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Address correspondence to: c/- Messrs. Hooke and Graham, 400 Collins Street, Melbourne.

MEETINGS

**C.M.S. FAMILY Holiday Weekend.** The C.M.S. Family Holiday Weekend will be conducted from August 26 to September 1. Enjoy a relaxed and comfortable family holiday at the modern C.M.S. Centre at Katoomba (N.S.W.). Further details are available from the Secretary, C.M.S., 93 Bathurst Street, Sydney.

**THE C.M.S. monthly Day of Prayer** will be held in future on the third Friday of each month from 12.30 to 2.30 p.m. and from 5.30 to 8.00 p.m. The gathering will be held in the Board Room, 2nd floor, C.M.S. House, 93 Bathurst Street, Sydney. Friends are invited to enter and leave whenever they wish during both sessions of prayer.

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Departure of  
Dr Babbage

**DR S. Barton Babbage**, who recently resigned as principal of Ridley College, will leave Melbourne with his family on Monday, August 5.

After a few days in Sydney and New Zealand the Babbages will fly to San Francisco, where they will stay with the Reverend Frank and Mrs Anderson.

They then plan to motor from San Francisco through Yosemite National Park to Los Angeles where they expect to share in the Billy Graham Crusade. Dr Babbage will be preaching on Sunday, August 18, at All Saints' Episcopal Church, Beverly Hills, the church attended by film magnates and members of the theatrical profession.

The family will then spend some days exploring the Grand Canyon, motoring across the country to Atlanta, Georgia. Dr Babbage will be giving the opening addresses for the Seminary in September as well as his ordinary lectures.

Dr Babbage has accepted an initial appointment of three years and has a heavy program of lecturing and writing ahead of him.

BISHOP LOANE AT TAWAU



• Bishop M. L. Loane, who returned to Sydney on July 29 after an extensive tour of South-East Asia, is seen here unveiling a plaque at St. Patrick's School, Tawau (North Borneo). The plaque commemorates the assistance given to the school by CMS in Australia over the last ten years. During this period the school has had a CMS missionary as principal and CMS missionaries as members of the staff. During this period the standard has been raised, new buildings have been completed and there is evidence of much spiritual and material progress. It is hoped to raise the school's standard to that of a full Secondary School in the next few years.

Tenth Education Sunday  
Observance This Year

**THIS year will mark the tenth anniversary of the first Education Sunday in New South Wales and special services have been arranged in churches throughout the State.**

The Department of Education has commended the observance to the community in a statement which reads:

"On this day, school children and their teachers attend Churches of all denominations throughout New South Wales as a fitting testimony to the place of God in their lives and their reliance on His Wisdom, Help and Love.

"Education Sunday aims primarily at strengthening the bonds between Church, home and school as the principal educational media in our community, and at encouraging the attendance of young people and their parents at Church."

150,000 copies of a printed Order of Service have been prepared by the Department in conjunction with representatives of all denominations and these have been distributed to parishes.

The Archbishop of Sydney, Dr Gough, has warmly commended this observance to churchpeople. Dr Gough has asked clergy to invite senior pupils and teachers, in particular, to the services.

In the Sydney city area representative voluntary groups of pupils from both departmental and independent will march through city streets to services

at the Pitt Street Congregational Church and St. Andrew's Cathedral. Both services will commence at 3 p.m. Lessons will be read by school pupils and the address at the Cathedral will be given by the headmaster of Newington College.

STATE AID STILL  
LIVE QUESTION

**AS** this issue of A.C.R. goes to Press, the Federal conference of the Australian Labour Party, meeting in Perth, will be considering a motion from the Western Australian branch of the party, which reads: "That the A.L.P. should oppose any State aid to private schools."

Observers point out that this motion is in direct conflict with a recent recommendation of the A.L.P. Federal Education Committee calling on State Governments to make available to denominational schools science laboratories and science teaching facilities at State schools.

As a similar move was made at the recent conference of the A.L.P. in N.S.W. it is expected that a bitter debate will occur at the Perth conference.

The Victorian Branch of the A.L.P. is expected to be solidly against any form of State aid, however limited. Their stand may receive support from Queensland but opposition to the West Australian move will come from N.S.W. and possibly South Australia.

The secretary of the N.S.W. Council of Churches, the Reverend B. G. Judd, commented to A.C.R.:

"The position still remains that the State cannot support two competing systems of education.

"The public school system is for everyone and, in a free society, if we wish to have independent schools we must be willing to pay for them."

Toronto Prelude

IMPORTANT  
MISSIONARY  
MEETINGS

**TWO important missionary meetings are preceding the Toronto Anglican Congress. They are the Consultation of Missionary Executives, from July 29 to August 3, and the meeting of the Advisory Council on Missionary Strategy, meeting from August 5 to 8.**

These meetings will be of particular significance in the light of the Congress theme: "The Church's Mission to the World." They have as their background five years of research following the Lambeth Conference in 1958, when the bishops meeting together drew attention to certain outstanding missionary needs in the world.

Preparatory studies have been made in each of the areas suggested—African townships; the Chinese of South-East Asia; South America; the Pacific; and Christian literature. The Anglican Provinces concerned have submitted to Bishop Stephen Bayne their own long-range plans for the development of the Church's ministry. As a result, Bishop Bayne has now convened these conferences.

The Conference of Missionary Executives is meeting in Huron College, Toronto, and C.M.S. in Australia is being represented by the Reverend A. J. Dain, Federal Secretary.

Following this conference, Mr Dain will remain in Toronto as

an advisor to the Primate of Australia, Dr H. R. Gough, at the meetings of the Advisory Council on Missionary Strategy.

