

# THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY-NINTH YEAR OF PUBLICATION

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## DR. WOODS SPEAKS OUT

"IF INDISCRIMINATE baptism means careless baptism, then it is wrong," said Dr Woods, Archbishop of Melbourne, in a sermon to the Melbourne synod. He was preaching in St. Paul's Cathedral on Sunday, October 19.

He went on: "Certainly we should not prostitute his sacramental gifts. If indiscriminate baptism means careless baptism

then it is wrong. We clergy should do all we can to see to it that the sacramental gift, whether it be in baptism or in Holy Communion, is received with repentance and faith, and should therefore be prepared for in the case of infant baptism, by the instruction of the parents and god-parents. But whether such preparation is successful or not, where there is a genuine desire for baptism, even if that desire is motivated by such unworthy considerations as that "Granma wants the child done," baptism should not finally be refused, and that for three reasons.

"First because we are not ourselves able to judge the fitness of the petitioners; God alone is the judge, and it is certain that not the holiest saint on earth could be said to be worthy to receive God's sacramental gift, which is, after all, the gift of himself.

"Secondly because the gift is given in the community of repentance and faith. Our western way of life has emphasised the individual to such an extent that we find St. Paul's language of incorporation into Christ hard to understand. We have individualised the Christ, whereas

for St. Paul to be 'in Christ' was not the experience of conversion, but the objective fact of incorporation into the corporate Christ, the mystical body.

"Thirdly, because our Lord himself did not lay down conditions on the recipients of his gifts. Neither the paralytic nor the Syrophenician woman, nor her daughter received previous instruction and the only proof of their faith was their desire."

### GREAT DEBT

In his charge to synod on the Monday of synod week, Dr Woods spoke at some length on the great debt that the diocese owed to its former coadjutor bishop, Geoffrey Sambell, now Archbishop of Perth. He also mentioned the beginnings of long service leave in the diocese. He said:

"We have had to employ four full-time priests to take over the parishes left vacant for three months and we are about to take in a fifth. These priests are V. G. Carver, J. T. Corrigan, R. M. Pethybridge, T. E. Rogers, B. L. Stock, I am one of those people who at first wondered whether three months' absence from the parish would be good either for the parish or for the parish priest. I have been quite won over and believe that Long Service Leave is a great opportunity not only for him who goes on leave but also for the parish and for the man who provides the locum tenency. I have told our Long Service Leave chaplains that they do not go to the parish simply to keep it going or to perform the routine activities which would otherwise have been left undone. They go because it is God's will that leave should be granted and therefore that they should go to this parish. He calls them there for a special purpose and it is up to them to find out what that purpose is."

Speaking of the ministry of laymen, the Archbishop said that the lay ministry of parochial and diocesan readers continues to give support in a great number of parishes and by the taking of innumerable services. It is however true that the lay readers are less used than they were perhaps 15 years ago. The reason for this is the better staffing of the parishes with the whole-time ordained ministry and, sad though it be to tell it, the dropping out of evensong in so many churches.

### WORLD MISSION

While mentioning the world-wide mission of the church, Dr. Woods said in reference to the Melbourne Crusade earlier this year:

"We in Melbourne had the experience of a Billy Graham Campaign in March last. I personally have a keen regard for Dr. Graham as a charming personality and as a Christian evangelist. Neither his methods nor his message are approved by a certain number of our clergy and people. But I believe the majority

of us felt, as I did, that it could not be denied that very many people, men and women and boys and girls, were either won back to faith in Christ Jesus or were for the first time started along the road to faith, amongst them many nominal Anglicans.

"Furthermore, those who were so awakened were immediately referred to the church of their own denomination and some of them at any rate found their way into confirmation classes. It was for this reason that I accepted the invitation to become a patron of the Campaign, and I do not regret my decision.

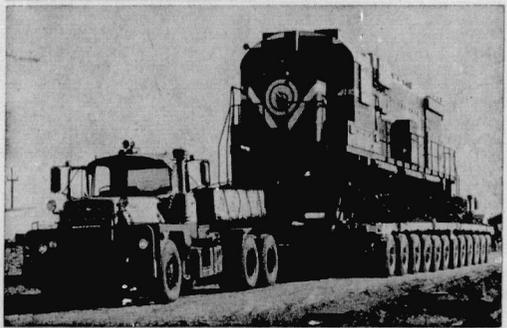
"I have no statistical proof of it but I have the impression that though the Campaign did arouse immense interest and though the numbers attending the meetings were very great, the Campaign did not make as deep an impression on the population of Melbourne as it did ten years ago."

## POWERLESS GIANT

NEVER a dull moment at Port Hedland W.A., in the diocese of North West Australia, where mountains of iron ore are being shipped to all parts of the world.

The great Australian mining boom has made many parts of the North West come alive and scenes like that pictured are becoming common. This 97 ton, 3,000 h.p. diesel locomotive was trucked from Port Hedland wharf to the railhead on a 96-wheel low loader. The two prime movers (one pulling and one pushing) were linked by radio so that drivers could co-ordinate clutch and brake movements.

The ministry at Port Hedland is maintained by the Bush Church Aid Society and the Rev. Michael Pennington is the rector. He says that the present population of 6,000 will be 35,000 in a few years and may become the largest regional centre in W.A.



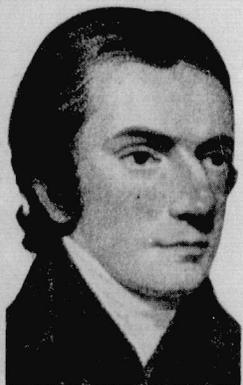
## William Williams revival preacher

Guide me, O Thou great Jehovah,  
Pilgrim through this barren land;

I am weak, but Thou art mighty,  
Hold me with thy powerful hand;

Bread of heaven,

Feed me now and evermore.  
This rousing hymn with its Welsh tune is in most hymnals but its author, Rev. William Williams, is little known. He was educated in Breconshire and intended to follow a medical career. But in 1738, early in the great evangelical revival, he was soundly converted to Christ through the preaching of the great Howell Harris of Trevecka. He never forgot the exact place where he stood in Talgarth cemetery when the Holy Spirit convinced him of his need for Christ's salvation. In one hymn he wrote:



Rev. William Williams

"I'll not forget the place, the spot  
Where wine was poured into my impotent soul."

He served as curate at Llanwrtyd in Breconshire from 1740 to 1743 under an unsympathetic vicar and amongst a superstitious and immoral people. He was misunderstood and persecuted by the church authorities and he left his curacy to assist the great Daniel Rowland and his ministry ranged over Cardiganshire and much of North Wales. As his powers developed, he became a notable theologian and a gifted writer of hymns, poems, doctrinal works, biographies and sermons. He died in 1791.

In one of his last letters he wrote: "I have come to see that true religion consists of three parts: first, true light respecting the plan of salvation; God's eternal covenant with his Son to pay the debt of believing sinners, all the truths of the new covenant by which he becomes all in all in creation, in all-embracing providence, and in redemption..."

## Grafton restricts tenure

GRAFTON DIOCESE has led the rest of the church in Australia by agreeing to limit the tenure of its parish clergy. This decision was made at its diocesan synod on 19 and 20 October.

As from the beginning of 1970, the Bishop's licence for any new incumbent will be for seven years. This was decided, in the course of the adoption of a new parochial ordinance which was presented by the Rev. G. E. Foley, on behalf of the Bishop-in-Council. The debate was lengthy, of a high order, but the final vote was decided on the voices.

The seven years' incumbency can be extended by three yearly periods if the Bishop and the Presentation Board of the parish concerned are agreeable.

Much of the time of synod was taken up with the new ordinance, but many resolutions from General Synod were discussed and adopted.

