

# Mainly About People

Canon Paul O'Brien Gibson, O.B.E., a missionary in the Southern Sudan 1917-1956 and Archdeacon of the Southern Sudan, 1940-56, died on 26th October, aged 77. From 1957-62 he was rector of Wingfield, Wilts.

Right Rev. John Daley, Bishop of Taejon (North and South Korea), has announced his resignation. He has been a bishop in Korea since 1955.

Mr A. R. Archer of Ravens-thorpe, W.A. was made a deacon in St. Boniface Cathedral, Bunbury, on 9th November. He has been appointed curate at Jerramunga.

Rev. N. Purves has been appointed director of St. Andrew's Rehabilitation Centre, Middle Swan (Perth).

Rev. D. W. Rien, curate of St. James, New Town (Tasmania), has been inducted to the parish of St. John the Baptist, Buckland.

Dr Kathleen Blackwood-Taylor, wife of the Rev. Philip Taylor, of Rosedale, Vic., died as a result of an accident in mid-October. The daughter of the late Bishop Blackwood, Dr Taylor spent most of her life as a C.M.S. missionary in Iran and Pakistan.

## CATHEDRAL APPEAL

An appeal to people who value the ministry of St. Andrew's Anglican Cathedral is being made by the Dean, Dr A. W. Morton, in an effort to liquidate the present debt of \$70,000 on the everyday working account.

A Temple Day is being held on Thursday, November 30. Gifts should be sent to the Dean and he will be present in the Cathedral on Temple Day to meet donors personally and to dedicate their gifts.

The elimination of the current debt will make possible proceeding with extensive plans for activities which will cater for all sections of the community.

## 13 YEARS LATER

Bishop Tom Jones writes in his diocesan magazine, "The Willochran":

Thirteen years ago, when visiting Ceduna as Secretary of the Bush Church Aid Society, I baptised a baby boy, just before it was flown to Adelaide with its parents, in a last desperate effort to save its life. So far as I knew the baby died.

On Friday, July 28 last, I flew to Minnipa from where I was taken by car to Streaky by the Reverend Jim Smith who astonished me by reminding me of the incident of the baby and then went on to inform me, "You will be confirming that baby on Sunday."

It was a great joy to me to meet two happy and thankful parents, as well as a sturdy fair-haired young man of 13 years. The whole congregation had learned the story and one could feel the spirit of happiness that filled the church as the bishop laid his hands upon the young man's head and prayed that he would "daily increase in Thy Holy Spirit more and more."

Mr G. Vine has been appointed financial adviser to the diocese of Wangaratta.

Rev. John Keyl of Rugby, England, has been appointed curate of St. John's, Port Moresby (New Guinea) as from January, 1968.

Mr R. B. Lewis, Master of St. Mark's College, University of Adelaide, since 1957, has been appointed Master of Menzies College, at La Trobe University, Melbourne from early 1968.

Rev. Gordon Murray, editor of the English Churchman, has been appointed principal of the Kensis Memorial College, newly rebuilt at North Finchley, London. Mr Murray will continue in his editorship but will resign his cure at St. Mary's, Reading.

The Bishop of North Queensland has announced the following appointments of rectors:

Rev. George Tung Yip is going from St. Peter's, Townsville, to All Saints, Ayr.

Rev. Douglas Wellington is going from Holy Trinity, Ingham, to St. Peter's Townsville.

Rev. Alan McFarland will be going from St. Helen's, Home Hill, to Holy Trinity, Ingham.

Rev. John Roderick will be going from St. Mary the Virgin, Atherton, to St. Helen's, Home Hill.

Rev. David Scott-Halliday will be going from St. James's, Mount Isa, to St. Mary the Virgin, Atherton.

Rev. Victor Brown will be coming from England at the end of the year to join the staff of Holy Trinity Church, Mackay.

Rev. Frank Scuffham, the Bishop of Peterborough's chaplain for industry in the Corby area since 1961, has been selected to attend the Duke of Edinburgh's Third Commonwealth Study Conference to be held in Australia next year. He is the only clergyman who will take part in the conference.

Rev. J. G. F. Geoghegan, vicar of Woodenbong (Grafton), has been appointed rector of Macksville.

Mrs Catherine Wiseman Newmarch, of Roseville, N.S.W., died on 13th November, after a brief illness at the age of 84. She was the widow of Rev. E. Newmarch. She leaves two daughters (Miss Catherine Newmarch, of Roseville, Mrs Dorothy Abbott of Northbridge) and a son (Canon Walter Newmarch of C.M.S., Tawau, Sabah).

The Rev S. M. Brook, N.S.W. Secretary of the British and Foreign Bible Society, has been appointed N.S.W. Representative of the Sudan United Mission. He will take up his new duties early in 1968.

The Rev John Arnold, Assistant Chaplain for Youth in Sydney diocese, has accepted nomination as Rector of Blacktown, N.S.W.

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# TH. C. EXAM RESULTS

The Committee for External Studies of Moore College announces the results of its recent examinations for the Certificate in Theology:

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# THE AUSTRALIAN CHURCH RECORD

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## A CHRISTIAN CHRISTMAS

WE asked the Bishop of Adelaide, the Right Rev. T. T. Reed, to bring a Christmas message to our readers this year. He has done so graciously and in direct and simple words which challenge us to think of others and to get beneath the superficialities to the rich vein of gold which underlies the gospel message.

Christmas, the season of tidings of great joy, will soon be with us once again.

It is tinged, however, with sadness for thoughtful Christians—a sadness born of the thought that so many people in Australia will celebrate an empty, meaningless Christmas, and they will be ignorant of the fact that they are so doing.

All kinds of people, who neither believe nor practise the Christian religion, will be keeping up Christmas. Many men and women who don't believe in Christ, and who never worship Him, are already making elaborate preparations for celebrating His birthday.

Many thoughtless pagans, who care not a rap for Christ or His Church, and who think religion either bunkum or a bore, will be lustily singing carols by candlelight, electric-light and moonlight. They will be cheerfully wishing one another a Merry Christmas; they will be giving generous presents to one another; and they will be doing it all because everyone else is doing it or because it makes a good excuse for having a jolly time.

JUST XMAS  
Christmas—without Christ! What sort of Christmas is this? It isn't Christmas at all—it's something else. It's Xmas, Christmas with Christ crossed out! It's Yuletide! It's the Festive Season!

It's—well, give it any name you like, but it just isn't Christmas. And, you know, there are some people who feel this deep, deep down in their hearts, and so they try to be honest, in a sort of way, by centering all their joyfulness around Father Christmas, instead of around the Christ in the manger of Bethlehem. At Easter-tide they substitute the Easter bunny for the Risen Lord.

Not that there is anything bad about Father Christmas or Christmas trees in themselves. They are only bad if they obscure the Son of God, and make men, women, or children forget the real significance of the festival.

JOY & SORROW  
Christmas for Christians is the Festival of the Birth of Christ—the annual act of remembrance that "God so loved the world that He gave His only-begotten Son."

It is a season of joy, because we are thinking of what Christ came to do—and of what Christ has done—and of what Christ is doing for us and for all mankind.

Our joyful love of God spills over upon all with whom we come into contact. Because God gave—we give. Our gifts to one another are symbols of God's great Gift to us. Across all this Christian joy there falls, as I

have said, the shadow of a great sorrow—the sorrow that so many are missing the point of it all.

It is up to us to see what we can do to help them to know Christ, to love Him, and to keep this festival in His honour.

Much is being done to promote a more widely observed Christian Christmas. Let us be grateful to the Postmaster-General's Department which, for some years now, has issued a special Christmas postage stamp.

It is good to see the duty of offering worship to God being so widely advocated—literally from pillar box to post office, and thence to every home in the country!

REMEMBER  
Let us all make sure our Christmas Day is a Christian one—a Christmas Day upon

which Christ receives from us the one gift He expects—the loving worship of our joyful hearts.

In your private prayers on that day remember by name before God in His house of prayer those of your friends and neighbours from whose lips He will receive no praise in public worship, and who, so far as you are able to judge, may be keeping a Christmas without Christ.

Also, when you sit down for your Christmas dinner, remember those who are under-nourished, possibly starving, and who are in refugee camps, and have a Bowl upon your table, where you and your guests may give to help the work of the World Council of Churches through Inter-Church Aid.

May God grant you all a holy and happy Christmas-tide.

THOMAS ADELAIDE

## CANBERRA-GOULBURN DEVELOPMENTS

A kitchen, dining and conference room and sleeping quarters are being added to the Tathra camp site of the diocese of Canberra-Goulburn. Tathra is a popular beach resort on the South Coast of N.S.W. near Bega. The Young Anglican Fellowship of the diocese has made the expansion possible by purchasing a large sleeping hut from the Snow Mountains Authority.

Tenders are about to be called for the construction of St. Matthew's Retirement Village on a site made available by the N.S.W. Housing Commission at Albury. Archdeacon Oldmeadow of Albury has oversight of the project.

The first six families have moved into the new suburb of Belconnen, Canberra, and by June, 1968, it is expected that 3,000 people will be living there. Ultimate population will be 120,000. The first Anglican clergyman will move in in April next.

R.C. DEFENDS LUTHER  
(Geneva).—"Luther, unlike others who had preceded him for 1,500 years including St. Augustine, found direct access to St. Paul's doctrine of justification by faith and suddenly understood it again in its original meaning."

This statement was made by Hans Kung, the Swiss Roman Catholic theologian, in a lecture at the University of Geneva, founded by John Calvin. The talk, entitled "Is Luther's doctrine of justification by faith a Catholic doctrine?" was in commemoration of the 450th anniversary of the Reformation.

Historically, however, it would be wrong to regard Luther's doctrine as entirely new, as Protestant theology tends to do, Kung contended. This doctrine was an integral part of the theological tradition that preceded it and cannot be understood without reference to the piety of the Middle Ages. Catholic theology today, therefore, can no longer condemn Luther's doctrine without condemning itself; in the same way Protestant theology can no longer reject medieval theology without rejecting a large part of Luther's thinking. — E.P.S., Geneva.

## CHRISTMAS GREETINGS

THE Board of Management and staff of THE AUSTRALIAN CHURCH RECORD express warm season's greetings to readers and advertisers. May Christmas 1967 be a happy and holy one. This will be the last issue of ACR for the year. The next issue will appear on January 11.

## ARCHBISHOP'S TESTIMONY

ARCHBISHOP M. L. Loane, President of the Scripture Union, preached at the Centenary Service of the S.U. at Holy Trinity Church, Adelaide, on Sunday, November 12.

Present were representatives from eight denominations, including the Dean of Adelaide, the Very Rev. L. D. W. Renfrey, representing the Bishop of Adelaide, and Mr K. Polkinghorne, Superintendent of Rural Schools, representing the Education Department.

In the course of his inspiring address, the Archbishop recalled what Scripture Union had meant to him personally.

"The first secretary of the Scripture Union was Mr Harold Buxton, who was the son of the Governor of that day, Sir Thomas Buxton. He held office between 1885 and 1889. Doubtless he was a member of this Church, and that may, perhaps, make it all the more appropriate that this Centenary Service is held in Holy Trinity today.

"If I may speak personally for a moment, I owe a great debt to one member of the S.U. in particular. This was Mr Edmund Clark, who came out from England in the early 1920s in order to try to further the interest of

the S.U. and to promote its Beach Missions.

"During my 14th year, Mr Edmund Clark conducted a Mission in the Church to which I belonged—St. Paul's, Chatswood, in the diocese of Sydney. I think I was present at every service, and on the Sunday evening he brought his sermon to a close with an appeal to the members of the congregation. He asked if there were any who were willing to receive the Lord Jesus Christ as their Saviour, and if so, would they in the words of the Confirmation Service openly and publicly declare it by saying, 'I do.' I can still see, in my own mind's eye, the pew of that Church in which I was sitting. I can see my mother and my sister sitting beside me. I knew that God had spoken to me. I remember clearly wondering, 'What would my mother think?' 'What would my sister say if I were to respond to that invitation in this open and public way?' There was a moment of silence and then God gave me the grace to answer openly and publicly, 'I do.'

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## BISHOP BRADLEY AT LUNCHEON



Some of those present at a dinner tendered by the Council of the Anglican Church League in Sydney to Bishop Stephen Bradley, Bishop of the Church of England in South Africa. (From left): Rev Bernard Judd, Dr Alan Bryson, Bishop Bradley, Mr Justice Richardson and Bishop H. G. S. Begbie, Coadjutor-Bishop of Sydney. Mr W. R. Bailey presented a cheque from the League to Bishop Bradley for the Bishop G. F. B. Morris Memorial Fund.