Mr Dain will then attend the opening meeting of the Congress, after which he will fly to England for consultations. He will then pay brief visits to some C.M.S. fields in Africa and Asia before returning to Australia on September 29.

The Advisory Council on Missionary Strategy is, as its name suggests, an advisory body only and cannot lay down a rigid policy for the Church's missionary outreach. However, careful consideration will be given by the various missionary bodies to the recommendations of the Council when plans are being laid for future development.

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THE AUSTRALIAN  
**CHURCH RECORD**

AUGUST 2, 1963

## Our Missionary obligations

As this issue of ACR appears the first of two important pre-Congress meetings will be under way in Toronto. This is the Conference of Missionary Executives, in which the Federal Secretary of CMS in Australia, the Reverend A. J. Dain, will be participating.

Following this meeting the Advisory Council on Missionary Strategy will go into conference. This Council has grown out of the concern expressed at the 1958 Lambeth Conference when attention was drawn to certain outstanding missionary needs in the world—in Africa, South-East Asia, South America, the Pacific, and in the great need for Christian literature.

There is no doubt that Anglicans are not always as conscious of their missionary obligations as they should be. All too often we wrap our missionary interest into a neat parcel, labelling it "Missionary Circle," "Mission Band" or "League of Youth." As such it is expected to exist, along with many other parochial organisations.

According to one recent survey conducted in the U.S.A., somewhere around 70% of "reported" church members never gave to missionary work. Quite possibly similar figures would apply in Australia.

Recently the Australian Board of Missions engaged the Sydney Department of Promotion in a private survey of the potential support possible from church members in Australia for missionary work. Specifically, A.M.B. posed the question: "Can Australian Anglicans step up their missionary giving to two million pounds per annum?" (about six times the present figure).

Whatever the result of this survey there is no doubt that church people should be able to give far

more than at present to the Church's missionary task.

We live in the age of the much discussed "population explosion," when, according to the United Nations figures, the world's population will reach 6,000 or 7,000 million by the year 2,000. Of course, such an estimate leaves aside international disasters and, of particular concern to Christians, the possibility of the Lord's return.

Nevertheless, at the present time there is an ever-widening gap between the large section of the world's population that has not heard the Gospel and the much smaller section that has.

There is a need for us to look again at the fields "white unto harvest" and lift our thinking beyond the parish organisation level. We must realise afresh that our missionary obligation is, in reality, an extension of our obligation as witnesses, an obligation that begins with the members of our own family.

The outcome of the Toronto meetings will be relayed to the various Anglican missionary bodies scattered throughout the world. Each will then have to give careful consideration to the suggestions, although none will be bound by them.

What should receive special emphasis at this time is that the voluntary societies (the autonomous bodies, such as C.M.S. and S.A.M.S.) have a continuing part to play in the missionary task of the Church. At least 70% of Anglican missionaries serving overseas are members of such societies—loyal as Anglicans but nevertheless autonomous.

These bodies need to wait upon God for direction in their work as vital decisions may have to be made following Toronto.

Please mention "The Australian Church Record" when replying to advertisements.

## Christian ASSURANCE

By the Reverend A. M. Stibbs, M.A., Vice-Principal of Oak Hill Theological College, England.

### What we can be sure about . . .

ONE of the birthrights of the true Christian believer, one of his proper possessions, and, therefore, one of his distinctive marks, is assurance. He is, or should be, sure that certain things are his. Yet it is just here that many sincere believers in Christ come short. They have no certainty of confidence.

Romans 4: 13 to 5: 11 is a decisive passage of Scripture for such people to study. From it we may learn both what the Christian believer is sure about, and also what makes him sure. Let us now seek to consider the first of these in detail, namely, truths which believers in the Lord Jesus Christ can be sure about.

(a) **The justification.** This is the first and fundamental blessing from which the others all flow. Once we follow Abraham's example and believe in God, says the apostle Paul (see Romans 4:20-5: 1); and, more particularly, once we believe in God as the One who raised from the dead Jesus our Lord—who suffered on the cross and rose from the dead on our behalf—immediately we enjoy through Him acceptance in God's sight. God no more regards us with wrath and displeasure as sinners. Rather in Christ, and for His sake, God declares that we are now acceptable in His eyes. He regards us as righteous, and begins to treat us accordingly.

(b) **The consequent enjoyment of full salvation.** This new right relation to God "through our Lord Jesus Christ" (see Romans 5: 1 and 2) makes every blessing ours. These blessings cover all our need; they provide for the past, the present and the future. First, our past sin no longer incites God's enmity against us.

#### Fundamental

We need no longer feel guilt and shame, or fear condemnation and doom, as sinners. Instead we have—and are invited to enjoy—peace with God. Second, from now on we have free access to God's presence, whenever we desire to come. Our Lord Jesus ever lives at God's right hand to intercede for us, and to bring us to God.

We thus have before God a present and permanent standing in grace. By thus coming continually to His throne we can obtain the shelter and the aid we need to withstand Satan's accusations and to fight our Lord's battles.

Third, we now have a sure hope set before us—the prospect of sharing in that destined glory of redeemed humanity, which is already possessed by our glorified Saviour. This prospect is not only sure, but also so overwhelmingly wonderful, that it ought to make us thrill with excitement and outspoken exultation. Ours is a future in which to glory.

(c) **The continuance of joyful exultation even in the midst of the most adverse earthly circumstances** (see Romans 5: 3-5a). Though, while still in this world, we must pass through tribulations, they should not be allowed to damp out our spirits or to silence our glorying. For we know whom we are trusting. We have good reason to be-

lieve that our present passage through trial is a pathway which our heavenly Father has deliberately appointed for us for our good; that our characters as His children may be developed by the maturing in us of Christian graces. Nor is this hope one that will disappoint us in the end; so we can still rejoice in hope.

