthur Deane, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping. N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University. Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S. There is a Correspondence Course in New Testament Greek. Stencilled notes on all Biblical subjects are available for private study. Optional course for L.T.H. also available.

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WORLD REPORT

COMMON BIBLE—The Bible Society is to publish a common Bible for Tonga, to be used by both Roman Catholics and Protestants. Roman Catholics form one-seventh of the island's population, most of the people, including Queen Salote, being Wesleyans. The bulk of the Wesleyan terminology has been adopted, but some Roman Catholic words have been adopted in the translation.

WOMEN IN—After long debate, the Clergy Association of the Lutheran Church of Norway agreed to admit the country's first woman Lutheran pastor into membership. However, it stressed that the action did not commit the association on the controversial question of the ordination of women.

PERMITTED—Roman Catholics in England have been given permission to join in prayer with other Church people. A statement read to congregations added, however, "joint worship (at a sacramental service), usually a sign of unity already achieved, is not generally permitted."

BUDDHISTS—Japanese Christian leaders are concerned about the recent organisation of the Komeito (Clean Government Party) by the Buddhist Soka Gakkai sect. While Western nations are familiar with Christian political parties, the emergence of a religious group on the political scene has no precedent in Japanese history. Thus far, the party has a 100 per cent record of success in elections. All 15 of its candidates won seats in recent elections to the Upper House of the Nation Diet and 964 members were elected to various regional councils all over Japan.

LITERATURE—The World Council of Churches has announced the establishment of a 3,000,000-dollar fund to advance large-scale indigenous Christian literature programs around the world. The largest single amount ever appropriated by the Churches for literature work, it will operate over a five-year period. More than 2,000,000-dollars has already been assured

for the fund by the W.C.C.'s affiliated councils.

PAINTED—Vandals in Geneva have poured paint over the Reformation Wall, a world-famous monument erected in 1917 in memory of Farel, Calvin, Knox and Beza. This has happened several times in recent years and restoration work has been costly. Authorities are examining plans to protect the monument.

FEW, BUT MORE—A report by the Synod of the Evangelical Church of Anhalt, East Germany, shows that while membership fell sharply in the past 10 years, those who remained loyal increased their attendance and contributions. In the years between 1954 and 1963, the report said, attendance dropped from 700,000 to 350,000, and membership from 423,000 to 260,000. But loyal church members increased attendance, especially at Holy Communion services. In one district, contributions rose from DM 45,000 to DM 108,000.

HERE AND THERE

"Stick to six" parson

back at temperance job

A RETIRED Victorian Baptist minister, the Rev. Robertson McCue, now 83, has once again taken on the leadership of the Victorian Temperance Alliance following two recent resignations.

Mr McCue has been campaigning for temperance for over 40 years and took an active part in the battles of 1920, 1930, 1938 and 1956.

In 1956 he led the victorious "Stick to Six" campaign which resulted in a 60 per cent majority for 6 p.m. closing. It is the closing-time issue which has brought Mr McCue back into the fight.

Recently the president of the alliance, the Rev. John Westerman, and the secretary, Mr E. S. Sanders, resigned when the alliance, by a 10 to 1 majority, decided to campaign for retention of 6 p.m. closing.

Both men had wanted the alliance to adopt a neutral attitude to closing times.

Presbyterian becomes

Bible College head

A PRESBYTERIAN minister, the Rev. H. J. Whitney, B.A., B.D., Dip. Ed., has been appointed the new principal of the Illawarra Bible College at Stanwell Tops, N.S.W.

Mr Whitney is widely known throughout Australia both as a preacher, particularly in evangelistic work, and as an author. His most recent book is "Christ in Conflict," an answer to "Honest to God."

Ordained in 1940, Mr Whitney was minister of St. Andrew's, Bundaberg, Queensland, for 10 years. In 1951 he was appointed Evangelist of the Queensland Presbyterian Church and held this position until 1959, when he became secretary of the Queensland Council of Churches Evangelistic Committee. He played a vital role in the Graham Crusade.

Mr Whitney was principal of the Perth Bible Institute from 1961 to 1963. In the latter year he joined Ambassadors and has been engaged with the organisation in an active evangelistic program throughout Australia.

Death of prominent

Congregationalist

THE death has occurred in Melbourne of the Rev. Walter Albiston, well known both within and beyond the Congregational Church.