# 'WISE MEN COME TO WORSHIP ....'

A CHRISTMAS message from the pen of the Rev. A.M. Stibbs, of the Oak Hill Theological College, London. The text is Matthew 2:1-12.

"We are come to worship Him." This is what the wise men said when they came from the East to Jerusalem. "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." This is how they declared the purpose of their coming — to worship.

They were men with a simple compelling desire. They were moved to action by a dominant constraint. They were eager to worship, to do reverence and obedience, to bow the knee, to prostrate themselves in adoration.

They had not come forth to conquer and subdue; they were not eager to lord it over someone. They had not come forth to get on in the world; to make money and to return home rich. They had come to worship.

A wisdom we need to re-learn. This urge to worship is the deepest appetite of the human soul. Man is made thus to bow the knee.

The tragedy of our age, with its concentration of interest and admiration on human inventions and achievements, is that this appetite to worship has been

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starved, stifled, misdirected. Consequently, men are disturbed and dissatisfied deep within; they have a sense of frustration.

Still worse, the urge to worship finds expression in unhealthy and wrong ways, in some form of idolatry. There is nothing many need more than to regain the spirit of true worship, and to return to its healthy expression and regular practice.

Let us see what we can learn for our profit and instruction, and perhaps for our rebuke and correction, from the wise men.

The character of Christian worship. Worship is supremely an activity to be directed Godwards. In Israel God was their true king. And the wise men came to Jerusalem to worship. But what was to satisfy them was not the Temple, not priest and sacrifice, but Christ.

Again, in human society worship and obedience are given to the king. He can brook no rival claimants to such reverence. In his dominions any other loyalty is treason. And when the wise men came to worship, Jerusalem had a king — Herod. But the wise men came to worship not Herod but Christ, the new-born king, who takes precedence over all earthly monarchs.

Here then is the character of Christian worship simply set forth. It is to worship Christ. This was something new in the world. Henceforth men worship God and do Him honour, by acknowledging His Son.

This is the deficiency and the condemnation of all non-Christian worship; that he who does

not honour the Son does not honour the Father. Also, Christ by His coming established a new kingdom without frontiers, a loyalty that takes precedence over every other loyalty.

Christians are those from every or any nation, who, no matter who be their earthly king, bow the knee first of all to Christ as King.

Its expression: (a) Making the effort. When the star appeared, the heaven-sent call to worship, the wise men acted. They set out to find Christ. They took a long journey. They pursued a persistent quest.

The heavens still fix our day, our night, our week. Every morning, every night, every Lord's day brings its call to worship.

(b) Acting together. These wise men joined forces; they found companionship and fellowship in travelling together. They encouraged one another to continue to the end. The gifts they each brought were complementary. Similarly, we ought not to forsake "the assembling of ourselves together," as indeed "the manner of some is," who say they can still worship without taking their place in the congregation of Christ's people.

(c) Asking for help. These wise men were not too proud, nor too afraid, to speak out in Jerusalem and ask, "Where is He that is born King of the Jews? Admittedly it caused a stir — all Jerusalem was troubled; but the wise men meant business.

Also, it is noteworthy that their question was answered by those who knew the Word of God. So we need in our congregations those eager to learn, and some able to teach, if we are to learn more worthily to worship.

(d) Opening their treasures. The wise men's expression of the spirit of worship was not fully satisfied until they had given of their best. This is still the practical measure and proof of our discovery of Christ and of our response to Him — the extent to which we are moved to give. The offertory is an act of worship.

Its final reward. "When they were come into the house, they saw the young child." The wise men were sustained on their journey by faith and hope. On arrival at Bethlehem they entered into full realisation and enjoyment of all that they had anticipated.

Then faith vanished into sight; and hope was emptied in delight. Their experience is a picture of this life and the next, of our earthly pilgrimage and our heavenly reward.

Here we walk by faith, following the light of God's Word. Then we shall see Him as He is. So, in the collect of The Epiphany we pray, "Mercifully grant we, which know Thee now by faith, may after this life have the fruition (i.e. the enjoyment) of Thy glorious Godhead."

The same prospect of entering into the full enjoyment of the beatific vision is anticipated in the last two verses of the familiar Epiphany hymn:—"Holy Jesus, every day

Keep us in the narrow way,  
And, when earthly things are  
past,  
Bring our ransom'd souls at  
last  
Where they need no star to  
guide,  
Where no clouds Thy glory  
hide.

In the Heavenly country bright  
Need they no created light;  
Thou its Light, its Joy, its  
Crown,  
Thou its Sun which goes not  
down;  
There for ever may we sing  
Alleluias to our King,  
That will be worship indeed.

## EDITORIAL

### AND THE WORD WAS MADE FLESH...

The other day a man told me that he hated Christmas. When I asked him why, he said that it made him feel terribly lonely. Man in the city, the country, the outback or in a machine exploring the heavens—lonely man.

The sense of man's loneliness is brought home to me each Christmas Day as I read the gospel for the Nativity of our Lord and it is heightened by its climactic verse 14: "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

Christmas proclaims that God sees and understands man's aloneness, his loneliness which he sadly shares with his fellows but finds no lasting fellowship.

God in the person of Christ came down, laying aside the fellowship He had in the glorious unity of the Trinity, that He might break into human history and bring man a new life and a new fellowship which he could otherwise never know.

The words "dwelt among us" suggest the occupation of a temporary habitation. His incarnate life was but for a short span of years, but in that short time "we beheld His glory." The whole New Testament proclaims Jesus Christ whom men knew. So often in the Acts and the epistles, we are reminded that the apostles and Christian brethren of that time actually saw Him—"whereof we are all witnesses." Him whom they first knew as man, as a God-like man, they came to confess as "the Son of the living God." They lost this faith at His death, but it returned at His resurrection and it became their permanent testimony after His ascension.

As individual believers know Him and marvel at the unsearchable riches of His glory, their lost and lonely estate is changed into being united to Him as the branch is to the vine onto which it is grafted.

Men may say that His historic existence is unimportant or even that He was but a man. We know better. The believer sees Him and shares his life with Him even as men did 2,000 years ago. We behold His glory, a glory that could not belong to any man. Our union with Him is real and is life-changing. How can we deny His existence or the reality of His incarnation?

The uniqueness of Christ lies in the fact that He is the "only begotten of the Father." It is the glory of one who represents another, being derived from Him and being of the same essence with Him. We find our closest human fellowship with all others who confess His uniqueness and this glory that belonged only to Him.

We are bound to try to love and serve all men, but in the hope that they may come to know Him too. We are bound to admit that real fellowship on any other terms is impossible. Indeed, we are bound to refuse fellowship with any who derogate from His glory.

As the "only begotten of the Father," we see His relation to creation as pre-existent and sovereign. As St. Paul puts it in Colossians, all things were created both by Him and for Him. We acknowledge only His sovereignty and His word alone is our authority. We understand the world and all creation only as it relates to Him. Without this relationship, all is confusion and chaos.

John has paused to relate the glories of Christ that he has seen. In the last words of the verse he characterises Christ's presence by its inward marks, "full of grace and truth." Our Lord is the author of perfect redemption and perfect truth. "Grace corresponds with the idea of the revelation of God as love by Him who is Life; and Truth with that of the revelation of God as light by Him who is Himself Light." (Westcott.)

His coming to lonely, lost man at Christmas is unintelligible except in the light of His cross. There He experienced rejection, loneliness and being forsaken until He finished His work. Man's sin isolates him from God and from his fellows. By His death He removed all grounds of separation. Once brought back to God, man can know his fellows as brothers.

The preaching of universal brotherhood and the unity of churches, is an attempt to rebuild the Tower of Babel. We will behold the glory of the Father and find our unity with each other, only as we worship together before the Babe of Bethlehem who came to be the Christ of Calvary.

# PRAYER BOOK REVISION

THERE seems to be a need for a new form of daily prayer which could be used for family prayer, by small groups or as a daily office for the clergy.

This subject, stemming from a valuable report from the clergy of Broken Hill, was one of many new issues raised at the meeting of the Standing Liturgical Commission at its meeting recently at Trinity College, Melbourne.

The task of producing such an office was entrusted to a Melbourne committee under the leadership of Dr Barry Marshall, who has been invited to sit with the Commission as a permanent consultant.

The work of this committee will be considered by the Commission at its next meeting in December 1968, and if acceptable may be commended to General Synod in 1969 for trial use.

## Under discussion

Other new matters discussed included:—

\* **Rubrics.** The Commission recommended that those rubrics in the Prayer Book which were wholly or partly disciplinary in character should be considered by an independent commission of canonists.

\* **Evening Worship.** A report based on a questionnaire showed a need for a more flexible and simple form of worship which might be used as occasion required in place of Evening Prayer. A first draft for this was considered.

\* **Collects.** Many who use modern English translations of various services need a modern translation of the Collects. A first draft of these in two different forms was studied, and the Commission hopes to publish the results after further consideration by a small committee in South Australia.

\* **The Ordinal.** The Commission agreed that the time was not ripe for a full-scale revision,

but asked a Tasmanian group to continue its work and submit a draft of a conservative revision.

\* **Occasional Service.** Following a report from Western Australia, the Commission decided not to attempt a revision of the book containing these services, but rather to offer a basic formula which could be adapted to local use. The exceptions were the forms for dedicating a church and for inducting a parish priest. These were entrusted to a committee in Canberra.

\* **Lectionary.** A Melbourne group was entrusted with the task of drafting a lectionary for Sunday use based upon the idea of a theme for each Sunday and providing three lessons for use at a first service and two for use at a second. The Commission was particularly impressed by the work done on this by the Joint Liturgical Group in Britain which is an ecumenical group. This group's calendar and lectionary was reviewed in the Record on 5th October last.

## Postponement

Because of the Lambeth Conference, the Commission cannot meet again until December next year when it plans to sit for ten days. In the meantime a great deal of work will be carried out by individuals and small groups.

The Commission is particularly anxious that Church people should realise that no new Prayer Book is likely for many years, but that progress towards that goal depends on widespread co-operation in the experimental method of finding relevant forms of worship for Australian Anglicans. The task of the Commission is to guide, advise and evaluate the experiment.

## Experimental

Much time was spent considering some of the trial services issued in 1966 and now in experimental use.

Further work was requested on the Burial Service, the modern forms for Baptism and Confirmation, and the Calendar.

A Sydney group was also asked to prepare more radical revisions of Morning and Evening Prayer for the Commission's consideration.

Reports from the dioceses showed an encouraging trial use

## 'FAITH AND LIFE ADVANCE' AT GILBULLA

A FURTHER "Faith and Life Advance" will be held at Gilbulla, Menangle, from December 28 to January 29. It is designed for those who want to deepen their Christian experience.

The emphasis in the program is on sharing fellowship with each other. Each morning there will be a service in the Chapel, followed by Bible Study and group discussion for those who wish to participate. There is a time of prayer before dinner and an Epilogue after supper.

## Relaxation

The afternoons are free for tennis, walking, golf, visits to places of historical and scenic interest or just relaxing.

The comfortable house, good food and attractive countryside make for a relaxed and refreshing holiday. Special arrangements are being made to cater for families from January 15 to 25, when a special children's

## A PRAYER

Our Father, we are beginning to understand at last that the things that are wrong with our world are the sum total of all the things that are wrong with us as individuals. Thou hast made us after Thine image, and our hearts can find no rest until they rest in Thee.

We are too Christian really to enjoy sinning and too fond of sinning really to enjoy Christianity. Most of us know perfectly well what we ought to do; our trouble is that we do not want to do it. Thy help is our only hope. Make us want to do what is right, and give us the ability to do it.

In the name of Christ our Lord, Amen.

Taken from the Parish Magazine of St. Michael with St. Paul, Bath.

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# TANGANYIKAN SYNOD

In his opening address to over 180 clerical and lay delegates to the meetings of the Synod of the Diocese of Central Tanganyika on November 6 and 7, the Bishop, the Rt. Rev. Alfred Stanway, said that one of the main matters would be to consider ways of self-reliance and development of national leadership.

During the meetings a committee of five was chosen to seek out citizen staff for positions of responsibility in the diocese and to find ways and means of training them to accept these responsibilities. The committee will be headed by a schools inspector, Mr Ernest Kongola, assisted by the Archdeacon of Manyoni the Ven. M. Meda, the Rev. S. Chiwanga, Matron Kongola and Mr A. Kanyamala.