(d) **The experience of the gift of the indwelling Spirit.** This is here (Romans 5:5) significantly taken for granted—that once we are put right with God through faith in Christ as our Saviour and Lord, God's Spirit "is given unto us." This is the first mention of the Holy Spirit in this epistle. This indicates unmistakably the point at which, by God's gift, He enters our hearts.

The far-reaching consequences of His coming are, for the most part, not expounded until later in the epistle (in chapter 8). What is implied here, and explicitly declared there, is that the witness of His presence and enabling power confirms the previous assurances that God has made us His sons and daughters. (Compare Roman 8: 15, 16 and Galatians 4:6.)

(e) **The fact that God loves us** (see Romans 5: 5-8). This is a truth of which we now have double witness—the subjective witness within of the Spirit in our hearts, and the objective witness without of the act of God in history.

### What makes us sure . . .

Let us now seek to complement this study, by considering from the same passage the great verities which combine to guarantee our assurance. These are three; and they are directly connected with the three persons of the Godhead, who thus unite to give us certain ground for our confidence, and to make us absolutely sure.

(a) **The word of God; and the God of the word.** The way in which God's promise brings assurance is illustrated in the story of Abraham (see Romans 4: 13-21). Abraham was childless; his wife Sarah was barren. To this man God spoke of blessing for and through his seed.

Abraham believed not only the promise but the God of the promise. He found assurance not only in the word of God but in the God behind the word, the God who could make it good. He recognised that God can quicken the dead, and create something out of nothing.

So, in circumstances which naturally were utterly hopeless, when this God said, My name for you is "Father," Abraham virtually said to himself, "That settles it. He hopefully believed."

His confidence was not even shaken by the consideration of the natural impossibility of such fulfilment. On the contrary his confidence increased—"his faith won strength" (Moffatt)—as he gave glory to God, that is, as he gave God credit for veracity and power.

First, he was absolutely sure that God could do it; and, second, because of God's personal word of promise to him, he was equally certain that God would do it for him. So he gained assurance; he was fully persuaded. He looked up to the God of the word, and said, It can be. He listened to the word

of men's power to give assurance, and far beyond the limits of men's possible sacrifice for their fellow-men, we have a sense deep within of the smile of God's love, and we know beyond gainsaying that God has commended His love toward us, in that, while we were yet sinners, Christ died for us.

(f) **The future completion and the present daily continuance of the salvation so certainly begun.** (See Romans 5: 9-11). First, our justification by Christ's blood assures us of deliverance from the wrath of God against sinners in the coming day of judgment.

Second, if Christ died for us when we were His enemies, how much more certain is it that He will keep us safe now that we are His friends. Also, if Christ's death on the Cross secured our reconciliation to God, how much more will His life on the throne make sure our preservation day by day.

Third, such confidence concerning what Christ will yet do for us is no mere pious dream or fanciful delusion, for we have here and now through Him the present thrill and joy of accomplished reconciliation to God and of realised communion with God to confirm it. Since then, through Christ, so much is ours, we may rightly glory—not in ourselves but in God, the Giver.

of God, and said, It shall be. Thus was he made sure.

(b) **The work of Christ; and the Christ who works** (see Romans 4: 24,25; 5: 1, 2, 6-11). In the full Gospel of the New Testament we are not only given God's word of promise, which invites us to believe that God can; we are also made aware of God's work of fulfilment, already accomplished for our salvation from wrath and for our full acceptance in God's sight.

#### Assured

Jesus has already been delivered up to a sinner's death. The same Jesus has been raised and given the position of the righteous at God's right hand. All this happened to Him as "our Lord." He bore the penalty due to "our offences." His exaltation means "our justification." So we may find our second ground of assurance in the finished work of Christ, and in the almighty power to save of this risen, enthroned Lord.

Every blessing is henceforth assured to us "through our Lord Jesus Christ," through what He has already done, and through what He both can and will assuredly do for His people. Sinners though we are, we are sure that God loves us because Christ died for us.

Through Him we have now received the reconciliation; we have peace with God.

Through Him we have free access to God's presence, and the sure hope of a share in the coming glory. Though there must be a day of God's wrath against sinners, we know we shall be saved "through Him." What makes us thus doubly sure is the work of Christ for us, and the Christ who still works on our behalf.

## Abbotsleigh Hall Opened



SOME 600 or 700 visitors attended the opening of the new Abbotsleigh Hall at Wahroonga (N.S.W.) on Saturday, July 20, this being the 78th anniversary of the foundation of Abbotsleigh School.

The new hall, which cost £79,000, is the third stage of a rebuilding project which has already cost £234,000. The hall has a seating capacity of over 1,000, partly on the sloping floor of the main auditorium and partly in the gallery.

The hall incorporates a projection box; a well equipped stage; a built-in public address system and very adequate dressing-room facilities. Underneath is a modern well

equipped gymnasium.

The opening ceremony was performed by the Archbishop of Sydney, Dr H. R. Gough, O.B.E., M.A., D.D., who is the President of the School Council. In his address, Dr Gough expressed his appreciation of the time and money given so freely, by parents and members of the School Council, to bring into being such a building program as is taking place at Abbotsleigh, the final stage of which—the school chapel—will be completed within a year.

The Archbishop referred to the need for Church Schools, particularly in New South Wales, where, said Dr Gough, Religious Education in State Schools is receiving less and

less emphasis. Unless something was done about this, and done soon, there would grow up a generation not knowing what Christianity was. Dr Gough continued by saying that the decline in moral standards today was due to the decline in church attendances during this century, and only schools such as Abbotsleigh could counteract this trend, by not only developing its buildings but awakening its pupils to a deeper understanding of Christianity.