Synod opened on Sunday evening, October 19, with Evensong in the Cathedral at which the preacher was the Reverend J. N. Bagnall, A.B.M. Home Secretary. After the service, the Bishop and Mrs. Arthur held a reception for synodsmen and their wives and other guests.

During sessions, the Bishop made a presentation to Mr A. B. Kerrigan Q.C. in recognition of his 25 years as Chancellor of Grafton. A resolution was passed paying tribute to the unique service through 42 years' ministry in the diocese of Archdeacon Warr. The Archdeacon was Dean for many years. He is to live in retirement at Port Macquarie, where he is to continue a year longer as Archdeacon of the South.

## Permanent Anglican—R.C. Commission

The Rev. Canon J. R. Satterthwaite, Church of England Council on Foreign Relations, will act as Secretary.

The first meeting of this Commission will take place in St. George's House, Windsor Castle, from January 9 to 15, next year.

BISHOP FELIX Arnott of Melbourne is among those appointed to the permanent commission which will meet from time to time with the Roman Catholic Church. It replaces the commission set up in 1967 on which Australia had no representative at all.

The Anglican members of the Commission are: the Rt. Rev. H. R. McAdoe, Bishop of Ossory, Ferns and Leighlin (co-Chairman), the Rt. Rev. J. R. H. Moorman, Bishop of Ripon, the Rt. Rev. E. G. Knapp-Fisher, Bishop of Pretoria, the Rt. Rev. F. R. Arnott, Coadjutor Bishop of Melbourne, the Rev. Professor Henry Chadwick, Dean of Christ Church, the Rev. J. Charley, Vice-Principal, London College of Divinity, the Rev. Dr J. N. D. Kelly, Principal, St. Edmund Hall, Oxford, the Rev. Professor H. E. Root, Professor of Theology, University of Southampton, and the Rev. Professor A. A. Vogel, Professor of Apologetics and Dogmatic Theology, Nashotah House, U.S.A.

## New uni. colleges at Macquarie

WORK IS EXPECTED to start next year on the first stage of two adjacent Church of England colleges, one for men and one for women, at Macquarie University.

The Commonwealth Government has approved a grant of \$440,000 for the first stage of the Macquarie University colleges, the State Government grant will be \$220,000, and the Church of England will be required to find \$220,000 also. The whole Macquarie University project will cost about \$2 million.

Each college will accommodate 200 students. But the first stage will provide for 150 students — 50 women and 100 men in their separate colleges with a common dining hall.

The Macquarie colleges, like New College at the University of N.S.W., come under the control of the New University Colleges Council, a company incorporated by the Church of England and with the Archbishop of Sydney, the Most Rev. M. L. Loane, as its chairman.

The Macquarie colleges will be built on two outstanding sites, given by the University, near the Presbyterian Dunmore Lang College for Women, now being planned.

## Relevant Christianity

IN HIS LATEST book, Mr Malcolm Muggeridge, the former sceptic, has this to say about Christianity's relevance to the modern world:

"The great illusion of the age is that truth consists of facts and virtue of action.

"Actually, there's far more truth in the Book of Genesis than in the quantum theory, and

### Crossword Prize

A book prize for Crossword No. 5 goes to Mrs N. J. Coady of Revesby, N.S.W.

a Francis of Assisi or a Wesley did far more to ameliorate the human condition than a Beveridge (author of Britain's social-service program) or a Karl Marx.

"I've spent a number of years in India and Africa where I found much righteous endeavour undertaken by Christians of all denominations but I never, as it happens, came across a hospital or orphanage run by the Fabian Society or a Humanist leper colony."

# N.Z. plan Melbourne synod for union

A PLAN FOR UNION has now been drawn up for presentation to the five Protestant churches negotiating for union in New Zealand. It proposes to name the new denomination the "Church of Christ in New Zealand."

The proposal seeks to unite Anglicans, Presbyterians, Methodists, Congregationalists and the Associated Church of Christ.

The plan is to be referred to the churches concerned before a revised edition is circulated for final approval.

Forms of worship already in use will be continued unless there is a desire to produce new forms and although ultimately it is likely that a common liturgy will emerge there will be no attempt to compile this at once.

To allow for differing traditions about baptism, two forms of service will be followed, so that the sacrament may be administered to sponsored infants and people making a decision later in life.

If the plan is carried out ministers of any of the participating churches will be allowed to serve in any of the united churches. There will be a three-fold ordained ministry of bishops, presbyters and deacons.

"Presbyter" was accepted by the participating churches as the title of the parish parson to replace the words "priest" and "minister." Deacons will be lay and ordained and may include women.

The plan allows for some presbyters to work in secular occupations.

The supreme governing body of the church will be the National Assembly which will meet each year. Each of 18 dioceses will be represented by about six presbyters and seven lay representatives.

The president will be a bishop who will hold office for three years. The vice-president elected annually will be a layman.

EARLY IN proceedings the Jubilee reports of the Mission of St. James and St. John and the Bush Church Aid Society were received.

The Mission has developed a wide range of institutes to meet many social problems, and it is expected that a searching look into needs still unmet will produce a new development plan.

The B.C.A.'s work in the out-back was thankfully recalled, and synod was informed of the new vision of service for B.C.A. to assist a national fund for home mission work in the missionary dioceses of Australia, where that need is not already covered by B.C.A. or other agencies.

Another early motion well

## Indian schools allowed

KERALA'S High Court has ruled that Christian Churches and other religious minorities in India enjoy an unconditional right to conduct educational institutions. In so ruling it rejected an appeal by the State Government against an earlier verdict allowing the Roman Catholic Dioceses of Trivandrum, Quilon and Changanacherry and the Church of South India's Diocese of Central Kerala to conduct schools.

The Church petitions challenged a Government decree which held that 80 per cent of seats in Church-sponsored and other private teacher training colleges be filled by candidates selected by the Government. The Kerala Court said Article 30 (1) of the Indian Constitution was unconditional, unlike other articles subject to amendment. The article states that all minorities shall have the right to establish and administer educational institutions of their choice.

It was particularly of interest to learn from the Director of G.B.R.E. at a special Synod Dinner that the G.B.R.E. and Sydney "Trowel" materials were growing together and increasingly had the same scriptural base and emphasis. A number of Melbourne parishes use the Sydney or other materials, so that G.B.R.E. is not selling enough to pay its way.

Several related motions called upon churchmen, the Church and the nation to give more liberally to inter-church aid and other welfare programs; a larger percentage of parish income, a day's salary, at least 1 per cent of g.n.p.

These were well received and ardently supported; but there was obvious reserve about the practicability of the hopes expressed unless there is a great spiritual renewal in the Church.

The priority of commitments to the parish, home and overseas missions, over gifts to other causes, was reaffirmed by the Synod.

The Wednesday evening missionary debate commenced with an impassioned appeal from Pastor Frank Roberts for the acceptance of his people into the Church and for support for the A.B.M. program; the Synod heard loud and clear the challenge to care, and was responsive to the call.

Miss Joan Levett then spoke of C.M.S. work in Peru, and in a most moving and compelling speech had the meeting enthralled. No one was left in any doubt of the need, strategic importance and difficulty of this work.

Synod was faced with a strong challenge to meet the financial obligations of the missionary work, in a situation of crisis in which some Australian missionaries were living in relative poverty, and where C.M.S. had had to cut back almost completely on capital grants to missionary dioceses.

**EVANGELISM**  
Arising out of the Synod sermon, a motion was brought to ask for official consideration of the establishment of a separate Department of Evangelism that would not only assist the ministry inside the Church to its members in each generation, but also and especially make effective the preaching of the Gospel to those outside the Church: in terms of repentance, conversion and commitment.

Synod obviously was prepared to accept the Archbishop's assessment of the urgency of the situation, and the "obligation to evangelise," and voted strongly that steps be taken to do something to remedy the situation.