## SELF-SUPPORT

From the chair the Bishop proposed that the Diocesan Council should investigate all the present means of financial support and decide which support should legitimately be accepted from overseas and which should now be discontinued, or be reduced gradually. He stated that no support should be sought from outside the diocese for work that can and should be supported from internal funds.

"Let us stop paying evangelists in established places of worship," said the Bishop. "This should be undertaken voluntarily by the church elders." The money should be reserved for opening up new work the Bishop suggested.

Referring to the speculation on his resignation, the Bishop stated that he felt God's call to remain at present, but pointed out that a great deal of responsibility is now being taken by the archdeacons and rural deans. The growing development of national leadership was also seen in the election of the Diocesan Council where membership is more than 90 per cent Tanganyikan.

During the Synod the Bishop created two new Canons of the Cathedral of the Holy Spirit, the Rev. Yerima Matonya, who is present pastor of Sagala, who

was ordained in 1948 and has served in the parishes of Dodoma, Kilimatinde and Ngonhongo, and the Rev. Yosiya Malonga, pastor of the Kongwa parish and Rural Dean of Kongwa, who was ordained to the ministry in 1954.

In referring to the growth of the church in the Diocese, the Bishop stated that for the past 16 years a new place of worship has been opened, on an average, every six days, the present total now being about 1,000. Challenging the delegates he said, "I would like to see it increased to 2,000 in the next three or four years."

## EDUCATION

In his report to the synod, the Principal of the Bible School, the Rev. Peter Dawson, spoke of the progress made since the previous Synod in January, 1965. During that period 252 students have passed through the School, taking courses of three months' duration. Some have returned for a second course based on a different curriculum.

During this year, eight former students have entered St. Philip's Theological College, Kongwa, for training for the Ministry and nine others have made application to enter in the coming year.

The Principal of St. Philip's Theological College, in his report to the synod, mentioned his hopes for commencing a new Diploma course in the coming year. It is anticipated that such a course would also be available to past theological students and lay people who are interested in gaining further theological qualifications.

## G. A. CHAMBERS MEMORIAL

A Common Room, built in memory of the late George Alexander Chambers, first Bishop of the Diocese of Central Tanganyika, was officially dedicated at St. Philip's Theological College, Kongwa, on Wednesday, 8th November, 1967 by the present bishop of the diocese, the Rt. Rev. Alfred Stanway.

In his address, Bishop Stanway spoke of the life and service of the late Bishop Chambers. Bishop Chambers was born in Sydney, Australia, in 1877 and ordained Deacon in 1901. He was Vice Principal of Moore Theological College, Sydney, from 1904-1911. From 1911-1927 he was Rector of Holy Trinity, Dulwich Hill in the Diocese of Sydney and during this period started the Trinity Grammar School for Boys.

On All Saints' Day, 1927, at the age of fifty, he was consecrated Bishop of the newly created Diocese of Central Tanganyika, and during the 18 years of his episcopacy laid the foundations of much of the work in the present diocese and the three dioceses which were part of it.



The Bishop of Central Tanganyika the Rt. Rev. Alfred Stanway preaching at the thanksgiving service in the Cathedral of the Holy Spirit, Dodoma, on Sunday, 5th November, 1967, to commemorate the 40th Anniversary of the Diocese.

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# Notes and Comments

## CREDIBILITY

In the recent Senate elections, the Leader of the Federal Opposition, Mr Gough Whitlam, tried hard to hold the Government up to public scorn on the grounds of its credibility. The issue, the use of V.L.P. planes, did not confuse the public which knew that far greater issues were at stake and they voted accordingly.

Mr Howson, the Minister for Air, is generally regarded as a mistaken but an honest man. What's more, he offered his resignation from the ministry. Professor Geering, principal of the N.Z. Presbyterian Theological Hall is an honest man but certainly mistaken. He openly denies important Bible truths and the Westminster Confession of Faith. He has not offered to resign and the N.Z. Presbyterian Assembly has cleared him of charges of heresy.

## BISHOP PIKE

The American Church has refused to try Bishop Pike for heresy and is taking steps to see that heresy trials become impossible. Pike did at least resign his see. The attitude of the Christian Church as seen in the actions of its officials, its administration and its courts, calls into question its credibility.

What kind of lead can people expect when Christian leaders show no concern for the basic truths of the faith?

As long as the organised Christian denominations are prepared to turn a blind eye to the teaching and preaching of heresy, they will be discredited by men. But they are rejected by God. The Bible makes this crystal clear.

## STATE AID 1968

We congratulate the N.S.W. Teachers' Federation on its complete rejection of the Federal Minister for the Interior's plan to house Roman Catholic pupils and their teachers in certain Canberra State schools next year. Roman Catholic education funds could not possibly cope with the rapid population growth in Canberra and Mr Nixon was preparing to help them by offering them the use of buildings, plant and equipment provided by the Australian taxpayer. Thus we would have had two systems of education operating in the one set of buildings and with two separate forms of control.

We sympathise with the difficulties of our Roman brethren but we must remind them that they are of their own making. Perhaps it is time for them to forsake the field of primary education altogether.

## DEVALUATION

It is clear that missionary activities which have been supported to the tune of \$12,000,000 will suffer as a result of devaluation. Missions in New Guinea, the Pacific, Tanzania, Kenya, Uganda and elsewhere will feel it. Pacific missions which have already had to retrench, will be obliged to do so still further now that New Zealand has also devalued.

Can the Church in Australia rise to the occasion? Before devaluation, Bishop Stanway of Central Tanganyika was already calling on his diocese to redouble its efforts towards self-support. Bishop Voelcker and

others in the Pacific have been doing the same.

Do we value our ties to the Motherland sufficiently to stand in the gap? We are experiencing no such monetary crisis and our balance of payments is extremely healthy. Our economy continues to forge ahead and will do so with minor setbacks for years to come.

We are all sharing in this prosperity. What will we share with our brethren on the mission field? God's call to evangelise the nations in this generation is insistent and should have first priority in our giving.

Our missionary societies would be greatly encouraged if lots of sacrificial gifts were sent in now earmarked "To offset effects of sterling devaluation."

## SERVE IT SOFT

Christmas time is party time. We appeal to our readers to see that wherever they have influence, they see to it that there are ample supplies of fruit and soft drinks and no alcohol. Adult example is particularly important wherever young people gather. They say we are "narrow" but secretly, they feel more secure where their elders have set clear limits.

## OLD SCHOOL TIE

In England it is Cuddesdon. In Australia, it would appear, it is "ex-bush brother." At least, that's how it appears to the overseas Press as they have noted two recent appointments of bishops in Australia. The new Bishop of the Northern Territory and the new assistant bishop of New Guinea have both been hailed as "ex-bush brothers."

For far too long it would seem that former membership of a bush brotherhood has been regarded as an essential qualification for the bench. Some time ago we advanced the viewpoint in these columns that the bishops should do something in their appointment to the Northern Territory to indicate to the Australian Church that orthodox Anglo-Catholicism was not a primary qualification. In the recent election, one who was not a rigid Anglo-Catholic received considerable support but he did not get a majority.

A very large majority of the Australian Church are not committed to the Anglo-Catholic position but a majority of our bishops apparently are and they are intent on tying the Church to their chariot.

We have not hesitated to congratulate the Rev. Kenneth Mason on his elevation and our prayers go with him. He had undoubted gifts and experience for the task. But we do question the rigidity of the thinking which seeks to perpetuate loyalty to the Anglo-Catholic old school tie.

## JUDGMENT DENIED

In the Episcopal Church of Tulsa, U.S.A., a new stained glass window has caused a lot of controversy. In 14 panels the Apostles' Creed is illustrated. In one of them a scene depicts the damned falling to hell but the controversy is sharp because two faces are recognisable . . . Hitler and Mussolini. It is remarkable how mankind is reluctant to face the fact of judgment even in the case of men who have already been universally judged by their fellow men.

## THEOLOGICAL JARGON

How many of us can keep up with the jargon in this field? The following is a quote from a review of a book dealing with our attitudes to the Scriptures: "In our time, with the hermeneutical problem associated with ecumenicity, concern is also aroused lest new methods of

interpretation result in the error of reductionism." Again: "To do this we must reckon with the historical conditionedness and the changeability of the formulations the Church has given of the truth."

Perhaps the theologians might spend more time trying to crack the code so that lesser clergy might translate to the congregation who merely struggle with reality.

## INTERCOMMUNION

In his quarterly newsletter, the Right Rev. J. R. Poole-Hughes, Bishop of South-West Tanganyika says: "The (Roman Catholic) White Fathers have always been very friendly and are now ready to give Communion to those people who live too far from our churches to communicate with us."

If the Thirty Nine Articles mean what they say, those who take the Bishop's advice actively deny the biblical doctrine of the atonement and affirm beliefs which are repugnant to the Word of God.

## ABORTION LAWS

The Christian conscience is under strain at this moment while public debate reaches new heights in emotional appeals for the laws to be repealed. We need to make up our minds very

thoughtfully and prayerfully on this matter and be prepared to "stand and be counted" in the near future.

There are two laws in collision course in the matter. The humanistic law which says "a woman has a right not to bear a child" and the law of the Creator "a child has a right to be born." There may be good reasons for liberalising the laws but not for repealing. The Christian should hold the principle "abortion for mere personal convenience is contrary to the sanctity of life."

## Tribute to Sargent

A service in the form of a tribute to Sir Malcom Sargent, organised by "The Word," the movement to read the Bible aloud in the language of the people, was held at St. Giles Church, Camberwell, London, on Sunday, October 22.

The service was Sir Malcom's idea, who shortly before he died suggested that "The Word" which holds most of its meetings in public places out-of-doors should hold a service inside. The following took part—Neal Arden, Katie Boyle, Berry Lindane, Joan Turner, Olive Stephens, Raymond Clark, Gwendoline Watts, Hugh Lloyd, Terry Scott, Linda Barron.

## Membership drop in Canada

The Anglican Church must face the "serious" fact that it is losing membership at an alarming rate, a report to the 23rd General Synod says.

Church membership has decreased 66,839 since 1965 with the Church claiming 1,292,762 people on its parish rolls.

A committee report on the state of the Church also reveals a reduction of 2,742 confirmed persons since 1965 with the total number of confirmed Anglicans standing at 671,410 in 1966.

It expresses particular concern with Christian education showing a steady decline in Sunday School attendance from a high of 297,541 in 1961 to a low of 219,573 last year.

Other statistics show a continued decline in the Church's appeal to men entering the ministry.

In Canada's nine theological seminaries only 277 students are in all phases of training, well below the five-year average of 312.

Financially the Church has maintained the level it reached four years ago, the report says. Total giving for 1966 was \$35,596,830 but the report maintains this is "not as generous as an affluent society would indicate." — Canadian Churchman.

# WARRAGAMBA CAROL FESTIVAL



Thousands of visitors attended the Fifth Annual Festival of Carols at Warragamba Dam, N.S.W., on Saturday, December 9.

The wall of the dam provided a beautiful open-air setting for singing popular Christmas carols.

Choirs and massed bands of the Penrith City, Penrith High School and Penrith Primary School led the carol singing.

Special items were presented by the Don Bosco Boys' Choir from Sefton. The Heralds folk singing group and soloist Rick Anderson, added variety to the program.

The floodlights were turned off at a certain stage during the evening and candles lit by the crowd to symbolise the birth of Christ, "The Light of the World." Tableaus depicting

world confusion and the nativity scene were presented.

The festival is organised by a committee representing the Christian Churches of the City of Penrith, the Warragamba community and the Metropolitan Water Sewerage and Drainage Board.

PHOTO: Part of the large crowd listening to the performance at last year's festival.

## CRUSADE IN BRISBANE

The Archbishop of Brisbane comments in the Brisbane Church Chronicle on the effects of the Graham Crusade. He says:

"It is interesting to learn that during the Dr Akbar Haaq Campaign in Brisbane from September 9 to 17, that in regard to the total number of recorded decisions for Christ made during the Crusade, the Church of England had the fourth largest number among some 15 or more denominations. Seventy-eight Anglican Decisions were made in Brisbane of which 37 were recorded as 'First Decisions' and 41 others. Seven Anglican Decisions were recorded in Toowoomba, eight in Cairns, 19 in Townsville, plus some 33 more made at High School Meetings, and six in Ipswich. The total number of Decisions recorded in Queensland was 852 and among those who made them were a leading businessman, two Lecturers at the University of Queensland, two medical doctors and a leading Queensland artist."