Photo: The Library Wing—the new Upper School Block in the middle distance, with the new Abbotsleigh Hall in the background.

## Conference on Baptism

A TWO-DAY Conference on the doctrine and practice of Infant Baptism was held at the C.M.S. site at Belgrave Heights on July 15-16. It was sponsored by the Victorian People and Parish Association, a vigorous movement which concerns itself with questions of worship and liturgy, and which has at this time a particular interest in the doctrinal and practical reform of Christian initiation in the light of Victoria's initial consideration of the services of Baptism and Confirmation for Prayer Book revision.

The Conference was attended by 68 persons including some interstate visitors and representatives from Methodist, Baptist and Churches of Christ. The purpose of the conference was to examine the whole question of Christian initiation in the light of coming Prayer Book revision and to rediscover the "apostolic pattern." Three papers were presented: "A Baptist View of Christian Initiation" by the Rev. Milton Warn, a Victorian Baptist minister; "Baptisma in

the Patristic Period" by the Rev. Jim Brady, Asst. Chaplain to Trinity College, Melbourne; and "Doctrinal and Practical Issues in Baptismal reform" by Dr Barry Marshall, Chaplain of Trinity College, Melbourne.

In addition there were two group discussions on "Is Infant Baptism still valid?" and "Who should we baptise?"

The following points emerged (children should only be baptised when their parents are at least confirmed and preferably practising communicants):

1. A much shorter service for Infant Baptism to be administered when "most people are met together."
2. The revival of a Catechumenate for both infants and adults is an urgent need.
3. A basically missionary situation prevails in our parishes. I.e., Australia is no longer (if it ever was) a Christian nation. Most people are for all practical purposes non-Christian (even if baptised and confirmed).
4. The present practice described as "indiscriminate baptism of children" requires drastic re-appraisal and reform.
5. The reform of baptismal practice must be seen in the light of the whole mission of the Church.
6. An objection to the doctrine of original sin (in its present form at least)—the historic reason for infant baptism in the first place.
7. The desirability of bringing together the three acts of Christian initiation, i.e., baptism of water, laying on of hands and the first Communion into one rite of "Baptisma" performed at years of discretion.
8. Adult baptism is the New Testament norm and should be the basis of any new rite and baptismal reform.

#### Holy Communion Reform?

## A.C.L. ONE-DAY CONFERENCE

14th SEPTEMBER

AT ST. PHILIP'S, EASTWOOD

Inquiries to:

REV. A. M. KIMMORLEY

152 Cox Road, North Ryde

## No Preferment For Clergyman

A CLERGYMAN of the Church of the Province of South Africa had been refused preferment by his bishop because he will not use the South African Alternative Prayer Book.

The clergyman, the Reverend F. D. Phillips, has been received into the Church of England in South Africa.

Mr Phillips has been an outspoken critic of the state of his Church and has called for a new Reformation in the C.P.S.A.

Throughout his ministry he has used the Book of Common Prayer in preference to the alternative book which he describes as not being "consistent with the spirit and teaching of the 1662 book."

Together with two other clergymen of the province, Mr Phillips issued a monograph setting forth the reasons for not accepting the South African Alternative Prayer Book.

#### Monograph

The monograph attacks various unscholarly aspects of the book, mostly centring around the Service of Holy Communion.

"In the Anglican Church," says the statement, "ambiguity has become a device to secure an appearance of uniformity. Is it not really a manoeuvre

to bring in the very doctrines and practices which the Book of Common Prayer was designed to exclude? It was for this reason that the 1549 book was discarded by the Reformers."

Mr Phillips has been supported by his rector, the Reverend A. J. Sexby, who describes him as "an ardent Anglican and loyal churchman."

"Our people," writes Mr Sexby, in a letter to his parishioners, "have realised with this jolt that the sinister forces at work in our Church are only too real."

"His outspoken criticism of the state of our Church and his advocacy of a new Reformation, has brought him into conflict with the Church authorities. The Archbishop, in particular, has said that he would not be happy to grant him a licence."

"We had hoped that he could have taken over this parish to continue his good work, especially with our young people. Accordingly, with the approval of the Church Council, I asked that he be appointed to this parish, and that I be sent to one of the parishes at present vacant."

#### Concern

Mr Phillips has expressed the concern felt by other clergy of the C.P.S.A. at the trend of things in their Church. Recently these men formed a branch of the Evangelical Fellowship of Anglican Churchmen in order to stabilise their position.

Something of their difficulties can be seen reflected in their magazine, "The Candle."

A statement in a recent issue says that "No Evangelical can use the South African alternate rite as it stands. If Cranmer's basic order were ever forbidden in the Church of the Province, Evangelicals would be almost automatically forced out. We ask those in authority in our Church to consider this very seriously."

In writing to Mr Sexby, the Bishop, said:

"I have a high regard for you and Mr Phillips as hard-working, conscientious clergymen and it is a great sorrow to me to have to take this line. If only it were possible for you to preach a positive gospel without attacking those who disagree with you, things would be very different."

## BARKER COLLEGE, HORNSBY

### Enrolments—Feb., 1964

The Council of Barker College announces provision for additional enrolments commencing February, 1964 for (a) Boys, aged twelve years before 31st December, 1963, to enter First Year of the Senior School, (b) Boys, aged ten years before 31st December, 1963, to enter Fifth Class of Junior School.

These additional enrolments implement Council's decision to increase the total enrolment at the College. Parents are informed that the selection of pupils will depend in part on examinations to be held at the College during October, 1963.