A committee was appointed to draw up a constitution and call a public meeting within six months. They were the Revs. M. Myers, L. Bennett, B. Marsh, B. King, G. Taylor and V. Cole, and Messrs E. Riley, E. Newman, K. Price, G. Lincoln, W. Gates and W. Raisin.

Anyone interested in receiving mail from the interim committee is asked to write to the Rev. V. Cole, 34 Gidley Street, St. Marys, 2760.

received noted the decrease in attendance at evening services, expressed concern for the effectiveness of the ministry to youth and requested the Archbishop to institute an enquiry to determine how the service of Evening Prayer might be made more relevant to the needs of young people. It was noted that the evening congregations are largely made up of young people. Flexibility, liberty and simplicity were needed.

The perennial debate on the question of the remarriage of divorced persons in special circumstances was in some aspects regrettable; but on the whole showed a care in research and a depth of concern for the pastoral needs of the people which were commendable. There was evidence of increasing impatience and dissatisfaction with delays in General Synod attempts to reach a conclusion that would guide the whole church.

The Archbishop felt that the chief way out was to find some means of determining when a marriage could be pronounced "dead." On the other hand, several questions the notion that in every case a wedding is a godly union. The G.B.R.E. scheme for the renewal of Christian educational work in the parishes has been strongly endorsed by the diocesan department; and it is intended that after several pilot schemes in chosen parishes, a move will be made in mid-1970 to involve the whole diocese in a drive for a "new look" education program, highlighted by the Parish Education Committee and the Parish Teaching Team.

General Synod in September gave the diocese of New Guinea its own constitution, making it a self-governing diocese. Did the spirit of independence die so quickly?

Massive missionary support for New Guinea and every other field is vital. But we have never heard of any missionary enterprise which was blessed of God and based on an appeal for a massive sum of money. Christians see a need for the gospel; men and women are moved by the Holy Spirit to offer and the church of Jesus Christ commissions and sends and supports them.

We do not believe that the Australian Church is so foolish as to think that providing a million dollars will solve the real missionary problems. The existing climate of missionary concern in Australia is not good. There is a need to educate and teach our people and lead them to such a love for Christ that they will delight in obeying His command to "go."

If Satan were to devise a scheme for diverting the church from its missionary responsibility, he could think of no better way than suggesting that it unite its missionary energies in a massive appeal for money.

It is bad strategy. Such an ill-conceived and untimely plan needs a speedy burial.

**NOT PAYING**  
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## EDITORIAL

# Bad strategy

REFERRING TO Inter-Church Aid's irresponsible appeal last year for a million dollars for the Christmas Remembrance Bowl, a sum which it promised to spend on all sorts of humanitarian needs, Canon Frank Coaldrake of the Australian Board of Missions said: "Someone has side-tracked the church." We thoroughly agreed with him.

As this is being written, the newly-elected Australian Board of Missions is holding its first meeting. Among other things, it will be considering the motion moved by the Bishop of Papua and New Guinea and passed by General Synod which reads: That this Synod asks its Board of Missions to endeavour to mount as soon as possible a massive special Commonwealth-wide appeal to enable the Diocese of Papua and New Guinea to develop capital investments so that it may grow more quickly towards self-support.

Unfortunately, this motion was not subjected to critical scrutiny at the time and Bishop Hand seemed far from clear about how such a sum was to be used if it were raised. He has since said that the sum would be invested and only the interest used for buildings and other capital purposes.

We hope that the A.B.M. will think long and hard before it agrees to launch a "massive special Commonwealth-wide appeal." Having thought hard, we trust their answer will be a clear "no."

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Massive missionary support for New Guinea and every other field is vital. But we have never heard of any missionary enterprise which was blessed of God and based on an appeal for a massive sum of money. Christians see a need for the gospel; men and women are moved by the Holy Spirit to offer and the church of Jesus Christ commissions and sends and supports them.

We do not believe that the Australian Church is so foolish as to think that providing a million dollars will solve the real missionary problems. The existing climate of missionary concern in Australia is not good. There is a need to educate and teach our people and lead them to such a love for Christ that they will delight in obeying His command to "go."

If Satan were to devise a scheme for diverting the church from its missionary responsibility, he could think of no better way than suggesting that it unite its missionary energies in a massive appeal for money.

It is bad strategy. Such an ill-conceived and untimely plan needs a speedy burial.

# "BE OF GOOD CHEER"

by GEOFFREY HAYLES

In these days when there seems to be so much despondency amongst Christians we do well to think upon the words of the Lord Jesus Christ when in the Gospel he says to "be of good cheer."

"Be of good cheer, it is I who am not afraid!" said Jesus again (Matt. ch. 14) after the account of the feeding of the five thousand and the incident of Jesus walking on the water and calming the storm.

The disciples were troubled and afraid but Jesus came to them saying "Be of good cheer — it is I!" When we are upon troubled waters and are afraid and overcome by life's storms Jesus says to us "It is I, be of Good Cheer!" Christ's presence is available for all our present needs.

"In the world you have tribulation but be of good cheer I have overcome the world," said Jesus after the last supper the Lord encouraged His disciples with these words. Jesus was anticipating his passion and victory in overcoming the world we have His power for our future needs. He has conquered and will conquer!

In this age of fear, despondency and anxiety we do well to think upon the words of the Lord Jesus when he assures his servants that in spite of past sin's present need and future conflict they can "BE OF GOOD CHEER!"

**TEXAS HELPS WILLOCHRA**  
A FURTHER \$15,000 has been promised to the diocese of Willochra, S.A., by the diocese of North-West Texas, U.S.A. Bishop Tom Jones announced this in his report on the state of the diocese at the Willochra synod late October. The Bishop of North-West Texas had visited the diocese for ten days last May.

The diocesan Home for the Aged at Crystal Brook is to have new staff quarters costing \$23,000. The Bush Church Aid Society has promised to find a missioner for the South East Mission and when the "dug-out" rectory is complete at Coober Pedy, to find a missioner for that area too.

**WORLD CHRISTIAN TOUR 1970**  
in Association with Thos. Cook and Sons Pty. Ltd.

To OBERAMMERGAV (The Town of the Passion Play).  
To THE HOLY LAND and other places of interest.

SUCH AS: Hong Kong, Greece, Italy, Austria, Germany, Switzerland, Leichtenstein, France, England, Scotland, U.S.A., Honolulu.

**COST: From \$1,660. Leaving mid August for 61 weeks.**

**BROCHURE available from Rev. R. C. Fowler, 74 Housion Street, Westmead, 2145**

**SUDAN UNITED MISSION, Missionary Programme**

Saturday, 29th November, at St. Mark's C. of E., Avalon

3.00 p.m.: "Teach In."  
Theme: "Developing 20th Century Christian Leadership."  
Youth groups from several churches will especially contribute to this Forum.

5.30 p.m.: Bar-B-Q Tea (bring own food).  
6.30 p.m.: CHAD FIELD GREETINGS: Mr and Mrs Joe Penrose.  
7.30 p.m.: REV. A. D. DEANE, Guest Speaker.

Musical Program — Manly Baptist Church.  
Organise a group if possible. Phone 29-4239.

## EVANGELICAL VIEWPOINTS

# Sin and the sinner

ONE thing the Bible keeps talking about, and of which most of us prefer to say little, is sin. However, we do not have to turn to the Bible to discover man's sin—our daily newspapers shout it to us every day. Our history includes Hiroshima, Buchenwald, and in due time, Biafra, and show that man and his nature is the same today as it was in Adam's time.

Have you heard the story of the Scot who paid a visit to London? When he returned to his native heath after a very short stay they asked him why he had come home so soon.

"Oh, London's all right, you know, but the people are downright queer."

"How do you mean?"

"Well, one night, about two o'clock in the morning, a man came banging on my hotel door. He yelled and banged and was in a terrible temper. He sounded as if he might kill me if he could get in."