## CHURCH TRUSTS THREATENED

If recommendations of the Ross Taxation Review Committee dealing with trading by charitable organisations are adopted by the New Zealand Parliament, the profits from the investments of some church trusts or allied undertakings could become liable for income-tax.

## NELSON GIVES LESS

Anglicans in the Nelson diocese gave less to mission work again this year—for the third consecutive year.

Reporting this to the diocesan synod, the Bishop of Nelson, the Right Rev. P. E. Sutton, said it was a cause for "sorrow and regret."

The contributions to the Board of Missions from the diocese were \$100 less this year than last.

The Bishop said the diocese was virtually saying it called for less missionary outreach. "And we do this at a time when the extreme urgency of the world situation calls for greater effort, not less," he added.—Church and People.

The committee says in its report, tabled in the House of Representatives this month, that the present tax-exempt status of these organisations places them in a particularly favourable position as far as pricing policy is concerned. Its proposals, it says, are restricted to those trading activities of charitable organisations which compete with private enterprise.

—CHURCH AND PEOPLE

## Sydney Appeal

At the time of going to press, it was reported that a sum of nearly \$4,000 had been raised in response to the special St. Andrew's Cathedral Temple Day Appeal.

The appeal was held in the light of heavy financial commitments facing the cathedral in the maintenance of its ministry in the city. Apart from press reports announcing the appeal, some 2,200 letters were sent out and of these a response of approximately 14 per cent was recorded, a very high figure for such an appeal.

## New Wagga parish

The parish of South Wagga will be launched at the beginning of 1968.

The City of Wagga has grown very rapidly in recent years, and with some 3,000 Anglican families is the largest parish in the diocese. The decision to divide it was taken earlier this year.

Within the boundaries of the new parish will be St. Paul's, Turvey Park, and St. Alban's, Koorlingal. Koorlingal and the Lake Albert area are expanding steadily, and the South Wagga Parish, already numbering 1,000 or more families, will grow to the point where further division may be necessary in a few years' time.

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The council of the London College of Divinity, announced recently that it has decided to move the college from Northwood, Middlesex, to a site at Bramcote, Nottingham, at present owned by the Central Board of Finance of the Church of England on behalf of the Advisory Council for the Church's Ministry.

The transfer of the site will require the approval of the Church Assembly.

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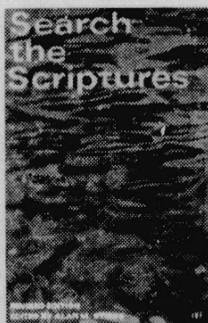
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## CATHEDRAL BUILDING STOPPED

WORK on the completion of the Cathedral church of St. John the Divine, New York, is to be halted on the instructions of the Episcopal Bishop of New York, Dr. Horace Donegan.

Work on the building, which stands between the Hudson River and the Harlem slum district, began in 1891. No serious building has, however, taken place since 1941, when new scaffolding was erected around part of its exterior.

Now the Bishop has decided that for the rest of his episcopate, at least, the Cathedral should stand in its unfinished state as a symbol of the anguish of the surrounding slum area.

"There will be no fund-raising drive for its completion," he said last weekend, "until there is greater evidence that the anguish and despair of our unfavoured people has been relieved."

Last November the Bishop and his fellow Cathedral building fund trustees announced plans for the completion of the Cathedral with a dome instead of a spire. Already the fund for this purpose contains two million dollars (\$A1,428,600); but this is only a fraction of the sum required to complete the project.

Dr Donegan said that he had changed his mind over the Cathedral plan following last

## Retirement from ancient office

LONDON.—The Archdeacon of Canterbury, the Ven. Alexander Sargent, whose ancient office is annexed to a residential canonry of Canterbury Cathedral, is retiring in the New Year. He is 72.

Since the thirteenth century it has been the duty of the Archdeacon of Canterbury to enthroned all new bishops in the southern province. Altogether Archdeacon Sargent has performed this ceremony 57 times.

summer's Harlem race riots and "the whole urban crisis."

During the past few years the area in Harlem where the Cathedral is being built has become more and more like a frontier, especially at night. Heavy police patrols guard against criminals venturing out of the slums into more prosperous districts.

## FOR BABES OR SHEEP?

The following is a genuine excerpt from the official acts of the Bishop of Gippsland as listed in the November "Church News":

September 18.—Faculty issued for the placing of a Pen in the Church of St. James at Heyfield.

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will write you cute little letters in return. Letters are translated overseas.

When Christmas, or a birthday, or Easter rolls around, you can send a special gift—maybe a cuddly teddy bear, or a fuzzy wuzzy bunny, or shoes or a warm woolly jumper. (In Korea, for instance, we can completely outfit a child for \$10.50.) You send your cheque to our office and we remit the total amount overseas along with your instructions. This way you do not worry about parcel post rates, customs duty, pilferage, or wrong sizes for clothes. Dollars stretch further overseas, too.

Please will you help? We have over 1,993 children who need help right now. Some have a parent living, some do not. A needy child with a parent often has greater need because it is part of a large family and will never have any chance in life . . . a polio victim needing a leg brace . . . a blind child in need of braille lessons . . . these are typical needs.

The World Vision Child Care programme has been well known in Canada and the United States since 1950. It recently opened an office in this country. Hundreds here are already finding the joy of sharing in this heartline to the world.

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# Letters to the Editor

## Rest the soil

This letter arises from certain statements in your issue of November 16.

My father told me, many years ago, that during his medical and surgical training in the hospitals of Manchester and London and also in much home visiting of the sick, neither he nor any of the fellow students whom he consulted had ever seen an Orthodox Jew with cancer. Ever since then I have wondered whether we are right in assuming that "the Law"—especially, in this context, its section on food—ceased to apply after the coming and sacrifice of Christ.

Ought we not, perhaps, to differentiate between the practical, everyday laws and the sacrificial and other religious ordinances? During a long working life as a journalist I had a good deal to do with agricultural matters, especially soil conservation; and I soon saw the commonsense reasons for the "seventh year rest" rule.

For instance, grow nothing for a year and you starve some pests and diseases to death and seriously weaken the rest, thus making them easier to control. Obviously, however, everyone must rest all the soil at once, as the law required. Even so, some good comes of it even if one's neighbours ignore the law.

A friend in East Griqualand, South Africa, divided his sheep pastures into seven sections, so that each could have its year's rest in turn. Thus, even he did not properly obey the law. Nevertheless, his lambing results were always best in the section that had just had its rest. In particular, there was virtually no parasitic infestation.

Is it unreasonable to believe that the Creator of the universe knows what is physically good or bad for our bodies, our farms and has taken the trouble to give us some guidance about it? And surely, if so, that guidance is good for all time?

I realise the subject is too big for a letter, or even a series of letters. It would tax a whole panel of theologians—who, may I be bold enough to add, would get nowhere unless they co-opted some doctors, nutritionists, biologists, agricultural scientists and—yes, journalists!

Indeed, it is an old dream of mine that such a panel of experts (even if some of them were agnostics, as long as they were honest) could produce a better Bible commentary than anything that the theologians have been able to produce. It would, I believe, reveal that everything on, under and above the earth, right out to the farthest "quasar," is basically one study, linked by the One Central Fact that makes it all "religious," in a sense enormously wider than any "religious outlook" hitherto known to us could be expected to compass.

Finally, and on quite a separate topic, may I applaud your recent references to the Church of England in South Africa and to Bishop Bradley, its devoted leader? I lived in South Africa for 36 years. Frank Sibson, Toowoomba, Qld.

## The pinch

Why is Sydney Diocese "feeling the pinch" with respect to its needs for men for the ordained ministry? (A.C.R. 16/11/67, p.1)

As one who was once seriously considering offering for ordination in this diocese, and has since felt forced to abandon the idea, (though not before completing a year in Moore College), I suggest there are a few clearly re-

cognisable reasons for the "pinch."

The Graham Crusade of 1959 gave a boost to church life and to Moore College's intake. Maybe next year's crusade will have a similar effect. That it takes such a crusade to do this implies some underlying shortcomings in our churches. However, the point I would like to make is that the weakness, lethargy evident in them—their essentially static condition—indicates the inadequacy of the "parish ministry" nowadays.

Not only is the average minister burdened by excess administrative duties, and, spiritually speaking, irrelevant tasks, which tax his energy, erode his enthusiasm and consume his time; he is often inadequately trained to perform them.

I am sure confrontation with these two factors leads many men to abandon the idea of the ordained ministry, possibly seeking other avenues for exercising their gifts.

Apart from these vexing "administrative" problems, it may also be questioned whether the theological training at present provided is a satisfactory preparation for the ministry in any case. The academic study of theology is essential—no one would deny this—but it is quite incapable on its own to prepare men for the many face-to-face pastoral situations, often of frightening complexity, which the minister is called on to deal with.

Basically, the minister deals not with doctrines, ideas or polemics, but with people. His ability to understand and help them will more often than not be an index of his success in leading them to belief in the Gospel.

Three to four years studying theology is by itself of little use to the man who suddenly finds himself in a parish where he has to relate to a whole spectrum of human beings ranging from the occasionally hostile and frequently suspicious high school student to the housewife with emotional problems.

A thorough grasp of social, psychological and educational issues is a sine qua non for such a demanding calling.

Our church can no longer be geared for a social system which revolves around the life of the rural village: our diversified society has led to bewildering complexity in the human lives with which clergy make pastoral contact. It is a measure of our church's inertia that on the whole we have made such meagre efforts to comprehend all the implications of this fact, both in the ministry as it is at present structured, and in the training provided for it.

—James C. Walker, Northbridge, N.S.W.

## The pinch again

Some time ago you "referred to Modernism's bitter fruits in the falling off of candidates for the sacred ministry" (Notes and Comments ACR 7/9/67). I was very interested to see the item in your last issue "Sydney Feels the Pinch" in which you quote the Archbishop of Sydney as giving figures for a steady decline in ordinands since 1960. Perhaps your original comment was a little too sweeping?

Another comment which seems to have passed unchallenged concerned the not uncommon statement "the Lord's own service on the Lord's day."

As I remember you deprecated its use and indicated that Evening Prayer for example was as much the Lord's service and

anyway the title does not take Baptism into account. Surely there are two services for which we can claim some measure of importance because they rest on Christ's institution—viz Baptism and the Lord's Supper. Evening Prayer, etc., does not come into this category.

I think it is fairly well established that Baptism is a non-recurring event in the life of the Christian; on the other hand the Lord's Supper involves repetition. Perhaps your judgment on the title or slogan was a little too sweeping?

Sydney Synod's decision on Marriage Fees is of interest. I have yet to learn of any convincing reason for the retention of fees (or duty if you wish) for any function performed by (present-day) clergymen. Perhaps you would care to run an article outlining "the character of this piece of Christian responsibility on the part of a bridegroom?"

Perhaps I should hasten to add that I very much enjoy the "Record" and am glad that the opinions expressed in your columns are published!

A. HAMPTON, Delunga, N.S.W.

## Integration problems

At the annual meeting of the Foundation For Aboriginal Affairs, held on November 15, it was cheering to hear the Director, Mr Charles Perkins, say that after visiting both America and England he was convinced that Aboriginal problems are in no way similar to the Negro situation and that in Australia we should not be influenced by what is happening overseas in tackling our own problems.

He expressed the view that movements which incite people to bloodshed are not called for here and that if the goodwill of so many interested people can be matched by those who have more power than our ordinary folk, there is no reason why we should not be able to grow as a harmoniously integrated Australia.

In "integration" he appeared to visualise a somewhat loose type, much as already exists among Greeks, Italians, contingents of all kinds, in which different groups do preserve a certain degree of racial pride and culture while at the same time being integrated in a general sense.

During the evening it was mentioned that one problem, the drift to the city, is caused by unemployment in country areas, and that this could be remedied by a greater decentralisation of industry coupled with perhaps Government aid and encouragement to extensive rural development. This was a very noteworthy point, because this matter is out of the scope of the average citizen. It is something which can and we hope may be tackled by the more influential and affluent sections of our community.

In realising my own impotence in any large issue, I yet joined this movement to add my own small grain of sand in the efforts to build a harmonious, smoothly working Australian society.

Those like me who have only a little to contribute should not hold back on that account, for the small efforts of the many if they are accompanied by commonsense and goodwill, can often add up to what eventually becomes achievement.

MARGARET FORREST, 83 Balmoral Street, Hornsby, 2007.