Mr Albiston was past president and secretary of both the Congregational Union of Australia and New Zealand and the Victorian Congregational Union.

His wider contacts came through his work as secretary of the Victorian Protestant Federation, a post he held for almost half a century.

Mr Albiston is survived by a widow, six sons and two daughters.

Warm farewell to the

Rev. J. T. H. KERR

THE farewell given to the retiring principal of the Sydney Missionary and Bible College, Croydon, was warm in two ways.

It came on a day of oppressive heat but it was also an occasion for very warm expressions of appreciation to both Mr and Mrs Kerr as they stepped down from the work they had led for 19 years.

Many greetings, both at first hand and by way of letters and telegrams, were received, among them a number from Presbyterian leaders who have appreciated Mr Kerr's ministry (Mr Kerr is an ordained Presbyterian minister).

Others to speak included Mr Alex Gilchrist, of Campaigners for Christ; Mr Alan Patrick, chairman of the Old Collegians' Fellowship; Mr R. H. Gordon, chairman of the college board, and Mr W. E. Porter, honorary principal of the college from 1942 to 1945.

Mr Gordon presented Mr and Mrs Kerr with a cheque for more than £1,000, on behalf of friends present and absent.

On the same day the Rev. Arthur Deane, the incoming principal of the college, was welcomed into his new work. Mr Deane has been vice-principal from 1959. Prior to that he was rector of St. Paul's, Castle Hill (Sydney).

Salvation Army plans

centenary celebrations

1965 is Centenary Year for the Salvation Army.

While the year will include celebrations in Australia and an International Congress in London, the prime purpose is Crusade.

William Booth (the Founder) said:—

"My field of labour was the Mile End; my tabernacle, an old tent in a disused burying ground; my audience, a crowd of poor Whitechappellers; and the result—blessed by God—souls at the mercy seat."

This continues to be the very heart of the ongoing work of the Salvation Army.

Proclaimed on January 1, 1965, the Centenary Crusade Campaign in Eastern Australia Territory will be launched at the Day of Prayer in every Salvation Army centre on February 7.

The Canadian Council of Churches has called for revision of the Criminal Code to permit the dispensing of contraceptives and birth control information. Several of the Council's 13 member-churches have passed similar resolutions.

St. Andrews Church, London, was the scene recently of a round-the-clock reading of the entire New Testament to help publicise the "Feed the Minds of Millions" Christian literature campaign launched a few weeks ago. Sir James Miller, the Lord Mayor of London, was the first of the 92 readers.

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Mainly About People

N.S.W.

Well known Chaplain for Youth in Sydney, the Rev. John Turner, is to become the new rector of St. Thomas, Kingsgrove, in succession to the Rev. Dudley Foord, who is joining the staff of Moore College.

Mr Turner was ordained in 1955 and after serving a curacy at St. Stephen's, Willoughby, was appointed curate-in-charge of the provisional district of Villawood in 1957. In 1959 he became director of CEBS in Sydney diocese, a position he held until 1961. During this time he was also a tutor at Moore College. He became Chaplain for Youth in 1960 and under his administration the Youth Dept. has made many forward strides.

The Rev. A. J. Richards, rector of St. Thomas, Mulgoa, has accepted nomination to the parish of St. Cuthbert's, South Kogarah (Sydney). He will be inducted by Archdeacon Begbie on February 3.

Mr Richards' place at Mulgoa will be taken by the Rev. G. W. Hynard, at present curate in the parish of St. Paul's, Lithgow.

The Rev. H. R. J. Scott, formerly rector of St. John's, Hartley with Mt Victoria, has accepted nomination to the parish of St. Saviour's, Punchbowl, (Sydney). Also in the Blue Mountains area, the Rev. G. W. Thomas, curate of St. Luke's, Mascot, has accepted nomination to St. Aidan's, Blackheath.

The Rev. D. M. Douglass, formerly rector of All Saints, Booval (Queensland), has accepted nomination to the parish of St. Peter's, Neutral Bay (Sydney).

The Rev. J. E. Lance, curate at St. Andrew's, Sans Souci (Sydney), has been appointed curate-in-charge of the new provisional district of St. Chad's, Putney, formed from St. Anne's, Ryde.