"What did you do?" they asked anxiously.

"Do? I didn't do anything. I just kept on playing my bagpipes."

Somehow we have deluded ourselves that magnificent technological progress has changed man's nature. At the time of the first man-made satellite whirling in space the "Sydney Morning Herald" summed up magnificently the true perspective in a cartoon. Beneath a starry sky and satellite whirling overhead stood a caveman and his club — on which was written "Man's Moral Progress." Our great progress has not added one inch to man's moral progress. In the beginning man sinned and man still sins.

IT IS EASY, though to talk generally about evil mankind, but to call oneself a sinner . . . Well it is all a matter of seeing oneself as others do.

Like the Scot we find it easy to see the faults in other people, but rarely does it occur to us that we may be equally, or more guilty than others. Most of us have a wonderful way of excusing the minor shortcomings of ourselves and being very troubled by the sins of other people.

IS THERE an objective test whereby we may examine ourselves to see what we are really like? Yes, there is. In James, Chapter one, verses twenty-three to twenty-five God's Law is likened to a mirror to see ourselves as we really are. This Law is summed up in the Ten Commandments of Exodus, Chapter twenty. Let us test our lives against each commandment.

I. "I am the Lord your God . . . Is God really first in my heart and life? Is my chief desire to know Him and do His will?"

II. "You shall not make for yourself a graven image . . . Have I any idol in my heart, such as Self or Pleasure or Ambition or Avarice or Lust, which I am really worshipping and living for, rather than God?"

III. "You shall not take the name of the Lord your God in vain . . . Am I always reverent and true in my speech?"

IV. "Remember the Sabbath day, to keep it holy . . . Do I always use Sunday for the worship of God and for my spiritual, mental and bodily good, and for the good of others?"

V. "Honour your father and your mother . . . Do I give the respect and honour which I should, to my parents, and to those others to whom respect is due?"

VI. "You shall not kill." Am I always as kind to others as I should be, and anxious to preserve life?

VII. "You shall not commit adultery." Am I always pure, in thought, word and deed?

VIII. "You shall not steal." Do I do my work faithfully as I should, and am I generous to others? What about my taxation returns?

IX. "You shall not bear false witness." Do I always speak well of others, whenever I can, and avoid destructive criticism?

X. "You shall not covet." Am I aware that my thoughts are the source of evil word and act, and seek to bring "every thought into captivity to Christ" (2 Corinthians, Chapter Ten, Verse Five).

It is therefore simply one step more to acknowledge as the Bible does . . . through the law comes knowledge of sin." To know the law is to know that each one of us has sinned.

Let us not, however, be disheartened, to know we have sinned is the first step to forgiveness and allowing Christ to change us from within.

That man will never be unwellcome to others who makes himself agreeable to his own family.

(Titus Maceius Plautus — C. 254-184 B.C.)

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"Do? I didn't do anything. I just kept on playing my bagpipes."

Somehow we have deluded ourselves that magnificent technological progress has changed man's nature. At the time of the first man-made satellite whirling in space the "Sydney Morning Herald" summed up magnificently the true perspective in a cartoon. Beneath a starry sky and satellite whirling overhead stood a caveman and his club — on which was written "Man's Moral Progress." Our great progress has not added one inch to man's moral progress. In the beginning man sinned and man still sins.

IT IS EASY, though to talk generally about evil mankind, but to call oneself a sinner . . . Well it is all a matter of seeing oneself as others do.

Like the Scot we find it easy to see the faults in other people, but rarely does it occur to us that we may be equally, or more guilty than others. Most of us have a wonderful way of excusing the minor shortcomings of ourselves and being very troubled by the sins of other people.

IS THERE an objective test whereby we may examine ourselves to see what we are really like? Yes, there is. In James, Chapter one, verses twenty-three to twenty-five God's Law is likened to a mirror to see ourselves as we really are. This Law is summed up in the Ten Commandments of Exodus, Chapter twenty. Let us test our lives against each commandment.

I. "I am the Lord your God . . . Is God really first in my heart and life? Is my chief desire to know Him and do His will?"

II. "You shall not make for yourself a graven image . . . Have I any idol in my heart, such as Self or Pleasure or Ambition or Avarice or Lust, which I am really worshipping and living for, rather than God?"

III. "You shall not take the name of the Lord your God in vain . . . Am I always reverent and true in my speech?"

IV. "Remember the Sabbath day, to keep it holy . . . Do I always use Sunday for the worship of God and for my spiritual, mental and bodily good, and for the good of others?"

V. "Honour your father and your mother . . . Do I give the respect and honour which I should, to my parents, and to those others to whom respect is due?"

VI. "You shall not kill." Am I always as kind to others as I should be, and anxious to preserve life?

VII. "You shall not commit adultery." Am I always pure, in thought, word and deed?

VIII. "You shall not steal." Do I do my work faithfully as I should, and am I generous to others? What about my taxation returns?

IX. "You shall not bear false witness." Do I always speak well of others, whenever I can, and avoid destructive criticism?

X. "You shall not covet." Am I aware that my thoughts are the source of evil word and act, and seek to bring "every thought into captivity to Christ" (2 Corinthians, Chapter Ten, Verse Five).

It is therefore simply one step more to acknowledge as the Bible does . . . through the law comes knowledge of sin." To know the law is to know that each one of us has sinned.

Let us not, however, be disheartened, to know we have sinned is the first step to forgiveness and allowing Christ to change us from within.

That man will never be unwellcome to others who makes himself agreeable to his own family.

(Titus Maceius Plautus — C. 254-184 B.C.)

## Through the rectory door

CHANGING all the sheets — and that means lining the children up one by one to help make their beds. Quite a challenge to anyone's ingenuity, believe me, as they find a dozen reasons to disappear every which way at the crucial moment.

This morning I had just got Peter ready to make his, when I realised it was time for Tim to get cleaned up for music. Just as I was about to call him anyway, he rushed in anxiously:

by Ann Devereau

"Mum, Mum, there's some people at the back door. I think you'd better come quick!"

Even at the tender age of nine he had realised something was more than usually wrong. Indeed, the young man at the back door leaned heavily on his lady friend, sobbing bitterly, and groaning that he needed forgiveness. "Where is the priest? I must see the priest."

We quickly found Dad, who dropped what he was doing and came out. After leading the young fellow into the church, he tried to talk with him, and to understand, but after a few minutes sent for me to ring the doctor.

Eventually, under the doctor's probing, it became evident that the lad had been under psychiatric treatment for sometime, unknown to his friend, and had simply neglected to take his prescribed pills.

Now . . . where is that Peter — we still have a bed to make. And oh dear, Tim, do come and

scrub those legs . . . you're going to be late for music now, for sure. Maybe it's these all-too-frequent interruptions to family living, and the constant need to adapt to the situation of the moment, that made one of the children sigh recently, "Gee, I wish our Dad wasn't a minister!" I guess my husband has a point when he says we shouldn't take the involvement of rectory families for granted.

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# Notes and Comments

## LAW AND ORDER

The idea behind much of the student unrest in that man must be absolutely free. The State, nor his fellows, must not inhibit man in any way. He is free to be himself. The news of the 24 hours in Montreal without a police force or firemen has a message for mankind. The looting, bank robbing, arson and violence of that one day has shaken all Canadians. Where there is no law of the State, the law of the jungle returns. When Law goes, as Hobbes says "the life of man is solitary, poor, nasty, brutish and short."

It is for Christians to support the concept of law and order. Law will not always back the Christian in what God declares as right, but it will not be a terror to good works.

## LAYMEN

John Stott's new book "Clergy and Laity in God's Church" is most stimulating, deserving to be read far and wide. He sees one of the main calls to a clergyman to make sure that his laymen do not accept clericalism instead of vigorous participating Christianity.