MORE CORRESPONDENCE ON PAGE TWELVE

## Communism and Rome

Some time ago I was able to purchase a useful booklet written by Rt. Rev. J. S. Moyes on communism. He gave what to my mind was practical advice in battling this "phenomenon of our time." Since then I have read a book by the late Archdeacon T. C. Hammond called "Fading Light," a series of addresses given during World War II.

I was interested to read that the Archdeacon stated that Roman Catholicism is no bulwark against communism, and that this is so, we have only to witness countries where communism is strongest, France, Italy, even the satellite countries of Hungary, etc. I wonder whether any reader knows if Archdeacon Hammond did print any pamphlet or book on this subject of a Christian attitude to communism and its defeat.

Then for some time I have been puzzling and searching for a real motive for the Pope and the Archbishop of Canterbury getting together and saying prayers to take away the anathema of the Pope against the English Church. Perhaps I have been asleep but David Broughton Knox in his paperback for Foundations on the "Thirty-nine Articles" reminded me of Article 24.

Could it be that with the Vatican Council decision to allow the use of the Mass in "vulgar" tongue that the Roman Church could not claim any grounds for her polemics against the Reformers and our Church for the use of the "vulgar" tongue? I cannot recall any clear statement as to what the anathemas were all about or the prayers.

WILLINA TERRY, Brisbane, Qld.

## Clergy & money

Your correspondent (A.C.R., 30 Nov., '67), J. L. Brunton's unthinking interpretation of the Rev. John Reid's letter of exhortation about the forthcoming Billy Graham Crusade (A.C.R., 16 Nov., '67), is distasteful, and I am disappointed that it was judged fit for publication.

The letter Mr Reid wrote is timely. He calls on us to glorify God by the way we use our money in a society which pressures us to glorify ourselves in our use of it.

And the importance of this practical aspect of our responsibility towards proclaiming the Word of God cannot be too boldly underlined. What we do with our money when we are invited to use it for God's glory in preference to our own is undoubtedly an acid test of our love for the Lord Jesus Christ. Readers would be well advised to re-read Mr Reid's letter before they let anything Mr Brunton says influence them against it.

For Mr Brunton, it may be a profitable exercise to examine himself. His reaction to an exhortation to mature and responsible Christian living seems to indicate that Mr Reid's letter may have special application to himself.

—JOHN SMALL, Watson, A.C.T.

## Ignorance over Rhodesia

It is amazing how little Christians and non-Christians seem to know about Rhodesia. Perhaps this brief history will enlighten them.

In 1837 the Matabele, after failing to massacre the Boers north of the Orange River, invaded what is now Rhodesia.

They began to massacre the native Mashona and Ma-Kalanga people and in three years had reduced them to slavery. For twenty odd years the Matabele under Moselkatse and Lobengula reigned by terror sending warriors to seek out the hiding places of these defenceless people in campaigns of murder and robbery.

In 1888 a treaty with Logengula was made by Cecil Rhodes to mine the area, which is rich in minerals.

In 1893, the Matabele, deprived of their annual orgy of looting and murder against the luckless Mashona and Makalanga, gathered an army 10,000 strong to destroy the 1,500 whites penned up in Bulawayo, but were themselves defeated in the Matopo hills. By 1905 Rhodesia was deemed safe for settlement in general and its white pioneers had saved the remnants of the native people from the lawlessness and savagery of their former rulers the Matabele. Railways and roads were built and farms and industries established which soon attracted thousands of native workers from outside Rhodesia.

In 1923 Rhodesia was formally annexed to the Crown and became a self-governing British State.

It is simply not true to claim that the native African in Rhodesia is being robbed of his inheritance. The majority of these people are descendants of migrants from outside Rhodesia who were not slaves and who came into the land freely to seek employment. It is well to remember the reversion to barbarism that has taken place in many independent African States and the chaos and corruption in these one-party dictatorships.

At least the Smith Government allow an opposition and it is a very vocal opposition at that. They have not been executed as were all the elected officers of both houses of the Burundi Parliament in East Africa.

Cabinet Ministers in Rhodesia are not allowed to buy gold bedsteads at a cost of 6,000 dollars as did Mr Ebusai, the Ghanaian Cabinet Minister, out of treasury funds. Furthermore, there never has been slavery in Rhodesia but it has returned to other African states. A U.N. report states that boys are being kidnapped in Kenya and detained in Zambia to work on farms and in timber mills. I could give many more instances of these things going on in the "Free States" of Black Africa including the suppression of all forms of Christian worship but space does not permit.

To destroy Rhodesia is part of the world strategy of those who seek to eliminate all traces of Christianity in the world and some so-called Statesmen in the West for political expediency are aiding the anti-Christ as are news media in Australia.

It is as sport to fool to do mischief, but a man of understanding hath wisdom. Proverbs 10:23.

Walter G. Steel, Ferntree Gully, Vic.

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# HERESY TRIALS AND CASEY JONES

**T**HE recent trial of Professor Geering in New Zealand and the talk of the trial for heresy of Bishop James Pike of California lend added interest to this article. It is published by kind permission of the Church of England Newspaper, London, and the author, the Rev. Dr James Packer, Warden of Latimer House, Oxford.

The responsibility of the visible Church regarding doctrine is heavy. She is told to declare and defend the apostolic faith, and to hold it fast through thick and thin. The Church is called to be "the pillar and bulwark of the truth" (1 Tim. 3.16, N.E.B.) Jude summons his readers to "join the struggle in defence of the faith, the faith which God entrusted to his people once and for all" (Jude 3, N.E.B.). In face of doctrinal drift, Paul charges Timothy to "hold fast the form of sound words, which thou hast heard of me" (2 Tim. 1.13), and to commit it to "faithful men, who shall be able to teach others also" (2 Tim. 2.2). To the Romans he writes, at the close of his own definitive exposition of the Gospel, "Keep your eye on those who stir up quarrels and lead others astray, contrary to the teaching you received. Avoid them" (Rom. 16.17, N.E.B.). The faith which Paul and his fellow-apostles received from the Lord Jesus by revelation, and set forth "in words which the Holy Ghost teacheth" (1 Cor. 2.13), must at all costs be preserved intact.

Historically, the Church understood this well enough to produce at crisis-times when truth was threatened great creeds and confessions — the Apostles' Creed against the Gnostics, who denied creation and incarnation, the Nicene Creed against the Arians, who denied Jesus' deity and the Trinity, the Reformation creeds against Romanists and Anabaptists, who in different ways denied justification by grace through faith, the Barmen declaration against the subjection of Christ's authority to the authority of the historical process, and so on.

The Church of England, in particular, understood it well enough to produce one of the finest of the Reformation statements, the Thirty-nine Articles, and to require all clergy to subscribe it. This was meant to ensure orthodox biblical ministry in the parishes. By taking this action, four centuries ago, the Church showed that it accepted for itself the responsibility which its Ordinal imposes on its presbyters, namely "to banish and drive away all erroneous and strange doctrines contrary to God's Word."

Doctrinal purity in the Church is, then, a matter of biblical requirement, and of great importance, and the Church must take all means necessary to secure it. But individual Anglican clergy sit loose to the Articles; they subscribe them with tongue in cheek, sometimes, with great theological self-assurance, they censure them in public, and they feel free in their teaching to disregard, and leave behind, the Gospel which the Articles enshrine. What should be done?

Some of my non-Anglican

friends, who agree with me about the importance of doctrinal purity and the need for an effective doctrinal discipline in order to secure it, are puzzled and offended at the licence given to unorthodox clergy in the Church of England. Why, they ask, do not Anglican Evangelicals take the lead in bringing them to trial for heresy? Our failure to do so (they suggest) shows that we do not take doctrinal purity as seriously as we claim to do; indeed (they go on), it shows that we are really sectarian and, to that extent, anti-Evangelical in attitude, inasmuch as we are more concerned not to upset the Anglican apple-cart than to stand for truth at the points where truth is in danger.

I wish I could believe it was as simple as that. But consider for a moment the story of Casey Jones.

John Luther Jones, of Cayce, Kentucky (hence the "Casey"), was an engine-driver on the Illinois Central Railroad. His engine (this was before common-user days) was a new 4-6-0, No. 382, to which he had fitted a low-pitched six-tone calliope whistle: thus the switchmen knew by the whistle's moans that the man at the throttle was Casey Jones. His job was to drive the company's best trains, the "Cannonball" expresses linking New Orleans and Chicago, over the 188-mile section between Memphis and Canton, Tennessee. It was a four-hour run, which meant an average speed of 50 miles per hour, including two stops — not bad for steam, in the year 1900! Casey took a pride in timekeeping, and was known as something of a speed merchant.

On April 29, 1900, at 9 p.m., Casey brought the northbound Cannonball into Memphis dead on time. He should then have knocked off; but the driver booked to take over the south-bound Cannonball, due out at 11.15, was ill, so Casey, needing the overtime money, agreed to replace him.

His run that night was the most prodigious piece of time recovery in the whole of railway history. The 12-coach express was 95 minutes late, and did not get away from Memphis till 12.50 a.m. Casey meant to be in Canton on time. On the first 102-mile leg to Grenada, he made up a complete hour, cutting the scheduled time almost by half. As a Great Western boy, I was brought up to believe that City of Truro was the first engine ever to achieve a three-figure speed, down Wellington Bank in 1904; but it is statistically certain that Casey, covering 102 miles in 70 minutes, and mortgaging the boiler from time to time with all-out bursts of speed, was doing the ton again and again, on the level. (The real hero in this, of course, was the fireman — how much coal he shovelled on his two trips that day is nobody's business.)

Fifteen more minutes were won back before the next stop, and by 3 a.m., 14 miles from home, Casey was only two minutes late, having made up 91 minutes in 174 miles. Then came tragedy for the man at the throttle: he ran through detonators placed by

the guard of a goods train that was blocking the line ahead of him, saw its tail lights too late, and hit it at 35 miles per hour. The fireman and passengers escaped with bruises, but No. 382 turned over, and Casey was found with one hand on the throttle and the other on the brake, and an iron bolt driven through his neck. At once he passed into folklore: "Casey Jones, the Brave Engineer," in its various versions, has been sung by millions ever since.

Over and above its intrinsic interest, the story of Casey Jones illustrates very clearly two problems that arise in handling situations where unorthodox doctrine is abroad. The first is the problem of conflicting values. Casey Jones can be both praised and blamed. His passion for timekeeping, his enterprise and skill in achieving the seemingly impossible in time recovery, the way he stuck to his engine, whistling and braking, right up to the crash, though he made the fireman jump off — all this is admirable. On the other hand, as the official investigator's report put it, "Engineer Jones was solely responsible for the collision by reason of having disregarded the signals given, (i.e., the detonators). His concentration, we may suppose, was flagging at the end of his 20-hour day; he was driving faster than he was fit to drive. Does he deserve more praise than blame, or more blame than praise?"

The second problem is the problem of public opinion. Public opinion has made Casey a hero. A Casey Jones commemoration stamp was issued in 1950, and his home in Jackson, Tennessee, is now the Casey Jones Museum (where I shall certainly make a pilgrimage, if I am ever in those parts). Defiantly, the ballads purged his reputation. Casey Jones, he was all right. Stuck to his duty both day and night. Fireman jumped but Casey stayed on: He was a good engineer, now he's dead and gone. Et cetera. If a Lytton Strachey set about to debunk Casey, the minds of those who care for these things would be against him, and he would not get far.

Both these problems, in different forms, face us as we ask ourselves what can be done about doctrinal unorthodoxy in the Church of England. For an example of the problem of conflicting values, take J. A. T. Robinson. He stands in a tradition of evangelistic apologetics, based on maximum identification with the other man's basic assumptions, which has a long Anglican history, going back through William Temple at least to Bishop Butler. Honest to God and But that I can't believe are partly, at any rate, evangelistic in intention. Robinson's wish to "identify," as the Americans say, with the thought-world of the younger unchurched, and his plan of "starting from the other end," relating God to what is felt to have significance by those who say that "God-talk" as they have heard it so far, means nothing to them, are in themselves neither wrong nor bad. It all depends how the plan is carried out.