Due back in Sydney this month is Miss Monica Farrell, well-known Irish evangelist. Miss Farrell has spent the last year travelling in the United Kingdom and Europe addressing meetings.

At a televised farewell meeting in November 1,700 people packed the Y.M.C.A. Hall, Belfast.

The Federal Council of the Scripture Union of Australia has announced the appointment of Mr J. C. Robinson as Federal Secretary in succession to Mr Bruce Lumsden. Mr Lumsden is the new headmaster of Caulfield Grammar (Victoria).

The son of Mr and Mrs J. H. Robinson, highly esteemed veteran missionaries of the China Inland Mission, Mr Robinson has himself spent the past seventeen years on active service with the C.I.M. Overseas Missionary Fellowship.

Between 1948-52 he was in China and, since then, in the Philippines where he was production manager of a vigorous Christian literature publishing enterprise which included the production of Scripture Union Notes in the national language. He was a member of the S.U. Council in the Philippines.

Mr Robinson is an ex-Serviceman and following the war, served with the Australian Occupation Forces in Japan. He is married and has five children and at present is living in Melbourne. He expects to take up his appointment in Sydney in February.

The Rev. A. W. Quee, at present minister at St. Luke's, Mascot (Sydney), is to be the new South Australian secretary of C.M.S. Mr Quee succeeds the Rev. John Brook, who is returning to Sydney to take up appointment as Secretary for Aborigines.

Mr Quee was ordained in 1954 after study at Moore College. He worked in Gippsland diocese from 1954 to 1959, during which he was at Yallourn, Sale and Stratford. He was precursor of St. Paul's Cathedral, Sale, from 1956 to 1957, and diocesan chairman of C.E.B.S. from 1956 to 1959. He came to Sydney in 1959.

We congratulate Archbishop Gough on his receiving the C.M.G. award in the New Year's Honours List. Dr Gough has already been awarded an O.B.E.

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Page 8 Australian Church Record, January 14, 1965

Victoria

Parishioners of St. Matthew's, East Geelong, will farewell their vicar, the Rev. J. H. Shilton, and his family at a parish gathering on January 24. Mr Shilton has accepted the parish of St. James' Ivanhoe (also in Melbourne diocese) and goes there after seven years at East Geelong. Mr Shilton will take his last service in St. Matthew's on the evening of the 24th, prior to the parish farewell.

Taking Mr Shilton's place at East Geelong will be the Rev. Peter R. Pynn, at present curate in the mission district of St. James and St. John and public relations officer of the Mission.

The Rev. E. A. Leaver, at present vicar of St. Bartholomew's, Burnley, will resign on February 28 to take up his appointment as vicar in the parish of Yallourn (Gippsland).

Campaigners for Christ have announced the appointment of Mr Jim Edson, of Sydney, as a staff worker. He will join the Melbourne staff for the first six months of 1965. Mr Edson and his wife, Joan, were converted during the Graham Crusade. They have just completed two years at M.B.I.

The Rev. Dr H. R. Smythe, vicar of St. James', East St. Kilda, has been granted leave of absence to act as warden of St. John's Theological College, Suva, in the Diocese of Polynesia, as from mid-January to July, 1965.

The Rev. G. W. Phillips, at present vicar of St. Luke's, Yarraville, has been appointed vicar of St. Matthew's, Mulgrave, and St. Paul's, Glen Waverley, and will take up his appointment on March 2.

The Rev. John Stott, from London, will preach at Evensong in St. Paul's Cathedral, Melbourne, on Sunday, January 31. Mr Stott has been visiting Australia during January.

Overseas

Dr David and Gwen Rodda have resigned from C.M.S. and will be returning to Australia later this year. At the present time they are in charge of the hospital at Mvumi.

The Rt. Rev. Roland Peck-Chiang Koh, Bishop in Kuala Lumpur, is to succeed Bishop J. C. L. Wong as Bishop of Jesselton. Bishop Koh has served in China, Hong Kong and Malaysia. He was consecrated as Assistant Bishop of Singapore in 1958 and in 1961 was made Bishop Suffragan in Kuala Lumpur. He paid a brief visit to Australia in 1959. Australian C.M.S. has 12 missionaries serving in the diocese of Jesselton.