The problem is summed up in these words: "What does the layman really want? He wants a building which looks like a church; a clergyman dressed in a way he approves; services of a kind he's been used to, and to be left alone... Mr Stott feels

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that the clergyman may use this to support his supreme position of clericalism, but this is to take the easy and wrong road. We should ponder this.

## HAIR

There have been some angry reactions in the church press to the Archbishop of Brisbane's suspension of the two curates at St. Luke's, Toowoomba. The secular Press seemed to suggest that they were suspended because of their long hair.

Archdeacon Lupton, their rector, is Brisbane's youngest archdeacon and is an experienced pastor who is far from being out of sympathy with the younger generation and their trends. The Archbishop is not the sort of man who would take such action on such trivial grounds.

Both the rector and the archbishop had tried for months to avoid the action that was finally taken on important grounds. The Archbishop in his public statement has shown commendable restraint and has proved that his chief concern is for the two men themselves and their future ministry.

## SECTARIAN APPOINTMENTS

There has been a small stir in N.S.W. about the appointment of Roman Catholics as judges in the divorce jurisdiction. The "Catholic Weekly" takes the present government to task. It quotes the very large number of R.C. appointees to the bench under the Labor Government which was in power for over 20 years. N.S.W. citizens got so used to this party's sectarian appointments that they have scarcely noticed the Liberal attempt to redress the imbalance.

In the same issue, the "Catholic Weekly" rejoices over the election of Dr McDermott, a Roman Catholic, as Sydney's Lord Mayor. Then it reminds its readers that Sydney has had an unbroken succession of R.C. lord mayors since 1949. It sees nothing sectarian in that. Perhaps it is coincidence that no Protestant has been elected to that office in a nominally Protestant city.

# Cosmos communication

TWO FASHIONABLE space-age words are "cosmos" and "communication." They are in fact Bible concepts.

The pre-apostolic septuagint version of the Old Testament used the word Cosmos to describe the arrangement of the stars, "the heavenly hosts," as the ornament of the heavens. In the New Testament this Greek word is used to describe the extent of the known populated earth (Romans 1:8). But the chief use of Cosmos (or "world") is used to describe the ungodly multitude; the whole mass of man alienated from God (John 7:7).

It was in 1844 that Samuel Morse tapped the first telegraphic communication "What ha!; God wrought" (Numbers 23:23). In 1900 the first radio message was beamed and the following year the Wright brothers' aeroplane hopped several feet in altitude.

On October 4, 1957, man's first spacecraft, the Russian Sputnik I, radioed a mechanical message to register collision with meteorite dust. Soon after the Russians launched the dog "Laika" into space. From her

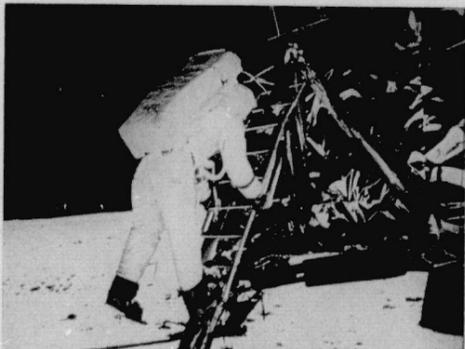
space kennel, Laika's bodily functions were radio communicated to earth.

Meanwhile the Russians commenced launching robot space ships to outer space. In 1959 Lunik II crunched on the moon surface; others sped on their way to the planets and the sun. Moscow radio broadcast to the listening public: "Our

## Rev. Brian J. Seers, curate of St. John's, Petrie, Queensland, writes about God's Word in a space age.

rocket has by-passed the moon. It is nearing the sun, and we have not discovered God. We have turned out lights in heaven that no man will be able to put on again. We are breaking the yoke of the Gospel, the opium of the masses. Let us go forth, and Christ shall be relegated to mythology."

Colonel Gargarin became the first spaceman by a mechanical vehicle. On April 12, 1961 came his excited, ecstatic cry from outer space: "I am an eagle! I



Aldrin steps on to moon, July 20, 1969.

am an eagle!" On his landing, Moscow reporters asked Gargarin "Did you see God?" "No," replied Gargarin, "there is no God."

Two years later, Colonel Cooper Jr., U.S.A.F. commented that he didn't see God either. He himself had no more expected to see God by looking through his spacecraft window than he did by looking through his automobile window. "But I saw some of the wonders He created," he said.

It was in March, 1968, that Gargarin did see God. He was killed while testing an experimental aeroplane. Cosmonaut Gargarin met his Maker.

There has been only one acknowledged fatality in outer space. Colonel Komarov failed to return on April 24, 1967. Previously in his private letters, Komarov had expressed his fear and awe of time and eternity. "Time frightens me... will I have time?" he wrote to his mother. "What can be compared with eternity?... human life is so scanty and brief" he wrote to his family.

The unanimous acclaim of all space travellers has been to declare the colourful handiwork of the planet earth; the moon appears dull in comparison. In September 1966 Charles Conrad and Richard Gordon in Gemini II reported that the planet earth glowed like a Christmas tree ornament, and that Australia lay against the Pacific like a rumpled carpet. "It's fantastic" said Conrad to Gordon during Gordon's "spacewalk" outside his craft. This month (November), these two men and also Alan Bean are to participate in lunar landing.

One reason why God made the moon was that it would be a "sign" of Himself (Gen. 1:14). All creation obeys the Hand that guides it. The human race alone has disobeyed. The moon has always fascinated, and for some it has been the object of idolatrous worship.

On Christmas Day, 1968, Lovell and Borman (both Anglican) and Anders (Roman Catholic) were the first to circumnavigate the moon. "We are now approaching a lunar sunrise, and for all the people back on earth, the crew of Apollo 8 has a message." They took it in turns to

read excerpts from Genesis 1. Mrs Madalyn O'Hair, head of the National Headquarters for atheism, officially complained to NASA. It was "gratuitous proselytizing of a minor religion," Mrs O'Hair contended.

Last June Apollo 10 zoomed in for a closer visual inspection of the lunar surface. "Man, this is the greatest," "Babe, it's fantastic," "Boy, you wouldn't believe this thing" came the verbally disappointing words for a waiting earthly audience. "Son of a bitch." "The—dam filter has failed me." Whatever his physical environment, only the atoning blood of Jesus Christ can ever recreate man to be compatible to the environment of heaven.

On Sunday (Eastern hemisphere time; Monday in Australia) July 20, man first set foot on the moon. "That's one small step for man, one giant leap for mankind" said Armstrong a nominal Reformed Church member. His mother on earth responded "Praise God from whom all blessings flow." Aldrin, a Presbyterian, prayerfully consumed Communion bread he had brought to share that Sunday Communion with his fellow parishioners. Watched by millions, that landing was one of the most prayed-for events in modern times.

A criticism-sensitive Administration's reaction to the published disapproval of the likes of Mrs O'Hair was disappointing. The late President Kennedy had publicly asked God's blessing on the American effort to reach the moon. God did bless the venture, but there was no immediate recognition of that fact or any public utterance for it from President Nixon on that Sunday. His comment that it was the greatest week in history since creation revealed out-of-focus vision.

Christ is the watershed of history. His disciples only are destined to share the throne of a new cosmos. Whoever has Jesus is a citizen of heaven. Meanwhile now is the great period of preparation and training. We are to communicate Christ faithfully. The word "Gospel" means (welcome) communication. Let every disciple fearlessly and unashamedly communicate Christ to this unbelieving cosmos decaying in time and eternity (Romans 10:14).

Robert Murray McCheyne: Live near to God, and all things will appear little to you in comparison with eternal realities.

Taken separately, the experiences of life can work harm and not good. Taken together, they make a pattern of blessing and strength the like of which the world does not know. (V. Raymond Edman.)