The great distances between our homes make it impossible for meetings, representative of the Australian Church, to be held frequently. The time involved in travel and the cost which necessitate the grouping of meetings. Consequently I have come here (Sydney) for meetings of the Australian College of Theology, the Australian Bishops, the Inter-Trade and

Here, of course, is the trouble. Through taking up with Bultmann's principle that New Testament theology is myth, embodying a personal self-understanding without a cosmic view, Robinson lets the blood out of the Gospel in every sense. The human problem, as he states it, does not appear to be the biblical problem of sin, nor is the cross of Christ God's solution of that problem. Yet Robinson cannot see that the difference between his theology and orthodox Christianity is substantial as well as semantic, and persists in maintaining that he does no more than put the old truth in a new way. His style is a bright one; often he is obscure, and sometimes muddled. How should praise and blame be allotted in such a case? How could error be nailed, for judicial purposes, in so elusive and cloudy a writer?

The thought of judicial proceedings raises the second problem, that of public opinion. In the Church, as in the State, the processes of law must have public opinion behind them if they are to achieve their end, otherwise the law is discredited. Would public opinion in the Church of England back heresy trials today? Heresy trials have made heroes before now: in 1881 William Robertson Smith was tried for denying the Westminster doctrine of Scripture, and the Encyclopaedia Britannica comments: "at the end of the trial he was probably the most popular man in Scotland." The trial did nothing to stop the

spread of his views, either. On the problem of disciplining the unorthodox, Bishop Stephen Neill has wisely written: "A choice of evils is before the Church. A man of unsound doctrine certainly does harm, limited harm, where he is. But is that harm likely to be greater than the venom, the injustice, the spirit of persecution that has so often accompanied heresy trials in the past?" (Anglicanism, p. 422).

However desirable in principle we might feel heresy trials to be (and we should need to look hard at the motives which prompted that feeling), could we in any case regard them as "on" at the present time? Could the Church, as we know it, be trusted to carry them through to the glory of God and the furtherance of the Gospel? It may be doubted.

But does this mean that nothing can be done about heresy at all? No, it does not mean that. Much can be done. Right away, we can start to do what the apostles began by doing when heresy faced them — that is, to expose error, and vindicate truth, by public argument. After all, what matters is to discredit, not the heretic, but the heresy, and the discrediting of the heresy is itself primarily important as means of advancing the truth, to the glory of God. I suspect that a revival of holy controversy, in the power of God, will do more in these days to re-establish Gospel truth in the Church of England than would many heresy trials.

## THEY SAY

The Lord doesn't sing blues numbers. Warning songs, hope songs, judgment and victory ballads, yes—but not blues. Why? Because He knows God too well. He's really got Somebody.  
—Rev. Peter Newall, Glenunga, S.A.

Missionary giving is not an optional extra but is to spring from the roots of our faith. When we really care for the things of God, we will share the Gospel with all His family.  
—Rev. John Greenwood, Cooparoo, Q.

"The Pope has a fever—and thousands miss blessing."  
—Daily Sketch, October 30.

Well now, how are you all getting on with the "New Liturgy?" I am getting used to it myself by slow degrees, and beginning to appreciate the new emphasis it gives, and the new shades of meaning and depths of spirituality it reveals.  
—Bishop Hardie, of Ballarat, Vic.

I was asked in Synod about the method of addressing me both in Synod and at other times, and as a result of what was said, and after due consideration, I indicated that "Bishop Allen" was a suitable form of address. After all "Allen" is my baptismal name, while "Bishop" indicates my office in the Church. The applause when I announced this was sufficient indication that Synod approved.  
—Bishop Winter, of St. Armand, Vic.

The great distances between our homes make it impossible for meetings, representative of the Australian Church, to be held frequently. The time involved in travel and the cost which necessitate the grouping of meetings. Consequently I have come here (Sydney) for meetings of the Australian College of Theology, the Australian Bishops, the Inter-Trade and

## Books

**THE LIVING GOD**, by R. DeHaan. Zondervan, 1967. pp. 192 \$2.50 (U.S.).

Richard DeHaan is heard every week on more than 600 stations around the world on the Radio Bible Class Broadcast founded and first directed by his father.

He says in the Preface, "In a day when so-called 'theologians' question the existence of God, it was felt both necessary and timely to prepare a special series of messages on the general theme, 'The Living God,' for the world-wide audience of the Radio Bible Class.

"In these studies, the doctrine of God is discussed as simply as possible, avoiding technical language which would only tend to make it difficult for the average reader to understand. The basis for these lessons is not found in deep philosophical speculation concerning the existence of a Supreme Power, but rather in the Bible itself."

The book is an accurate and systematic presentation of the basic doctrine of God, His personality, His attributes and His nature. The language is understandable, the style is popular though well-documented, and the theology is Biblical and orthodox.

Here is doctrine made easy. The book is most appropriate for young Christians, yet the more spiritually mature will find it fresh and appealing. Preachers will find ready-made doctrine sermons!  
—B.F.V.K.

**MANAGING YOUR TIME**, by Ted W. Engstrom and Alec Mackenzie, Zondervan, Michigan, U.S.A., 1967. pp. 242. U.S. \$4.95.

This is quite a remarkable book. It is written by two men with wide business and Christian experience, one in publishing and "Youth for Christ," the other in law, industry and management.

Its style is panting pedestrian Reader's Digest; it gets preachy in places in the manner of Service Club exhortation. But it is a thoroughly Biblically based study of the stewardship of time and resources, and presents a simple and realistic theology of work.

It regards efficiency as an attainable Christian ideal, not to create another success story, but simply for the glory of God.

It regards the proper management of time as the proper management of ourselves as committed Christians, whatever our vocation. It is sanely reasoned, down to earth, and quite specific in its recommendations. The range of authors quoted is wide and interesting. It should prove valuable alike to hurried clergy and to good Christian business executives.  
—R.W.B.

**THE PASTOR AS COUNSELLOR**, by Andre Godin, S.J., translated by Bernard Phillips. Logos Books, Gill and Son Publishing Company, Dublin and Melbourne; 1966. pp. 182; 12/6 (U.K.).

The author of this book is a Belgian Jesuit who is associated with the University of Louvain. He has a world-wide reputation in the psychological and counselling field, evidence of which can be found in his lecturing in Australia several years ago.

This book is a high-class account of how the Christian minister can use modern psychological skills in the various pastoral contacts that he has with his people.

The importance of the book lies in this that it is not just a book on counselling; but, it is a book written by a priest who has a deep knowledge of the pastoral life, and also, an awareness of the significance of bringing God in a truly enlivening way into the lives of people.

Most certainly this is a type of standard work which should be read a number of times.  
—Rev. Dr. C. McKay.

**MONGANGA PAUL**, by Lois Carlson, Hodder and Stoughton, London 1967, pp. 197. Price \$3.25.

When the Republic of Congo received its independence from Belgium in 1960, many European doctors fled the country. One of those who answered the subsequent appeal from the Congo Protestant Relief Agency for short-term medical personnel was Dr Paul Carlson. He was later to die there, shot down by an impetuous young rebel soldier in Stanleyville, almost at the moment of release from rebel captivity.

Lois Carlson, his wife, tells the

story of those days, from the first inner struggle as they faced God's call to leave the U.S.A., to the funeral service three years later. It is a moving record, in which the young wife and mother takes us into her family circle and without complaint reveals the cost and the glory of obedience to Christ.

Wives and fiancées of intending missionaries, in particular, should not miss reading it.  
—A.D.D.

**THE LOCAL CHURCH; Its Resources and Responsibilities**. Norman Goodall Hodder and Stoughton. 1967. pp.63. Paperback. 55c.

An English bishop who had been subject to torture in a concentration camp during the war later confided to the author of this book, "There are times when, as I sit through a meeting of the cathedral chapter and consider the pettiness of the business we are discussing and often the pettiness of the discussion, I cry inwardly, 'Oh God, take me back to prison and even to torture.'"

This is one of the better moments of this little book. It reads like a long sermon, and it is in fact the text of four lectures given by the Moderator of the Free Church Federal Council in Great Britain at the invitation of the Congregational Memorial Hall Trust in 1966.

There are several highlights in the book. He has an excellent section in the chapter on "Riches for the Spiritual Life" on the inescapable necessity for the preacher to devote himself to thorough and disciplined preparation.

He deals discerningly with the shallowness of many pretences at inter-communion ("A few kind words from the vicar at the tea table and a light-hearted response from a Free Church brother").

He makes a clever jibe at institutionalism within the church by quoting John Donne: "Job's church was a dunghill; Hezekiah's a bed; Jeremiah's a dungeon; Jonah's the belly of a whale; Daniel's the den of lions."

But the whole concept of the book lacks theological certainty and leans very little on Biblical foundations. Dr Goodall allows for "an inescapable Christian agnosticism" without which the Christian mind cannot grow, and thereby seems to undermine the doctrine of Christian assurance. He has an unusually High doctrine of the Holy Communion as an act of divine initiative and expresses concern that local churches should regain a sense of "handling holy things."

The height of theological confusion is reached in this high commendation of a statement of the East Asia Christian Conference about the Kingship of Christ. The statement says, "The Church must endeavour to discern how Christ is at work in the revolutions of contemporary Asia, releasing new creative forces. . . . Our discussions as Christians about economics, politics and society are therefore conversations about Jesus Christ; that is to say, an attempt of faith to discern Him in the social

change of our nations and to discover what it means to respond to His call in relation to these changes." This whole concept is very far from Biblical conversation and the new life of the Spirit. And, in the end, if the local church does not have the Gospel of Jesus Christ, and the doctrine of justification by faith alone, and the presence of the Spirit of God moving, giving gifts to men to uphold the local congregation, what contribution can the local church possibly make to the world?—A.C.N.

**PARADISE OF DISSENT; South Australia 1829-1857**, by Dr. Douglas Pike. 2nd edition. 580 pages Published by the Melbourne University Press \$8.75.

The publication of the second edition of this important work, which first appeared in 1957, will satisfy a pressing need. Since 1957 the author has received further recognition as an authority on the early social history of his native land by his appointment as General Editor of the Australian Dictionary of Biography, while this book has become required reading for so many that it has been very hard to get hold of.

The primary reference is, of course, to the experiment in colonisation made at Adelaide, and the title itself is indicative of the degree to which Pike attributes the pattern of development there, to the passionately held beliefs of the principal colonists. For the student of the evangelical movement there is much here of interest: it is well told and well documented.

However, there is (for your reviewer) a stronger reason to commend Dr Pike's work. Much that has been written concerning the Church, and especially the Church of England, in the early years of settlement in Australia has been either biographical adulation or has been designed to plead a cause.

References to episcopal correspondence and to other ecclesiastical records may abound, but little account is taken of the attitudes and aspirations of the laymen of the day. Bishops views reflected those of their English patrons, but what actually happened was more usually that which commended itself to the laymen who controlled the purse strings.

It is in the establishment of a brand new colony with no tradition to inhibit and which had a band of principled and resourceful visionaries at its head, that one may find a valuable and clear expression of the mind of many who settled, at this time, in every Australian colony. For instance, is the record of the Bishops meeting in Sydney in 1851 really complete without the subsequent meeting of clergy and laymen in St. Paul's Church, Pulteney Street, Adelaide, which sought to call Bishop Short to account for his part in it? Were there not many more, in other places, equally unhappy?

Dr Pike's book is not the only one which has appeared in recent times to help us understand the religious outlook of the earlier free settlers, but it remains the most substantial.

The price, at \$8.75, is reasonable for the book. For those with an interest in Australian Church history it would be a delightful Christmas present; and on past experience it should sell readily second-hand—L.M.A.

**ROME AND MARRIAGE**: R. J. Coates, Church Book Room Press Eng. Price 40c.

This book is written against an Irish-English background where relations with Rome have been singularly difficult. However, this review of recent problems and the contemporary situa-

tion regarding "mixed marriages" reminds us of two things.

Firstly the obvious inconsistencies and unscriptural dictums to which Rome still holds — matter about which such well-known Catholic figures as Cardinal Cushing are uneasy. Secondly there is the timely, if implicit, reminder of Rome's conservatism and tardiness in matters of legislation or action that would really prove that Rome had opened her doors in any really new way to those outside its fold. The book is helpful from both a pastoral and ecumenical point of view.  
—R.E.L.

**TO BE SURE**: J. P. Cockerton. Christian Foundation Series No. 19, Hodder, price 55 cents.

This further addition to the well established "Foundation" Series is both timely and mature. In an age of doubt and religious superficiality this book is a healthy corrective. The careful reader will find a "reason for the hope of assurance" well presented. Those with honest doubts will be helped to understand the reason for these and pointed to an objective basis of assurance in Christ and the promises of the Gospel.

It is more a book for church members than the newest convert but it should find good use in the second stage of follow-up after the Billy Graham Crusade. Every Christian's birthright "to be sure" is only realised through such guided study as this.  
—R.E.L.