Applications should be forwarded in writing for each of the above age groups by Friday, 20th September, to the Headmaster's Secretary, Barker College, Hornsby.

THE Bible and Marxist books are the best-sellers in Japan, according to figures published by FIDES, international Roman Catholic press agency. It said 2,700,000 Bibles and 1,000,000 Marxist publications were sold in 1962.

# REFORMATION OBSERVANCE

**TWO special observances will this year remind Sydney church-people of the vital significance and importance of the Reformation.**

On Friday, October 11, the annual Reformation Rally will be held in the Chapter House and on Sunday, October 27, a special service will be held in St. Giles' Presbyterian Church, Hurstville, under the auspices of the New South Wales Council of Churches.

Speaker at the service in Hurstville will be Bishop R. C. Kerle, Coadjutor Bishop of Sydney, and the service will be broadcast over station 2CH.

It is expected that Ministers' Fraternals will arrange for an exchange of pulpits in their respective areas and to hold united local rallies on this occasion.

The Archbishop of Sydney, Dr. Gough, has commended the observance of Reformation Sunday in these words:

"I understand that Reformation Sunday has been fixed for October 27 and I am glad to commend its observance to members of the Church of England. As we look at the world today and hear the many voices within and without the

Church demanding a broadening of the Church's teaching, it is all the more important that we should hold fast to the great foundation truths of the Christian religion for which our forefathers con-

tended at the time of the Reformation. I hope that as these truths are considered once again, our own faith and convictions may be strengthened."

—HUGH SYDNEY.

## APPOINTMENT TO ST PAUL'S COLLEGE

**CANON A. P. BENNIE**, rector of All Saints', Wickham Terrace (Brisbane Diocese), has been appointed warden of St. Paul's College, with the University of Sydney.

Canon Bennie was educated at Scotch College, Melbourne, and Trinity College (University of Melbourne).

He was assistant curate at All Saints', Brisbane, from 1938 to 1942, vicar of Mary Valley from

1942 to 1946 and later archdeacon and administrator of the diocese of Carpentaria. He went to Wickham Terrace in 1953. Recently he has lectured on the Old Testament at St. Francis' College. He is a member of the Liturgical Commission.

In 1956, Canon Bennie was the subject of a protest by laymen of the diocese of Brisbane on the grounds of his veneration of the cross. He is well known as an Anglo-Catholic.

## Legalising Illegality . . .

The State A.L.P. Executive has recommended the New South Wales Government to introduce an off-course betting system. This decision is apparently based on the argument that the best way of preventing breaches of the law is to change it so that what was previously unlawful is now lawful.

This is, of course, an absurd contention. The State does not try to prevent murders and robberies by making them lawful. It was clearly established in evidence at the recent Royal Commission on Off-Course Betting that it is possible to stamp out illegal off-course betting. The Chief of the South Australian Vice Squad showed that in his State this had been done; and what can be done in South Australia can be done in New South Wales.

It is all too obvious what has led the New South Wales Gov-

ernment to ignore this inconvenient testimony. Once again strong pressure by powerful gambling interests has led to a decision that is not in accordance with the best interests of the people. The only hope of preventing this harmful proposal

## Notes and Comments

becoming law is for Christian people to fight against it by letting their local State members of Parliament know they oppose it. Gambling in New South Wales has already gone more than far enough.

## Changes in English Church Courts . . .

The Privy Council is no longer to be the final court of appeal for the Church of England. Instead there is to be a new court consisting of three Lords of Appeal and two Archbishops or Bishops. The Lords of Appeal must be communicant members of the Church of England.

Although the rights of the laity to a say in the affairs of the Church are safeguarded by the provision that a majority of the members of the new court must be laymen, many will regret the change. The old system made it clear that the ecclesiastical law was an integral part

of the law of England, and therefore that the Church of England is part of the Constitution of England. A separate court of final appeal may weaken the whole principle of establishment.

Since the coming into operation of the Constitution of the Church of England in Australia, such changes as these have no direct bearing on the law of the Church here, since the tribunals provided for under the Constitution are not obliged to follow English decisions, whether given by the Privy Council or any other court.

## "The Clergy Line" . . .

In a new paperback following up his success de scandale, "Honest to God," Bishop J. T. Robinson attacks, among other things, the invisible clergy line, "a kind of mystique which hedges a priest, who is regarded in some sense as a higher species of humanity than the layman."

Whatever we may think of many of the Bishop's other ideas, few laymen can have failed to notice the existence of this spirit among the clergy. It seems, strangely enough, to be no less strong among Evangelicals than among Anglo-Catholics. It is mainly because of this spirit that Anglican clergymen are so overworked in comparison with the clergy of other Churches. The present system in our Church makes them responsible not only for preaching, pastoral and sacramental work but also for the day-to-day administration and organisation of their parishes. In practice it often works out that no matter how good a pastor and teacher a man may be, his ministry is a failure if he is not also a good organiser and an effective fund-raiser.

The unspoken reason for this situation being perpetuated is that the clergy feel that the laity are irresponsible. This may be so, but it is not so in other Churches; and if it is so in ours, it is only because our laymen are not given the chance to exercise responsibility. Sooner or later, if the tremendous burden on the parish clergy is not to lead to a wholesale break-down of our parochial system, the Church of England will have to do what parents have to do as their children grow up, and what European colonial powers have had to do to their colonies—transfer responsibility to people who are inexperienced and will therefore make mistakes, but who must be allowed to do so if the whole Church is to meet the challenge of our day effectively. We must mobilise the laity, for only then can the clergy really get on with the task to which God called them and for which they were trained. But we can only mobilise them if we are ready to give them responsibility.