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## Not an "idol"

I read with interest your extract from the "Melanesian Messenger" (A.C.R. Hot Line, 16 October) and the references to artifact which one person claimed made the church look silly and barbarous.



You might be interested in this photograph of the actual figure, which was a gift from the church in Polynesia to the new cathedral.

(Rev.) Ralph de Voil Eagle Heights, Qld.

## Hosts wanted

Twice a year approximately 100 lads about 15 1/2 years of age commence their 3 1/2 years course at H.M.A.S. Nirimba, the Royal Australian Navy Apprenticeship Training Establishment at Quakers Hill.

Nearly half of these young men are Anglicans. The majority would come from country or interstate homes. Many have no relatives or friends in the Sydney area.

They are permitted to take weekend and short leave at the home of approved sponsors.

If you are in a position to offer hospitality by occasional visits to your home of one or more of these young apprentices your kindness would be very much appreciated.

It is hoped that our Church people in Sydney will open their homes and hearts to these lads and provide a meal "just like Mum cooks," and allow them to share in the comforts of home life.

What a relief it must be for a mother to know that her son has a foster mother to whom he can go far away in the big metropolis, Sydney.

If you think you can help would you please contact the Chaplain, H.M.A.S. Nirimba, Quakers Hill, N.S.W., 2764. Phone 626-9351.

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## Welcome decision

The Sydney synod decision to create a new diocese in Parramatta is very welcome.

The coincidence of the Archbishop's brother being the rector of St. John's, Parramatta, and possibly the new cathedral could be aligned with:

1. The Government's plan to build a new Sydney Hospital in Parramatta;
2. Grace Bros' plan to build a \$60 million store in Parramatta;
3. Prospect County Council's 10-storey office block there;
4. The Railways Department's plan to build a shopping tower over Parramatta station.

Perhaps these activities could be caused by the Archbishop's brother being rector of the city?

Be of good cheer and praise the Lord for the Archbishop's brother!

Douglas Longton, Doonside, N.S.W.

## Basketball

A body of church people have formed a basketball international rules association for men and women to commence the second week in November.

Already we have over 20 teams entered in Men's, Women's and one division of Boys at High school age under 16.

The association feels the interest already shown will explode over the next few years. This will enable young people to enjoy the companionship and sportsmanship amongst church people.

In this present age where youth finds no outlet we hope this association will play a small part in bringing up your youth to become better citizens.

If interested please ring Hon. Jones or write to Box 172, P.O., Punchbowl.

Ray C. Jones, Hon. Sec., N.S.W. Churches Basketball Association.

## Former Anglicans

We would like to clarify an issue which, though it has particular application to our own situation concerns a principle of considerable importance and, we believe, of wider relevance.

It is usually assumed that those who have resigned from their membership or ministry in the Church of England have severed all links with it and, in fact, stand in judgment over against it. While this complaint may be justified in the case of some, it has not been our intention, nor has it been our practice, to cease from time to time worshipping with and at their invitation ministering to those remaining in Anglican churches.

It seems to us that on three grounds a positive relationship of this nature is warranted— (a) Because of our past association with the Church of England we feel a bond with it and obligation toward it. Paul's attitude to the Palestinian-

christians provide an analogy here. Although convinced that God had called him to exercise his ministry upon a different set of principles, he nevertheless sought out every opportunity to express his fellowship with them. Hence his visit to the Jerusalem Council in Acts 15, his concern

## CORRESPONDENTS NOTE

Letters should not exceed 300 words — shorter ones get priority. A recent letter was over 3000 words and several were over 1000. They have been severely cut.

to ensure the safe arrival of the collection for the poor of Jerusalem, and his willingness to accommodate himself to their practices when moving amongst them. It has similarly been our desire to share quite openly that which we feel to be our particular ministries with those in the Anglican church, trusting that they too will extend the "right hand" of fellowship to us (Gal. 2:9); our intention to give financial support to Anglican friends in need of assistance as an expression of our oneness with them in the Gospel, and our willingness to conform to the customs of Anglican Christians when we worship with them (cf. Paul's attitude in 1. Cor. 9:19ff.)

(b) There is further the question of a future association with the Anglican church, for while we do believe that God has committed full-time ministries to us outside it at present, we cannot rule out a priori the possibility of a future relationship with it. However improbable this prospect may seem at the moment, it is not inconceivable that a new set of circumstances could arise within the denomination in which such a possibility would be more likely to occur.

(c) There is also our desire for a present ministry, as God from time to time leads, both to and from Christians in Anglican churches. As it is the biblical view that a person worshipping with a particular congregation is at that time a member of the Body of Christ in that place, we so regard ourselves in such contexts. So also when ministering in such a situation we would regard ourselves as ministers of the church in that particular place.

Though to some much of this will sound like special pleading, we can only re-affirm that it springs from a set of biblical convictions that we take extremely seriously. These we commend to the consideration of those who remain within the Church of England, as well as to those who have felt compelled to minister outside it.

Robert J. Banks  
Geoffrey N. Moon  
Canberra, A.C.T.



Stephen had almost given up hope....

Why should he concern you? He belongs to a tragic band of youngsters... young Australians who have no fight in the future. These boys have come from children's courts. Without homes to return to they can only hope that somewhere, someone will extend a hand of help. Someone can, and that someone is you. Since 1942 Charlton Homes have saved hundreds of boys. Homes run on compassion and trust where each boy, for the first time in his life, not only belongs but is wanted. Now the Charlton Homes need your help. Accommodation is limited and the waiting list is long. There is a desperate need for expansion. Funds are urgently required and your contribution will help give some lad what all Australians take for granted... a chance in life.

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RECLAIMING HUMAN LIFE

# Letters to the Editor

## South Africa

Rev. G. S. Clarke, not I, brought in the topic of Divine assessments on ancient Israel and her neighbours. He then (Sept. 18) dismissed as irrelevant the Biblical evidence that did not support his case. This discourages debate, but let us try to go on.

If God judges a professedly Christian people (in this case, white South Africa or Rhodesia) more strictly than He judges others, it follows that He judges its clerical Christian critics even more severely. Let them therefore remember Matthew 7:1 and beware of the occupational hazard of denunciation-addiction.

Mr Clarke says the traditional Rhodesian franchise policy "under British rule" has been altered since self-government to prevent the Bantu from attaining equality. In fact, Rhodesia has never been under British rule and the policy was devised by the Rhodesians themselves. The new constitution now under consideration is expressly designed to give the Bantu equality as soon as they are ready for it—but not the racial domination that would follow premature "majority rule." If at some future time they prove themselves fit for majority rule, the constitution can be changed accordingly. It is up to them.

Mr Clarke's reference to the South African policy of "Bantu self rule" now, "in a few small areas such as the Transkei," omits the fact that it is under white tuition and supervision, which will continue until or unless the Bantu no longer need it.

I realise the impossibility of ever satisfying some critics, even by the detailed refutations their allegations really call for, let alone the very brief attempts that your space can allow—whereas the allegations, as in this case, can usually be made in a sentence or two. Thus the contest is unequal from the outset. It is some consolation, however,

that they generally refute themselves, by over-stating their case and imputing the worst possible motives to the people they attack. See Mr Clarke's final paragraph for a standard example.

F. H. Sibson, Doubleview, W.A.

## Prayer for dead

I have read the letter re prayers for the dead by Mr Braun (A.C.R. 16 Oct.).

Isn't he rather ambiguous in his question when he asks if one has never commended a loved one to God's keeping. Of course we have — that isn't praying for the dead.

To pray for a loved one after that one has gone to be with the Lord is a different matter. It always seems to be the height of foolishness to me to ask our heavenly father to do a little more for the departed in the Lord, than He, in His infinite love and wisdom has done.

Jesus said, "I go to prepare a place for you" (John 14:2) and that place will be perfect. Believers who have crossed over and are waiting the resurrection morning, do not need any prayers by us on their behalf.