**ON THE OUTSIDE ALWAYS LOOKING IN**: by G. T. H. Philpott, A. H. Stockwell, Eng. Price \$1.25.

A layman's attempt at apologising for "the Church" while also engaging in a measure of self-criticism. Written from the promotional viewpoint "the Church needs you," the author tries to analyse everything in-

Continued Page 10

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# Books

From Page 9

cluding the Trinity (14 pages), church history, worship (distinctly sacramental), Bible study, Christian service, etc. It almost seems that he set out to produce a "Mini" Church encyclopaedia and the result bears somewhat obviously the marks of amateurism. —R.E.L.

**MAN ALIVE!** by Michael Green, I.V.F. (Paperback) 96 pages U.K. price 35c.

The aim of the author is not only to present the evidence for the resurrection of Jesus Christ, but also to show its contemporary relevance, its challenge, its power to change men's lives, and the answers which it gives to some of the most perplexing questions of our day.

His opening chapter on the world today, "More Dead than Alive," is a gem. It is worth purchasing the book just to read it. He draws his picture with bold strokes using material from many contemporary sources, including the Beatles.

He presents the evidence for the resurrection clearly and vividly. His witnesses include not only men and women of the first century, but also many who are alive today. They include men and women, young and old, scientists and pop stars, black and white, who have experienced

## Interpretation of Genesis 2 and 3

(Lunteren). The General Synod of the Reformed Churches in the Netherlands decided in its meeting here that the church's declaration in 1926 (Assen) concerning the literal historicity of Genesis 1 and 2 is no longer binding upon the churches. In 1926 the church declared that the tree of life, the tree of the knowledge of good and evil, and the serpent which spoke must be understood as "sensuously perceptible entities."

While there is now greater freedom in the Reformed Churches in the Netherlands in the interpretation of the early chapters of Genesis, the Synod specifically limited the latitude of view to the bounds set by the church's confession. In its decision the Synod declared

1. that it shares fully the concern of the Synod of Assen 1926 that the authority of Holy Scripture must be respected by the church.

2. that it does not consider itself competent to form a judgment concerning the specific nature of the scriptural story in Genesis 2 and 3 that would be sufficiently well established to continue to follow the exclusive way in which the Synod of Assen 1926 expressed itself on the obvious meaning of specific details of this story.

3. that at the same time, that which is articulated verbally in the Confession of the church concerning the origin of sin and the effects of the fall into sin clearly expresses the fundamental meaning which the Scriptures of the Old and New Testament attribute to this history and therefore should be maintained by the church as being of essential importance for the proclamation of the gospel.

—R.E.S.N.E.

for themselves the presence of the Risen Christ.

In his concluding chapters he applies the meaning of the resurrection to the reader, Christian or non-Christian, in a challenging way.

My criticism is only minor. My impression of the book is that the writer writes too dogmatically for the average reader, particularly if he is a non-Christian. Was Peter's sermon on the day of Pentecost in the Temple? Did Paul know the Christ of His earthly ministry? Is the water flowing from the wound in Christ's side definite proof of death from a broken heart? The author says positively "yes." I am less sure.

—C.D.H.B.

**THE PARADOX OF GUILT** by Malcolm France, Hodder & Stoughton, London, 1967, pp. 128. \$3.85.

Sub-titled "A Christian study of the relief of self-hatred," this book can be read with great profit by those who are determined to become more understanding and insightful in counselling people with problems. Often guilt is talked about in the clergyman's study and after much spiritual counsel, the clergyman is puzzled as to why God's forgiveness in Christ does not seem to make any difference.

In a recent clinical seminar in Sydney, Professor David Maddison spoke to Anglican clergy about the role of guilt in troubled people and revealed facets of its neurotic working that many said they had not hitherto grasped. This book may well do the same for many of its readers. It will not replace Tournier's "Guilt and Grace" which is the classic in the field but it is more easily assimilated by the layman in the field.

—R.S.R.M.

**HENRY CHICHELE** by E. F. Jacob, Nelsons, London, 1967, pp. 133. \$6.60.

Anyone interested in medieval church history will find great pleasure in this book. Jacob's scholarship is careful and accurate but he just misses in making the man come alive to the reader.

Chichele was Archbishop of Canterbury from 1414 to 1443, an important and troubled time in our history. Early in his career he was involved in the Council of Constance which treacherously condemned John Huss. He was also caught up in the Lollard trials but in both instances he was a moderate.

Chichele was a devoted servant of the crown and particularly of Henry V. He welcomed Henry at Canterbury after his victory at Agincourt. He fought with him at the siege of Melun in Normandy. He served him as a mediator, truce negotiator and councillor. He supported the Statute of Provisors against Pope Martin V and for this was deprived of his legatine powers for two years.

He was as careful and diligent in the affairs of his see and province as he was in the affairs of the crown. All this reflects his precise legal training at New College, Oxford. He was a most generous benefactor and his enduring monument is All Souls' College, Oxford.

Another volume in Nelson's "Leaders of Religion" series will be reviewed early in the new year.

—R.M.

Miss Janet Lacey, director of the Christian Aid Division of the British Council of Churches, on November 12 became the first woman to give an address from the pulpit of St. Paul's Cathedral, London.

## SHORT NOTICES

**CAMBRIDGE BIBLE COMMENTARIES** on the N.E.B. Cambridge University Press 1967. Philipians and Thessalonians by Kenneth Grayston (pp. 116). Hebrews by J. H. Davies (pp. 146). Paperbacks. 10/6 (U.K.) each.

Professor Grayston on Philipians and gives a good coverage of its core; chapter 2, verses 5 to 11. He upholds Paul's authorship of both Thessalonian epistles and does not contribute to the liberal view that Paul mistakenly thought that our Lord would return in his own lifetime. J. H. Davies on Hebrews does not hold that the readers were Jews, but gentiles. He acknowledges its Judaistic flavour and suggests that Apollonius might be its author. Despite his weakness on the doctrine of the atonement set forth in the epistle, it is a helpful book.

**A STUDENT'S GUIDE TO EFFICIENT STUDY**, by D. E. James, Pergamon Press, Oxford, 1967, pp. 87 6/6 (U.K.). A lecturer in educational psychology at the University of Surrey sets out systematically the means whereby upper secondary and tertiary students can make the most of their classes, lectures, and private study time. Far superior to many such guides and would be most helpful for theological and Bible College students, too.

**P.C.C. GUIDE TO CHURCH FINANCE**, by G. W. D. Winkler, C.B.R. Press, London, 1967, pp. 23, 3/6 (U.K.). A valuable guide to parish councillors, church treasurers and clergy. The principles of parish finance which it sets out are applicable to the Australian situation.

**PETERBOROUGH CATHEDRAL** by Canon J. L. Cartwright, Jarrold and Sons, Norwich, 1967, Distr. in Aust. by S. John Bacon, pp. 24, 55c. Beautifully illustrated, much in full colour, and tells the history, architecture and of the treasures of this cathedral begun in 1118.

**THE INVITATION SYSTEM** by Iain Murray, Banner of Truth Trust, London, 1967, pp. 31, 9d. (U.K.). The author examines the custom among evangelicals of inviting people to the front during an evangelistic meeting or service. He examines the arguments for it from Scripture, from psychology and from its worth as a visual demonstration. His 10 conclusions in the light of Scripture will disturb many.

**JOB'S FOR MOTHERS** by Elizabeth Qundrey, Zenith Books, (Hodder & Stoughton) 1967, pp. 159, Eng. price 5/.

This is a short factual Zenith paperback by Mrs Elizabeth Qundrey who is a leading authority in Britain on the relation of women to social affairs. In this book she writes for the mother who for various reasons wishes work outside the home. It is full of information and facts and figures, but these are primarily cared for the British housewife rather than the Australian so has little practical value here. The very varied opportunities and openings suggested, however, give plenty of food for thought for anyone so interested.

It advocates that churches not hand over missions unless there

**CAN GOD BE KNOWN?** by Robert L. F. Boyd, I.V.F., London, 1967, pp. 16, 1/ (U.K.). Professor Boyd is in Australia as Visiting Professor of Physics at the Townsville University College and is already well known in evangelical circles in Australia. As a scientist, he looks at "ways of knowing" God. An excellent little booklet to put in the hands of students who are worried about reconciling the findings of science with the faith.

**PRAYER BOOK REVISION AND ANGLICAN UNITY**, by R. T. Beckwith, Church Book Room Press, London, 1967, pp. 24, 3/ (U.K.). The librarian of Latimer House, Oxford, gives an acute analysis of the attempts at revision throughout the Anglican communion, including Australia, and pleads for revisions that will not divide the Church. Brings Kilpatrick's "Remaking of the Liturgy" up to date and is essential reading.

**I'M NOT MAD AT GOD** by David Wilkerson, Distr. in Aust. by S. John Bacon Melbourne, Bethany Fellowship, U.S.A., 1967, pp. 89, \$1.70.

"Reverence with its sleeves rolled up" by the author of "The Cross and the Switchblade." Lots of provocative and soundly biblical material which could be starters for talks and sermons.

**1968 DAY BY DAY WITH JESUS** by Dr E. R. Bertermann, Concordia Pub. House, St. Louis, U.S.A. A nicely-boxed hanging calendar with a lift out page for each day giving morning and evening Bible readings, a meditation, a daily "thought," a prayer and a short hymn of Praise. Makes an excellent gift to a Christian friend.

**THE SACRED LAND. A. J. Holman Co., U.S.A.** A unique system of interlocking colour maps with clear plastic overlays, showing the history of Palestine from before 1500 B.C. to June 1967. \$1.60 from S. John Bacon.

**PASTOR'S ANNUAL, 1968.** Zondervan, U.S.A., 1967, pp. 386, \$3.95 (U.S.). Many clergy and lay readers will find valuable source material in this volume. Sermon outlines and illustrations for each Sunday morning and evening of the year with much material for Bible study, midweek services, weddings, funerals, etc., thrown in. The sermon outlines are topical rather than expository and should be used with care.

## MISSIONS WARNED ON ABORIGINAL RIGHTS

Aboriginal missions are being warned against relying on "gentlemen's agreements" in their dealings with governments.

The warning is contained in an advisory statement on the future of Aboriginal missions, prepared by the Division of Mission of the Australian Council of Churches.

The statement sets out hard-headed guidelines recommended to mission agencies involved in handing over control of missions and settlements to governments and other interests.

It stresses the obligation of churches to protect the interests of Aborigines.

It advocates that churches not hand over missions unless there

## MALE HEAD AT ST. FAITH'S

The Bishop of Rockhampton, the Right Rev. Donald Shearman, has commented on the progress of St. Faith's which was once a diocesan school. Writing in his diocesan paper he says:

"Some years ago when the diocese was unable to keep St. Faith's School open, it was taken over by a Board of Governors who, in the last few years, have done an excellent job of work in restoring the school. During these years Mrs Margetts has been headmistress and has done a great deal towards its development."

"She has now accepted an appointment in one of our Church schools in Brisbane, and the Board of Governors has taken a step which is unusual in Queensland, but reasonably common in the south, of appointing a headmaster."

"The new principal is Mr C. A. M. Caseleyr, who, with his wife, has been on the teaching staff at St. Faith's for the last 12 months. Before coming to St. Faith's, Mr Caseleyr was for eight years on the staff of All Souls' School and Mrs Caseleyr was at St. Gabriel's School at Charters Towers."

## NEW SOUND SYSTEM

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The microphone amplifier is fully transistorised and employs a new modulator construction recently developed by A.W.A. In the next stage, a transistorised Power Amplifier will also be used as soon as available.

The system has been designed and built by Mr J. E. Benson in association with colleagues both at A.W.A. and St. Anne's, with the co-operation particularly of Mr H. C. Freeman, head of A.W.A. Sound Systems Department. Messrs John Ward and Owen Gibson of this Church, spent many hours of work in wiring the equipment and installation.

This is a legally-drawn agreement assuring to the Aboriginal people the title and tenure of the land involved. In principle, it says, this tenure should be permanent for them and their successors.

Other Aboriginal rights which should be protected are noted as:

- The right to autonomy as a group;
- To ownership of the land and minerals on it;
- To spiritual development, in the context of their freedom to believe or not to believe;
- And to preserve their own culture, customs and language within the limits of Australian law.

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**BILLY** Graham Crusade Office requires **EXPERIENCED STENOGRAPHER** & dedicated Christian with some knowledge of accounts and office organisation. Ring Director, 61-652 for further inquiries.