Elsewhere in Australia

Rev. R. P. Upton, who has been assistant curate at St. Mark's, Deloraine, diocese of Tasmania, for the past two years, has resigned to take up an appointment in or near London. Mr Upton trained for the ministry at Moore College, and Mr and Mrs Upton came from the parish of St. Paul's, Chatswood, Sydney. They sailed on the t.s. Flavia that left Sydney on January 3.

Nigerian says: "Church not failure in Africa"

THE Church has not failed in Africa, the Nigerian Ambassador to the United Nations told 200 Protestant and Orthodox Christians in New York.

Chief S.O. Adeboto told the Friends of the World Council of Churches, a U.S.A. organisation, that many African leaders, especially in Nigeria and other parts of West Africa, were products of the church. He praised the church in Nigeria for training indigenous leadership before

the country attained independence.

Great credit goes to missionaries for training Africans for leadership in education, medicine and social service as well as the church, the African leader asserted.

But he added that missionaries were not "all angels." "There were bad ones and very good ones. In Nigeria we were fortunate in having very good ones." He said Nigeria now has 10 to 20 per cent Christian population.

LETTERS (cont.)

New housing — a reply

Dear Sir,
Just what do the Scriptures say regarding supplying a ministry in "new" areas? Your correspondent, Rev. R. S. Cherry (A.C.R. 17/12/64) appeals to St. Paul for the idea of a "working" ministry. But let him look at the whole of the teaching in the New Testament — including all that Paul says!

Of 25 possible references in the New Testament: 5 lay down the principle of a "supported" ministry (Matthew 10 is Christ's comment. The other 4 are Paul's! — in Gal., Phil., 1 Tim., and 1 Cor.); 13 (in Acts) suggest, imply, or clearly state a "supported" ministry by various apostles and Paul; and 7 state Paul's special case of a "working" ministry in particular circumstances (though, as already stated, Paul clearly accepts Christ's principle of a "supported" ministry — in 4 different epistles).

Interestingly also in 11 references in Acts about Paul's ministry, 7 of them imply if not state clearly that his ministry was a "supported" one in these instances

By all means let us use right methods in the new housing areas — but let us not misquote isolated Scriptures about special circumstances to insist that the ministry must be "hamstrung" by having to do "secular" work all the week.

Most of the Church Universal down through the ages has rightly seen the scriptural principle of a "supported" ministry, and the Church of England happily follows the same line, Messrs. Crawford, Cherry, and Paul notwithstanding!

I remain,
Yours sincerely,
(Rev.) G. B. GERBER,
Belmore, N.S.W.

Discreditable

He stressed the importance of setting good examples, nationally and internationally. "The Church of God is indivisible. What happens in Congo and in Mississippi affects what happens in Nigeria. Any discreditable action anywhere discredits all Christians."

On the question of polygamy Chief Adeboto remarked that while the practice among some Africans is to have several wives simultaneously, elsewhere "Christian people seem to delight in having one after another."

Answering a question concerning African reaction to the rescue operation in the Congo, he said he knew of no country in which the majority of Africans were held as hostages. He said that many African States felt that the organisation of African unity should have been given the opportunity to solve the problem and that all help to the Congo should be channelled through the African organisation. "We do not want the cold war in Africa," he said.

(EPS, Geneva.)

ABC hymn singing

Dear Sir,
I think the A.B.C. should be congratulated on its broadcast of "Christmas Carols" by the Sydney University Musical Society over the A.B.C. national network on Christmas morning.

Seldom do we hear singing of such calibre as this. In my humble opinion, this was the best singing of the day—in devotional expression, clarity of diction, and sheer beauty of voice.

In John Winstanley we have a musician of dedication able to "get across" to his singers.

Yours faithfully,
LANGTON HYLES,
Crow's Nest, N.S.W.

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Visas refused by Indonesia

THE Indonesian Government has made it clear that visas will not be granted to Commonwealth or American missionaries for entry into West Iran.

The Missionary Aviation Fellowship have had a request for a visa for an American staff member refused, and it is unlikely that any new workers will be able to enter West Iran.

This means that while the staff numbers drop as missionaries go on furlough, it will not be possible to replace them.

Mr Doug Hunt will be able to return to West Iran, as he already has his visa.

The Indonesians have permitted the entry of a new Skymaster plane for the M.A.F. It is likely that all missionary societies will be affected by this ruling.