## MOORE COLLEGE CONVENTION ST. STEPHEN'S CHURCH

at 7.30 p.m.

Theme: **JESUS REIGNS.**

WED., AUG. 14—Rev. Donald Cameron, B.D., Th. Schol.

THURS., AUG. 15—Rev. John Reid, B.A., Th.L.

FRI., AUG. 16—Rev. Dr. Howard Guinness, M.R.C.S., L.R.C.P.

## Letters

The Editor welcomes letters on general, topical or controversial matters. Where possible they should be typewritten. Due to limitations of available space, the editor reserves the right to omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a pen-name will be accepted.

## "Honest to God"

Dear Sir,

I should like to make some comments on the observations made in your paper by Dr. Knox, on Bishop Robinson's book, "Honest to God."

Dr. Knox accuses Bishop Robinson of abandoning Holy Scripture as authoritative. Bishop Robinson again and again quotes Scripture, accepting its authority, drawing his concept of God from it, (e.g. the section on Psalm 139). Obviously he does not accept the verbal inspiration of the King James version, but surely few thinking people do this?

Dr. Knox also accuses Bishop Robinson of a "thorough-going rejection of supernaturalism." This is hardly fair. The thought is expressed and enlarged upon, but it is a feeling of the way, a wondering, not a "thorough-going rejection." Personally, one finds it quite impossible to agree with Bishop Robinson on this, but if we, as Christians, are to present Christ to those to whom supernaturalism is an impossible concept, it is not "mostly a waste of time" to read this book. The position Bishop Robinson takes can't be rejected out of hand—we must know, explicitly, why we reject it.

Dr. Knox maintains that "no real Christian" holds the concept of a God "above the bright blue sky" or "somewhere out in space. If one becomes a real Christian by accepting Jesus Christ as Saviour and Lord, as we are enjoined to do by ministers, Sunday School teachers, beach missionaries etc. then I would say that a very great number of 'real Christians' do hold this concept. Where are we taught to think He is, and heaven is, if not there?"

Finally, if what Bishop Robinson says about "formalised praying and legalistic morality" is "mostly true" then surely it is not "flogging a dead horse" to repeat it to Christians whose "spiritual life is nurtured on the Bible." Few real Christians are capable of nurturing their spiritual lives on the Bible alone; most read Christian books, and most of these are, at best, mostly true.

Most of us haven't even faced up to the "dead horses" of the chapters on "worldly Holiness" and "the new morality." If we had, the Church would not be the closed community, the "holy huddle" that it is to the men and women outside it today. Jesus Christ communicated with the ordinary people of His time on earth. We don't. If we are honest to God we know we don't. Reading Bishop Robinson's book may at least help us to realise why.

I. A. LUCAS,  
Forestville, N.S.W.

## Prayer Book Language

Sir,

I was interested though not surprised to read the comments of the Rev. Bryant and Canon Laurence Nash on my paper about modernising the language of the Prayer Book. Their standpoint is that generally held today, as I realised when I prepared the paper.

It still appears to me that Biblical and Reformation principle and practice make it clear that there are more urgent tasks facing the Church than a revision of the Prayer Book on who-runs-may-read lines for the benefit of nominal Anglicans who only come to baptisms (as Mr Bryant seems to suggest) or people incapable of grasping the meaning of words ending in -eth and the other words Canon Nash lists.

Such a book, if it could be produced, would surely be of necessity a ridiculous mouse of a liturgy, which would impoverish and stultify the worship and therefore the life and doctrine of the Church.

Yours, etc.,  
(Rev.) G. S. Clarke,  
Keiraville, N.S.W.

## Loss of Scholars

Sir,

I am not "barking up the wrong tree" (A.C.R., July 5) but am a sagacious old pooch — a veritable Domini Caniculus — and can clearly see my cat spitting and puffing on top of your Masebath. The main point in my previous letter, which your editorial note ignored — presumably because it is unanswerable — is that whilst non-Anglican students have doubled their numbers this year in the undergraduate courses in Middle-Eastern Thought and Culture in Melbourne and in Biblical Studies in Sydney, our own Anglicans are not turning up in proportionate numbers but rather are seeking cheap degrees overseas. We cannot expect Anglican scholarship to flourish in this country if our Anglican theological students hold themselves aloof from our universities.

I was surprised that you took (back page) my reference to postal degrees to refer to Moore College.

My reference was of course to those who patronise learned institutions such as the University of Dogpatch and its external degrees D.D. (Practical Evangelism) S.T.M. (Church Fund raising) etc.

I did not see how you could make this cap fit Moore College and its long-range examiners at London.

Let me add, moreover, in defence of Moore, that its standards now are much higher than they were 30 years ago.

There has been a lot of talk recently about the desirability of having Australian-born bishops; how about having a greater proportion of Australian university graduates amongst our clergy? Of course I am only referring to general degrees; it is desirable that as many men as possible proceed to Cambridge, Edinburgh, St. Andrews, Trinity College (Dublin), Oxford and London for specialised study.

E. C. B. MacLaurin,  
Department of Semitic Studies,  
Sydney University.

## The Church

Dear Sir,

In criticising Mr Robinson's true and timely words about the relationship of a denomination to the church of Christ, Mr. Oden has entangled himself in the use of the word "church." We use the word church in current language today with at least six different meanings. There is no harm in this so long as we do not transfer what is true of the word in one of its meanings to its use with another meaning.

In the New Testament "the church" is used with two meanings only, very closely related. The basic concept of the word church (Greek: *Ecclesia*) is a gathering or an assembly. Both the New Testament uses have this meaning to the fore.