**BOARD OF EDUCATION,** DIOCESE OF SYDNEY, CHAPLAIN IN THE ARCHDEACONRY OF WOLLONGONG.

Consequent upon the appointment of the Rev. T. R. Wallace as Adult Education Officer, Board of Education, Diocese of Sydney, invites applications from Clergymen of the Church of England for the position of the Board's Chaplain in the Archdeaconry of Wollongong (effective in the Rural Deaneries of Wollongong and Berrima).

The position involves participation in the Board's training courses for Sunday School and Scripture Teachers, some Scripture teaching in high schools, the opportunity for gaining editorial experience in the preparation of lesson materials, assistance in lay leadership training for Adult Education, together with Chaplaincy to Anglican students at Wollongong Teachers' College.

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**Samuel Shoemaker:** The surest mark of a Christian is not faith, or even love, but joy.

**D. Martyn Lloyd-Jones:** You cannot receive Christ in bits and pieces. —"Decision"

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## SHADES OF CRANMER

The first Roman Catholic since the Reformation to preach the University sermon at Oxford was Bishop Wheeler of Leeds. His subject on October 15 was "The Renewal of the Church's Life in Vatican II and after." Bishop Wheeler was a Church of England clergyman until he succeeded to Rome in 1936.

It was from this same University Church in Oxford that Archbishop Cranmer was hurried in 1556 to perish in the martyr's flames. He died for the very truths for which this Church still stands.

## COMMUNISTS CLOSE KOREA

The Rev. J. M. Roe, Bible Society Secretary for Asia reports: "Ten days later I stood in the village of Pan-mun-jim on the Korean truce line. Behind me lay South Korea, where over 2 million Scriptures were circulated last year.

"In front the picturesque, if forbidding 'Bridge of No Return' led into North Korea, which is now TOTALLY INACCESSIBLE TO THE CHRISTIAN EVANGELIST, and even to the printed Word.

## UNITARIAN IN B.C.C.

In recent correspondence to the Church Times in London, Bishop Kenneth Sansbury, Secretary of the British Council of Churches, has revealed that the Unitarians have been admitted to associate membership of the Council. The basis of membership is explicitly trinitarian, the Bishop has said.

I listened to the spokesmen of the two sides in the Armistice Commission. "Both were eloquent, but convinced no one except their respective supporters. Once the line between them has been drawn, I concluded there is very little hope of communication from the Christian to the Communist."

## MODERNISED E.P.

A new "conservative translation" of Evening Prayer has been published by the Church Pastoral Aid Society, with an explanatory introduction by the Rev. J. R. W. Stott, Rector of All Souls, Langham Place, Dr J. I. Packer, Warden of Latimer House, Oxford, and the Rev. T. Dudley-Smith, Secretary to the Church Pastoral Aid Society.

Commenting on this revelation, the Rev. Christopher Wansley of Royston, Essex, alleges that the speech of the Unitarian minister on the Council swayed it in a recent decision concerning the future holding of multi-faith services, to which many in England have taken strong exception.

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# Mainly About People

Rev. L. H. A. Broadley, rector of St. Andrew's, Lane Cove (Sydney), has been appointed rector of St. John's, Maroubra from January next.

Rev. W. J. S. Atkinson has been appointed to the new-provisional district of Pearce-Torrens, A.C.T. (Canberra-Goulburn).

Rev. Clive King (St. John's, Canberra) and Rev. R. McMahon (Bega) were ordained priests in St. Saviour's Cathedral, Goulburn, on 30th November.

Rev. C. G. Aiken, formerly curate of St. John's, Gordon (Sydney), has been appointed curate of Holy Trinity, Orange (Bathurst).

Rev. Canon Henry T. A. Kendall, of Popondetta, has been appointed assistant bishop of New Guinea. He came to Australia in 1938 to serve in the Bush Brotherhood, North Queensland, and is 62 years of age.

Rev. Brian Siverson, curate of St. Alban's, Epping (Sydney), has been appointed curate of Engadine.

Rev. F. M. Lowe, rector of Bruthen (Gippsland), has resigned as from December 18.

Rev. Gary L. Child, curate of St. Clement's, Mosman (Sydney), has been appointed Director of the Church of England Boys' Society and Assistant Youth Director of the diocese from 1968.

Sister Valerie Chadburn has been appointed to St. Barnabas', Broadway (Sydney).

Rev. Wallace L. Long, senior chaplain to the Royal Australian Navy, has been appointed an archdeacon by the Primate, the Most Rev. the Archbishop of Brisbane, as from November 8.

The Bishop of Willochra, the Right Rev. T. E. Jones, has left hospital after an operation and is to resume duties at a much reduced pace. He is suffering from severe respiratory deficiencies caused by repeated attacks of bronchial pneumonia.

Miss Adele Sherlock has been appointed staffworker with the Australian Nurses' Christian Movement, N.S.W.

Bishop A. J. Dain, Coadjutor Bishop of Sydney, is at present holidaying in New Zealand. He led a retreat for 100 graduands of the N.Z. Bible Training Institute and spoke at their graduation ceremony in Auckland on November 27. He also preached in the Auckland Cathedral. He returns to Sydney on December 16.

Mr and Mrs Kenneth Watson, who leave Sydney in January to serve with W.E.C. in Venezuela, South America. They will attend language school in Texas before being posted to the field. Mr Watson is from St. Thomas', Rozelle, N.S.W., where his father is a church warden. Mrs Watson is a teacher from Tasmania.

Rev. G. Stewart Thorne, rector of Melrose (Willochra), has been appointed rector of Yorketown from late December.

Rev. G. Sibley, rector of Burra (Willochra) has resigned as from February 28 next.

The Ven. E. Robinson commenced duties as Registrar of the diocese of Willochra on December 1 and lives at Gladstone.

The Rev. A. D. Deane, Principal of the Sydney Missionary and Bible College, will be one of the speakers at the Tasmania Keswick Convention in Devonport (Tas.) at Christmas, and at similar conventions at Katoomba (N.S.W.) at Easter and at Townsville (Nth. Qld.) in May next year. The Vice-Principal, Rev. H. C. Green, will have a similar ministry this Christmas at the convention at Adelaide Bible Institute, and at Atherton (Nth. Qld.) next Easter.

Rev. R. O. Clayton, formerly of Swan Hill (St. Arnaud), has been appointed curate of St. John's Bairnsdale (Gippsland).

Rev. Timothy Beaumont, chairman of the Liberal Party, founder of "New Christian" and a licensed clergyman in the diocese of London, was created a life peer in November.

Sister Yvonne Moon has been appointed to St. Thomas', Rozelle (Sydney). The parish is to be enlarged by the addition of St. Mark's, Lilyfield from the adjoining parish of Leichhardt on February 1, 1968.

Rev. Bryce C. Wilson, rector of Christ Church, Bexley (Sydney), has been appointed rector of St. Paul's, Gympie, as from January 19.

Rev. Roger Gregson, surate of All Saints', Nowra (Sydney), has been appointed chaplain at Norfolk Island from early 1968.

Rev. A. H. Kirk, rector of St. John's, Camden (Sydney) has announced his resignation as from April 14, 1968.



Rev. G. B. Muston, rector of Darwin, N.T., has been appointed Archdeacon of the Northern Territory.

Rev. Tom Wallace, who is an officer of the Board of Education for the South Coast (Sydney), has been appointed Adult Education Officer for the Board as from 1968.

Deaconess Beatrice Robinson, formerly of Holy Trinity, Dulwich Hill (Sydney), has been appointed to St. John's, Launceston (Tasmania).

Deaconess Doreen Garrick has been appointed honorary deaconess to All Saints', Woollahra (Sydney).

## LETTERS continued

### Baptists

It was good news to read in your issue of Nov. 16 that the Baptists are prepared (with all other churches) to review their beliefs in their application to this new revolutionary age.

We have good reason to welcome the prospect of closer union with a people who have excelled in complete dedication and evangelism, bringing the knowledge of Christ to the anti-God community of Russia, and other countries living in spiritual darkness. By their stress on immersion, they have emphasised the profound passage through death and burial of the old self into life eternal and Christian leadership in the church.

But they have retained more than other reformed churches the individualism which has been a real defect in the history of Protestantism, and this has set them apart in some measure from other denominations so that they have not been prominent in the ecumenical movement.

We need them with us as never before, and we should pray that they may be given right answers to the important questions raised in your leading article. In fact all the questions concern the church as a whole. Baptism is consecration to fellowship in the one holy catholic church and corporate life. It is important that our baptism would mean all that is affirmed in 1 Peter 2:9, 10. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession." So every baptised believer by baptism is called to a life of outstanding witness and service.

—Dean H. T. Langley, Caulfield, Vic.

### Sacrificial giving

I am sickened by John L. Brunton's letter, A.C.R., November 30, 1967.

Surely there are other essential aspects of Christian ministry—apart from sacrificial giving—which may be advocated by your correspondent without any disparagement of John Reid's plea for sacrificial giving.

I am sure John Reid is as fully aware of the need of "love"—even of "self-giving love"—as any, in support of the Billy Graham Crusade, Sacrificial giving is a ministry which may be exercised by all—but it is strange that by "touching the pocket" you "touch the quick" of many—even of those who would call themselves Christian.

The Apostles may not have prayed for money but St. Paul certainly taught that Christians should "give": "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." 1 Cor. 16-2.

And our Lord Jesus certainly taught that men should give: "Give, and it shall be given to you, full measure, pressed down and shaken together and running over . . . for with the same measure that ye mete withal it shall be measured to you again." Lk. 6-38. Even a cup of cold water shall not lose its reward.

Let Mr Brunton write his letter again and advocate more "love" to his heart's content—but please omit any destructive criticism (which in itself has no savour of love) of what another servant of the Lord feels inspired to write about money—or any other particular "means of support" for the Crusade—and I for one will appreciate his efforts, and his spirit, much the more. Yours faithfully,

(Rev.) S. R. Harris, Wiseman's Ferry, N.S.W.

### Lay institutes

John L. M. Dooley expresses distress at certain aspects of Lay Institutes conducted by the Department of Evangelism, Sydney. Attempts to justify his attitude by appeal to Biblical texts expose a rather legalistic and thinly veiled criticism on attempts to communicate the Gospel outside the limits of the local church congregation.

1. The purpose of the Lay Institute training is to bring home to the whole Church its true nature and the task which our Lord left it to accomplish. Suitable aids are provided and methods which the Holy Spirit has prospered are suggested.

2. I would question J.L.M.D.'s reason why Jesus spoke in parables. I remember that though the 12 disciples would probably fall into the "sympathetic" class, our Lord had to explain the meaning of parables to them on occasions. Surely the parable is an abrasive instrument to cut through the hardened human heart and allow the light of the Gospel to illumine the listener.

Jesus died for the rebellious as well as the "sympathetic," as Paul, the chosen vessel, and many since also bear witness.

3. The reminder that Paul's custom was to go first to the synagogue was not followed by the equally relevant truth that on occasions Paul communicated the Gospel in less religious surroundings. What does John Dooley say to Phil. 1: 18? By all means let us be imitators of Paul!

4. Jesus taught in the open air as well as in the synagogue and He spoke to "strangers." On one occasion He encouraged personal witness in a town (Mk. 5: 19). It would appear that revival came as the result of another encounter with Jesus. This was an encounter which our Lord sought (Jn. 4: 3-42). He could have remained silently sitting by the well. He had a good excuse, but instead Jesus used a simple but effective opening gambit to get into conversation with the woman!

That she later talked to some purpose we see in V. 39. The woman put others in touch with the Lord (Vs. 41-42) and that is the true purpose of witnessing.

5. I am surprised that Scripture provides no basis for door-to-door visitation. The mission of the Twelve and of the Seventy would surely imply justification of this method. Luke 10: 7 (b) hardly seems to be a denial of the principle, but rather a reminder that the occasion was not to be used for collections to meet expenses.

6. If we live by the Spirit let us also walk by the Spirit. I suggest that the article in the same issue of A.C.R. by Professor K. Runia is relevant with respect to the points raised by J. L. M. Dooley.

Professor Runia poses a number of questions towards the close of his article. "Do we handle the law of God as a code?" "Do we know the glorious freedom of the children of God?"

If God is using a person or an organisation to lead others to himself we should be confident that the Lord is satisfied and say, "Amen. Blessed be the name of the Lord."

Trevor D. Newnham, Harbord, N.S.W.

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