H. G. Smith, Eden, N.S.W.

## Prayer for dead

Mr R. Braun touched on what is certainly the most powerful argument in favour of prayers for the departed when he spoke of "our inner feelings and needs." He would be a callous person indeed who did not wish the very best for a departed loved one, and the desire to pray for them springs from the purest of motives.

However, we must remember two very important scriptural truths concerning our prayers: firstly — the natural desires of our hearts are not a reliable guide, for they may be, and quite often are, in direct opposition to the will of God.

Secondly — Christian prayer differs from the prayer of a pagan in that it arises out of an established relationship of submission to God's will. We can only be sure that God will

Continued on page 6

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# THE BISHOP OF CENTRAL TANGANYIKA

writes—

There are many aspects of the development of Christian work in an undeveloped land, and many agencies that make a special contribution to that work. The Bible Society has always made a unique contribution in a country like East Africa, where income is low and the costs of books in relation to a man's income seems very high.

The Bible is a big book, but even the New Testament is a large book for Africa, and if unsold would be unsold except to a privileged few. The policy of producing the New Testament at a figure people can afford to pay, and producing Gospels for the second smallest coin in the country, has meant that hundreds of thousands of people have some portion of the scriptures in their hands.

In a circular dated June, 1968, issued by the Bible Society in East Africa, it is stated that for the twelve months November 1966-October 1967, a total of 1,854,000 copies of the scriptures were distributed.

What happens to these scriptures? I think of the saintly Bishop Omari, converted in his youth by reading the New Testament. I think of another African whose first awakening came with the New Testament, who is now a distinguished scholar, taking part in preparing a new translation of the New Testament.

I think of the eager faces of the many hundreds of school children to whom I have personally sold a gospel, and I am grateful.

The other day I noticed five boys had joined together, one to buy Matthew, one Mark, one Luke, one John, one Acts. On questioning them I found that they decided they would borrow from each other when they had finished the one they had. Such zeal will encourage any minister of the gospel, and demonstrates forcibly the need for having small portions of the New Testament available.

The Society deserves much more support if it is to meet the needs of the many tens of thousands who are now learning to read in Africa, Asia and elsewhere.

*Adventist Tanganyika*

ADVENT II — Letters from the Primate the Most Reverend Philip Strong, the Right Reverend R. C. Kerle, Bishop of Armidale, and the Reverend Canon Frank Coaldrake, are printed in a leaflet available free from the Bible House in your capital city.

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## A POSITIVE ATTITUDE TO SEX

# Sex & the Christian

"Today, sex is used to sell everything from soap to automobiles," said Dr Billy Graham recently. "We are preoccupied with it; we talk about it until it has become an obsession."

Most Christians would share Dr Graham's opinion. Most of us deplore the brazen exploitation of sex in so many films, magazines, books, songs and advertisements. As parents, we are well aware of our responsibility to educate our children towards the Christian ideal of chastity before marriage and life-long faithfulness within marriage.

In an effort to minimise the effect of this constant bombardment with sex, some Christian parents ignore the subject entirely. They are often dismayed when their children, finding no positive lead in their homes, go along with current permissive views.

Other Christian parents, in their eagerness to counter-balance society's "anything goes" attitude, go to the extreme of thundering against "immorality" and restricting the sex education of their children to a list of prohibitions. In a world that presents sex as a pleasure to be enjoyed while one is young, these parents' restrictions seem irksome and unrealistic and are often disregarded.

Both of these attitudes are essentially negative. Both are concerned more with restraint and denial of sexual activity than with its positive direction in the right channels. Too many parents have a negative attitude to their own sexuality. Too many fear sex, and try to quell it in their own lives as well as in the lives of their children.

**FRIGIDITY** Young people, seeing the tension and frigidity this fear casts over the whole person, are disinclined to follow the same pattern. Their rebellion grows, with increasing parental disapproval, until finally their only guide is the world around them.

These parents are those Christians who say, "Yes, I know God created sex—He had to, to propagate mankind! But we must treat it warily, for it causes vicious degradation. But," they add, "sex can be ennobled by control within Christian marriage and parenthood."

A glance at nature will show that sex is not essential for reproduction. Some tiny animals reproduce by growing "buds," others split in two; some species consist entirely of females which propagate themselves by virtual "virgin birth" known as parthenogenesis. If Almighty God had willed, could He not have created mankind thus—non-sexual?

Or, God could have made man like many animals, which only feel sexual desire at one season of the year. But God planted in man a strong insistent urge, far greater than what was essential to continue his existence. God created man, every part of him; this was no accident.

Nor is it reasonable to assume that God added sex as a special trial, a built-in stumbling-block, purposely erecting a barrier between Himself and the man He created to live in fellowship with Him.

**UNASHAMED** Adam and Eve, we read, "were naked, and were not ashamed." They had not sinned; there was nothing to be ashamed of. But when sin entered—the sin of disobedience and pride—they looked on their bodies with shame. They despised the gift of their creator, for now their minds were tainted. They clothed themselves.

God himself ordained that we should marry—but not merely to cover with decency our reproductive urge. No! God planned that we should reproduce by this act, in order to create a unique, meaningful relationship between man and woman. Marriage is based upon sex.

Those Christians who can rise above the morass of vulgarity, obscenity and vice with which sinful man has surrounded sex, those who can in purity and confidence enter fully into the act of love, find it rich with spiritual significance.

The epistle to the Ephesians tells us that marriage symbolises our souls' union with Christ, Who is the spiritual bridegroom. As a man cleaves to his wife, as they become "one flesh," so they learn profoundly what it means

by Mrs Lesley A. Veitch, of East Burwood, Victoria.

God has given us women great power over men; let us use it constructively. Let us be glad that we have this privilege and let us accept our responsibility to give—our minds, hearts and bodies—to our husbands; gladly freely. Then they will be free to serve God wholeheartedly, their manhood richly satisfied from the deep, sweet well of our warm womanhood.

to be "members of His body, of His flesh, and of His bones" (Eph. 5:30). In the symbolic union of sex, these bodies of ours enable us to share for a moment, with searing intensity, that over-



Mrs Lesley Veitch.

whelming bliss which will be ours eternally when our bodies are no more, when we are perfectly united with Him who is love!

How tragic that so many Christians confuse the body, the temple of the Holy Ghost, with "the flesh," in which dwelleth no good thing! Filled with false guilt and shame, these men and women may never know the spiritual joys that are rightly theirs. They do not realise that for the regenerate man or woman, there is no lust or lasciviousness in sexual ecstasy.

The young person who sees, in his own parents, sex as the supremely satisfying bond between man and woman, far outshining the passing pleasures of indiscriminate "love-making," will respect his body, and that of the young woman. When he sees sex reaching its ultimate beauty in mature Christian marriage, he will choose not to rush into furtive experiments, but rather to wait until he can share in sex maturely with the woman of God's choice.

**SPIRITUAL BOND** Sex itself is not a spiritual obstacle, but sexual frustration can be, and often is. The bachelor who finds sex a serious hindrance to his Christian life would be well-advised to find a wife. There is no shame attached to this; without sex this man may never reach the best God has for him. The Apostle Paul, when injunctioning restraint on the licentious Corinthians, said even to them: "It is better to marry than to burn (with vain desire)."

The world is full of sex-oriented stimulation for men, but an alluringly clad woman, like a well-presented meal, is mainly of interest to the hungry. No loving wife would send her husband to work on an empty stomach, or call him greedy if he sometimes asked for more, yet when it comes to his sexual needs, all too many Christian women are reluctant and nig-

gardly in the rations they allow. It is our task as wives, to discern between modesty and embarrassment; to learn those womanly arts and graces which will fulfil the special needs of the man God has entrusted to our care. The sexually satisfied Christian man will be unperturbed by the glamour of a passing stranger.