Thus it is used of the body of Christ, of which all true Christians are members, in whatever age or place they lived. This is its meaning in the verse "Christ loved the church and gave Himself for it." It is this church that we confess in the Creed. It is essentially a heavenly assembly, the "church of the Firstborn" Heb. 12: 23 (cf. Hooker 3: 1, 2). The word is also used with a second meaning, namely the local manifestation in time and place of this one church of Christ.

These local manifestations are as numerous as there are assemblies of Christians meeting together in Christ's name with His promised presence in the midst. Thus there may be a church in Corinth, and again a church within that church meeting in a house in Corinth. (Each such assembly is complete, for Christ's presence makes it a complete church or gathering of Christ. It is not as though the larger were made up by adding together the smaller.)

In addition to these two New Testament usages, we have added in modern language four other uses of the word church. The distinctive characteristic of these four modern extensions of the word, is that they are applied, in contrast to the New Testament usages, to entities never thought of as assemblies, nor could in fact assemble.

Thus, strictly speaking, they are improper uses of the word, which in Greek always means an assembly or gathering. Thus nowadays we use the word of a building; we sometimes use it of the ministry, as when we speak of a young man "entering the church;" we use the word of the aggregate of all individual Christians alive at any one time, as in the prayer for "the church militant" and also in the bidding prayer and frequently in the Prayer-book.

In this use it is a shorthand synonym for "all our Christian brethren at present living in the world; and fourthly, we use it of a denomination, such as the Presbyterian church, or the Church of England in Australia. Such denominations are made up of local visible churches (see article 20) plus in addition an organisational structure composed of trust deeds, synods, councils

and office-bearers (both clerical and lay) which serve these local churches, and help them in their work (though they sometimes impose their will on them) and assist them in fellowship with each other.

We freely recognise that when we speak of the church as a building or as a profession, we are not using it in a New Testament sense; but it is not always so clearly recognised that when we use it of a denomination, that this also is a non-biblical sense, and it is here that the confusion arises.

As Dr. Gabriel Hebert, well-known to Australians as a leading High Churchman, says in his recent book "Apostle and Bishop" at p. 148, "It is of course an improper use of words to call denominations churches; for in the New Testament the word 'ecclesia' means 'the Church of God,' and 'a church' such as that of Ephesus, is a local unit of the Church."

The confusion arises when we call a denomination a "church" and then identify it as "part" of the church of God in the first New Testament sense, as though that one holy, catholic apostolic church of Christ were made up of adding together the various denominational organisations. It would help clarity of thought if wherever the word "denominational" can be used without altering the meaning, we should use it instead of the word "church."

Yours,  
"Churchman."

## Pretentious Claims?

Dear Sir,

May I assure Mr. Oden and your readers that I do not draw the conclusion from my premise which he draws, namely, that it makes nonsense of the formulae and liturgy of our church.

But it would be easier to enter the discussion of such matters if Mr. Oden would say plainly whether or not he agrees with my statement, that "the Church of England in Australia is not a church, nor a part of a church, in any scriptural sense of the word 'church,'" giving the scriptural evidence if he dissents.

I think I should add that there is nothing peculiar about the views on the church which I have expressed. They are identical, for example, with those of the article on "Church" by Dr. Henry Wace (then Dean of Canterbury) in *The Protestant Dictionary* (edited by Dr. C. Sydney Carter and Dr. G. Alison Weeks), a standard work of evangelical scholarship in the Church of England.

Dean Wace allows only two biblical senses of the word "church," the one great invisible church of the believers which will not be revealed until the coming of Christ, and the local congregation, of which there may be "any number."

Of local churches Dean Wace says: "Though not forming, either individually or in combination, the one Church of Christ they are the visible bodies out of which that one invisible body is being evolved; and in ordinary circumstances it is through union with one of them that our union with that invisible body is effected and maintained." (emphasis mine). If even a local church is not to be described as "part of" the *Una Sancta*, it is certain that a denomination cannot properly be so described.

Yours, etc.,  
D. W. B. Robinson.  
Sydney.

YOUR need may be met if you advertise in "The Australian Church Record" classified columns. Inexpensive and effective. Use the form provided.

## College Convention

THE annual convention of Moore Theological College is to be held from Wednesday, August 14, to Friday, August 16. Meetings will commence at 7.30 p.m. in St. Stephen's Parish Church, Newtown. St. Stephen's, the site of last year's convention, has again been chosen, as it provides facilities for comfortably accommodating a larger number than is possible in the college itself.

The theme of the convention has been divided into three topics, "Hidden Kingship," the first of these, will be the address given on the Wednesday evening by the Reverend Donald Cameron, a full-time lecturer at the college, who is shortly to take up the rectorship of St. Stephen's, Bellevue Hill. On Thursday evening, the Reverend John Reid, Rector of Christ Church, Gladesville, and a former senior student of Moore College, will speak on "Present Kingship."

At the final meeting on Friday evening, the Reverend Howard Guinness, rector of St.

Michael's, Vaucluse, will address the convention on the topic, "In the Service of the King."

The convention provides a positive Bible teaching ministry and with three such able speakers should prove of considerable profit.

The annual convention is entirely organised by the student body and is traditionally held at the close of second term. Students both invite the speakers and take active part themselves during the meetings.

For one week daily, meetings are held, with the final three nights of the convention open to the general public.

"Societas," the college magazine, is published to coincide with the convention and takes, as its theme for 1963, "The Christian Ministry." Copies will be available at each of the three public meetings.

The students hope that this year their convention will again be well attended and will be a means of college contact and sharing with the people of the diocese.