("Challenge")

Whitefield — "most neglected man in church history"

WHITEFIELD is surely the most neglected man in church history. This is the opinion of Dr Martyn Lloyd-Jones of Westminster Chapel, England.

Dr Lloyd-Jones made this observation at a public meeting to mark the 250th anniversary of Whitefield's birth, on December 16, 1714.

His preaching, said Dr Lloyd-Jones, could only be described as apostolic: what specially characterised it was its zeal and passion. Little wonder that wherever he went multitudes gathered to hear him.

It was his preaching of the New Birth, which led to the great spiritual awakening.

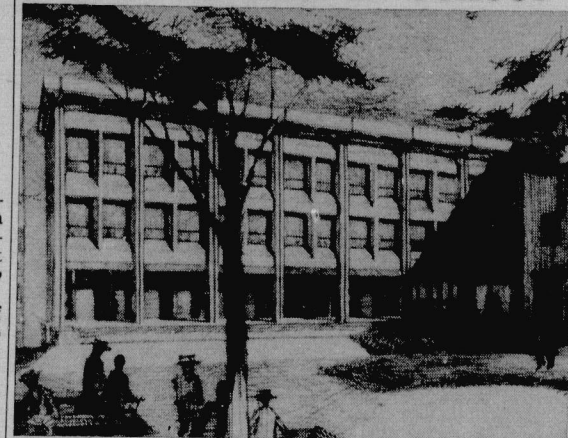
When Whitefield returned from one of his visits to America he found that a great change had taken place in the attitude of many of the clergy towards him, and one church after another was closed against him, and he was driven to preaching in the open air.

He was prepared to preach anywhere where there was an open space available, and no matter what the conditions were people gathered in their thousands to listen to him.

It was, undoubtedly, the Evangelical Awakening, said Dr Lloyd-Jones, which saved their country from a revolution, such as that which was experienced in France.

"We thank God for the memory of George Whitefield," said Dr Lloyd-Jones in closing. "May He grant us grace to examine ourselves, and to seek from God a manifestation of His power in this country in a great revival of religion."

New Cathedral School



Artist's impression of the new St. Andrew's Cathedral School, to be opened by the Archbishop of Canterbury (see report this page).

"REMARKABLE" SUMMER SCHOOL AT KATOOMBA

SOMEONE who has attended many similar gatherings over a long period described this year's Katoomba C.M.S. Summer School as a "remarkable" one.

Both in numbers attending and from a spiritual point of view the Summer School just ended was the most successful yet.

The main speaker, the Rev. John Stott from England, gave excellent Bible studies on 11 Corinthians, dealing with the ministry.

All meetings drew good attendances, one of the evening meetings registering an attendance of 1,130.

The packed program included addresses by Canon A. J. Dain, the Rev. Kenneth Short, the Rev. John Chapman, Bishop M. L. Loane and Mr Harold Knight.

A highlight of the conference was the opportunity of hearing from overseas Christians at present visiting and working in Australia.

Overseas speakers

Chairman throughout the period was Bishop R. C. Kerle, Bishop-elect of Armidale.

The opening address—"Foundation Principles of the Church Missionary Society"—was given by Bishop M. L. Loane of Sydney, and, all the better for the fact that the address sounded more like an exposition of General Missionary Principles, really made the Summer School members think! And we hope, act!

Speaking on the subject "The Holiness that Inspires," Canon A. J. Dain suggested in a most forthright and demanding way that it was the ministry of all of us as Christians that was to be inspired by the Holiness of Christ, and that that inspiration was to take effect now.

Other speakers at the Summer School included Mr Harold

Knight who spoke on the subject, "The Helplessness that Confuses"; the Rev. John Chapman (Youth Director — Diocese of Armidale) who embraced the subject — "The Power that provides"; the Rev. Ken Short (General Secretary for N.S.W.), who spoke of "The Faith that Obey"; the Rev. Dudley Foord — "The Church in South East Asia"; the Rev. Manasses Kuria from Kenya — "The Church in East Africa."

During the week a meeting of the Fellowship of Evangelical Churchmen was held at St. Hilda's, Katoomba. Over 90 were present, mostly clergy, to hear an address on Philippines by the Rev. John Stott. Mr Stott linked the study with the work and witness of the Fellowship.