God has given us women great power over men; let us use it constructively. Let us be glad that we have this privilege and let us accept our responsibility to give—our minds, hearts and bodies—to our husbands; gladly freely. Then they will be free to serve God wholeheartedly, their manhood richly satisfied from the deep, sweet well of our warm womanhood.

For me? "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (1 Tim. 1:12).

(Continued Page 7)

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## LETTERS

Continued from page 6

For mine? "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril of sword?"

To those who die never knowing the saving grace of Christ is the same as those who die never having heard Him. Their fate is in the hands of God, and their judge will be the glorified Christ. Thus it is idle and pernicious for us to speculate on subjects on which the Bible is silent. I can find no scriptural warrant for the practice, and very little pagan historical warrant. The only passage of scripture that can be used to propagate it is 1. Cor. XV.

For any one to quote 1. Cor. XV 29 in this controversy who has not prayerfully and meditatively studied the passage within its context, recognising and supplying the ellipsis is ill equipped for the task and should withdraw.

**BROWNING THE POET: AN INTRODUCTORY STUDY** by Leonard Burrows. University of Western Australia Press, 1969, pp. 306, \$6.50.

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Please rush me  a FREE sample copy of the controversial "Ban Censorship" issue containing challenging articles by Mr E. A. Willis, M.L.A.; Mr Tom Mead, M.L.A.; Mr Richard Cleaver, M.H.R.; and Rev. Tom Scarlett.

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## Books

**ADAM** by David Bolt. Leslie Frewin, London, 1960 & 1969, pp. 152, \$4.

Adam's look back to what they "were no more" establishes a Fall.

The balance of the book is spoiled by emphasis on the sensual, although occasionally germinal agnosticism appears.

Despite the blurb, "Adam" is a short, expensive book.

"Tributes to Adam" should be read cautiously by seekers of Biblical truth.

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## Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:  
**1970 CHURCHMAN'S DIARY.** Rev. Kevin Currow, Blackburn, Vic., \$3.85, the best desk diary we have seen for those involved in the work of the Church. Refills cost \$2.25 yearly. The unique ring binder opens and closes with a touch. It gives all that one looks for in a desk diary and does not tell us the time in Tokyo or how many milligrams in an ounce.

**BRITISH EVANGELICAL COUNCIL BOOKLETS 1 and 2, 1969.** 1/ each (U.K.). **ROME and REUNION** by H. M. Carson. He does not write about a formula which will enable a rapprochement with Rome but shows the solid ground on which reunion may be possible. **AFTER UPSALA — WHITHER BOUND?** by W. J. Grier. Mr Grier shows us the four significant trends in the ecumenical movement today — closer relations with Rome, inclusivism, neglect of biblical doctrine and indifference to the saving gospel of Christ. These two booklets of 16 and 12 pages respectively, should be read by all.

**WHERE IN THE WORLD IS GOD?** by Richard L. Harding. Moody Press, 1968 Pp. 96, 95c (U.S.). A most useful paperback which helps the Christian look at what is happening in today's world. Dramatically written, it looks at world headlines in the light of principles which emerge in the Acts of the Apostles and helps us develop informed Christian attitudes. There is so much confusion about what is happening today that this little book cannot fail to be of help to many.

er, popular American radio preacher, are crisp and contemporary. The Bible is applied to penetrating exposure of such diverse themes as freedom, permissiveness, fulfilment and conformity. Well contrived and lucid, these addresses serve notice that methods are important, but content is crucial in any evangelical effort.

**Philip H. E. Thomas.**

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Right Rev. Donald L. Redding died in Adelaide in mid-October. He was Bishop of Bunbury 1951-57 and conductor of the late Rev. Thomas Knox...

appointed curate of Christ Church, Gosford (Newcastle) from October 31. Rev. Brian A. Carter, B.C.A. missionary at Tarcola (Willichra) since 1966...

Methodist, Walter Whitbread, retiring N.S.W. President drives home a good point when he says "Preaching is ministry." So often overlooked.

Church and People (N.Z.) which has been obliged to announce that fortnightly publication ends next month and it will become a monthly in 1970...

St. Columb's thanksgiving

St. Columb's Hall, Wangaratta, founded in 1903, by the first Bishop of Wangaratta, the Rt. Rev. F. H. Armstrong, will close at the end of the year.

Sydney deaneries altered

RURAL DEANERIES in the diocese of Sydney have been re-organised as from 1 January next.

The Archbishop has announced that the three rural deaneries of East Sydney, Balmain and Cook's River will be reformed into four rural deaneries of East Sydney (with the Rev. E. G. Mortley as Rural Dean), Sydney (with the Rev. B. G. Judd as Rural Dean), South Sydney (with the Rev. Canon W. K. Deasey as Rural Dean) and Balmain (with the Rev. J. F. G. Olds as Rural Dean).

African bishop in Perth

BISHOP NEVILLE Langford-Smith of Nakuru, Kenya, will speak at a men's breakfast at St. Alban's, Highgate Hill Perth, on Saturday, November 29. Archbishop Sambell will preside.

Pastoral care seminar



Some Anglican members of the Pastoral Care Seminar at Orange—(l. to r.) Rev. Russell Hull, of East Orange, Archdeacon Howard Ellis, of Kelso and Rev. David de Dear, of Bathurst exchange views at morning tea.

OVER 40 ministers from eight denominations serving the western areas of N.S.W. attended a two-day residential seminar at Bloomfield Hospital, Orange, N.S.W. October 28 to 29.

STUART ELECTRONICS Radio & T.V. Repairs \$3.50 per service call. No additional labour charge. Ministers: \$2 per call.

ST. LUKE'S HOSPITAL Darlinghurst, Sydney, 2010 Founded 1919 A CHURCH OF ENGLAND GENERAL HOSPITAL

Canb.-Goulburn new churches

(i) There was great jubilation in the parish's strivings, of about 10 years' duration, came to a head with the dedication of its new parish church.

BIBLE CROSSWORD No. 7

We will give a book prize for the two nearest entries to Bible Crossword No. 7 which should reach this office not later than November 24. All answers come from the Revised Standard Version of the Bible.

Solution next issue. 1. That is why it depends on faith, in order that the promise may rest on grace and be... (10) Rom. 4:16

TEACHING WITH TELEVISION



Girls at Sydney Church of England Girls' Grammar School, Darlinghurst in class using the school's video-tape recorder and closed circuit television.

Call to be pastors

IN HIS FIRST synod charge as Archbishop of Perth, the Most Rev. Geoffrey T. Sambell spoke in St. George's Cathedral on November 3 on "Man and Ministry." The following excerpt is taken from his charge.

What is Man? David Jenkins, an Oxford theologian of today, would say the key to the cosmos and the key to persons is in Jesus as Lord, the Word and the Flesh, in the unity of the One Person.

INSIGHT

The last few verses of the First Chapter of St. John's Gospel tells us of the calling of Philip. He immediately went off and told Nathaniel.

"The play's the thing"

THE WORDS of Hamlet had a vivid application when the Chancel Players came to St. Matthew's, Marratville, S.A. on Sunday 9 November at 7 p.m.

WIDE OPEN FOR CHRIST

WHAT IS YOUR biggest problem? When asked this question this month, Rev. Victor Roberts, general secretary of the South American Missionary Society, said that it was buying up all the opportunities and taking up the South American offers for assistance.

Why only Anglican women?

THIS WAS ONE of the questions put to the Panel at St. Mark's Camberwell on Thursday October 30. And the answer given was "Because we have a special ministry to the women of our Church."

Canons for Parramatta, Wollongong

TWO CLERICAL canons and two lay canons have been appointed by the Archbishop of Sydney following the recent creation of St. John's Church, Parramatta and St. Michael's Church, Wollongong, as provisional cathedrals.



Rev. Victor Roberts