The Victorian C.M.S. Summer Conference will be held at Belgrave Heights from Tuesday, January 26 to Tuesday, February 2. The Rev. John Stott will lead the Bible studies at this conference also. Chairmen will be Canon A. J. Dain and Mr Alan T. Kerr. Speakers will include Bishop Maxwell Wiggins, Canon Dann and a number of missionaries. Theme book for the conference will be "The Ugly Missionary," the C.M.S. Popular Report for 1965.

On Sunday, January 31, at 3 p.m., Bishop G. T. Sambell coadjutor bishop of Melbourne, will dedicate a new kitchen, dining hall, dormitory and sanctuary at the C.M.S. Conference Centre.

FOOTNOTE: Tape recordings were made of some of the addresses at the Katoomba Convention and copies may be purchased from C.M.S.

MORE MISSIONARY DEATHS REPORTED

REPORTS continue to come to hand of the death of more missionaries and native believers in the Congo.

A report received in Melbourne late in December and published in "New Life" told of the death of several missionaries of the Un-evangelised Fields Mission.

Reported killed were an English doctor, Dr Ian Sharpe, together with his wife and three children; Mr and Mrs Dennis Parry and two children (from England); Misses Robina Gray and Margaret Hayes, from England; Miss Mary Baker, from North America, and Mr and Mrs John Arton and their daughter, Heather, from England.

A report in "Time" newsmagazine said that Heather Arton, 16, had joined her missionary parents last August during her holiday.

"She caught the fancy of a Simba captain," continued "Time," "who for weeks had brutalised her before an audience of his feathered fellow tribesmen."

"In the end, when the Simbas marched off her parents and others, the captain offered to spare her. But she tore loose and joined the death march."

Others dead

Other U.F.M. missionaries presumed dead are Miss Jean Sweet, from England, Miss Laurel McCallum, from Western Australia, and Mr Chester Bruk, from North America. Two other U.F.M. missionaries were reported dead earlier.

Commenting on the reports "New Life" said:

"Heartrending stories of the sufferings of devoted servants of

God in Congo—Protestants and Roman Catholics, missionaries and Congolese Christians—have made headline news in newspapers and periodicals around the world.

"Harrowing details have been published, but in many of the cases the stories surrounding the death of Christians, who have been killed by the rebels, will never be known."

"It is true undoubtedly that some hundreds of Christians have died for their faith in Congo, for it has been stated that the Congolese believers, in some areas at least, have been ruthlessly ill-treated."

"Fellow Christians in other lands have learned with deep sympathy of their sufferings, and have been stirred to prayer on their behalf."

Miss Laurel McCallum was a graduate of the Perth Bible Institute and left Perth in 1945 to work in the Congo. She was one of those who stayed on through the turmoil which followed independence in 1960. In August last year she returned to the Congo after a brief holiday in Uganda.

Altogether Miss McCallum served God in the Congo for 19 years. Some years ago a fellow missionary remarked that her loving ministry was the key to the hearts of the hard Bakumu people, and instanced how she was able to win through where others could not.

A memorial service is to be held in Maylands Baptist Church, Perth, on Friday, February 5.

Dr Ramsay to open Cathedral School

DURING his forthcoming visit to Australia, the Archbishop of Canterbury, Dr A. M. Ramsay, will open and dedicate the new wing of St. Andrew's Cathedral School in Sydney.

Dr Ramsay will arrive in Sydney from New Zealand on Friday Morning, March 12, to begin a tour of Australia lasting just under one month. He comes at the invitation of the Primate, Dr Gough.

Some of Dr Ramsay's engagements are: —

March 12: Press conference in afternoon and visit to Sydney University.

8 p.m.—Anglican Rally, Sydney Town Hall.

March 13: Opening and dedication of new wing, St. Andrew's Cathedral School, Sydney.

March 14: 11 a.m.—Morning Prayer, St. Andrew's Cathedral.

March 14-19: At N.S.W. country centres, including Bathurst on March 14 and at Christ Church Cathedral, Newcastle on Friday evening, March 19 (8 p.m.).

March 20-25: In Victoria. A Diocesan Rally will be held in the Festival Hall at 8 p.m. on March 24.

The Archbishop will be in Adelaide from March 27 to 30. He is due to leave Australia again on April 9. Mrs Ramsay will be travelling with the Archbishop.