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# Books

## Capital Punishment

### THE TAIT CASE

By Creighton Burns. Melbourne University Press. Australian Paperbound, pp. 182. Aust. price 15/ (Also available in full cloth).

Creighton Burns, Reader in Political Science at the University of Melbourne, has given quite a full account and a reasonably restrained history of the case of Robert Peter Tait. It reminds me of the book on the case of Djoumilla Boupacha, the Algerian girl, tortured by French soldiers in her country, written by her lawyer, Mme Gisele Helimi, and Simone de Beauvoir, the authoress—both possess a wearisomeness of recitation, in the latter case, of repetition.

So few, Mr Burns observes, openly supported the Government's decision in the matter. It put me in mind of a complete stranger to me, who voluntarily made known his views, only fairly recently. His political affiliations would not correspond with the Victorian Government's. There was hardly an exception in his suburban area, where sympathy did not lie with the Government's decision. In fact, a letter which "The Age" did publish, by another person, said just that very thing.

As to whether this work is a valuable one will, doubtless, as Mr Burns himself would realise, depend on the reader's attitude to Capital Punishment. Ultimately it must be a theological issue, including one's attitude (if any) to the Scriptures.

The fact that Church leaders, as well as professional people and the Press, belong to the ranks of vociferous abolitionists, of itself proves nothing about the rightness of their contentions, as history only too readily shows.

Several points Mr Burns mentions are worth notice:

1. "Tait spent the ten days after his release drinking in Melbourne hotels and travelling from one to another in taxis. He continued drinking on Tuesday until he had only two shillings or so left. Then he decided to go to the Hawthorn Vicarage. . . . (p. 7).

(Dr) "McGeorge said he had diagnosed Tait as 'an aggressive psychopath who becomes violent under the influence of alcohol.' (p. 31.)

"I still believe that this fellow should not hang because I believe he was not medically sane. Two doctors have said he was not responsible when he was in drink." (Mr Douglas, Public Solicitor, p. 95.)

Drink obviously played a leading part in the crime and was again urged as a principal excuse for abrogating a murderer's sentence of death. Lead me to drink so that I can kill, and all will be well! Fortunately, the jury and judiciary did not agree, even to the Privy Council.

2. "Particularly through the long September wait for the Privy Council's decision on Tait's appeal, Mr Doube's activities and statements helped the Press to keep the campaign going." (p. 74.)

The Labor Party, Mr Doube, "and the more exuberant activists

## Biblical Interpretation and Community

By John Wilkinson. London: Macmillan, 1963. Pp. 243. Aust. price 50/.

The debate on the nature of the Bible is continuing. A few years ago it was marked by the important exchange between Gabriel Hebert and James Packer, and there have been contributions since, on the matter of biblical authority and interpretation, from a number of scholars, such as Professor Denis Nineham, and Professor Burnaby, and John Huxtable.

John Wilkinson is tutor at the newly founded St. George's College (Anglican) at Jerusalem, and his book is a useful addition to the debate. He takes a somewhat mediating position. He came to theology from the study of philosophy, and he has much to say from the point of view of the new linguistic philosophy.

He rightly perceives that principles of interpretation lie at the heart of the matter, and not the least valuable part of his book is his analysis of rabbinical, as well as classical Greek, methods of interpretation of literature.

While the author hardly fits the description of an orthodox upholder of the evangelical view of scripture, he shows a real appreciation (in a fresh and independent manner) of some of the attitudes to the Bible which evangelicals contend for, and evangelical scholars seriously concerned in the present debate should certainly take account of this book.

D. W. B. ROBINSON.

### THE TAIT CASE

... continued

ties of the students kept the issue alive . . . while Tait and his legal advisers waited for the Privy Council to hear his request for leave to appeal." (p. 79.)

The Government leaders were needed into making statements (of any sort, so long as the issue was kept "alive") during this and similar times.

"But the argument that the case was sub judice drummed on deaf political ears." (p. 79.)

Why bother with this sub judice business? One feels strongly that, after this case, it is a big laugh—no legal disabilities were visited on anyone. So much is the Law brought into contempt. Mr Burns' sympathy with this state of affairs appears obvious: there is no regret or reproach.

A note in closing, on "Insanity".

Black's Medical Dictionary quotes the legal definition of the establishing the defence of a crime on the grounds of insanity, then further explains: "The principle is also recognised that, if the mind is so diseased or so defective that there is complete absence of the power of self-control . . . he is not held responsible. This inability to exercise self-control does not, however, exonerate a person in whom the loss of self-control is due to his own default, as, for example, when he is intoxicated." (p. 482.)

The ground later, of course, switched to insanity possible at the time of execution. It is now history that Tait was discharged from Mental Hospital: mentally all right.

—D. A. LANGFORD.

## Difficulties

NEW SOLUTIONS TO DIFFICULT SAYINGS OF JESUS

By Gordon Powell. Hodder and Stoughton. Aust. price 14/3; pp. 120.

This series of sermons contains clear decisive insights into many problems of human need—the inability of man to respond to God or his neighbour. No doubt Mr Powell, through these studies, will continue his every effective ministry. These are sermons that do not lack a positive application and that, throughout, are marked by careful reading and preparation.

As solutions to some of the problems of human behaviour they cannot fail to have an impact. However, for some of us these answers, phrased in the idiom of "positive thinking," are too superficial.

The author commits himself throughout to the view that the Gospels are translations from the Aramaic and from this rather doubtful postulate he does not always succeed in resolving the "difficulties."

There are times, in the earlier studies, when one cannot help feeling that there are more obvious solutions to these "difficult sayings" than the author has allowed.

Two printing errors appear: one is on p. 28 where "what" should be read for "why"; the other is in p. 112, where the transliterated Greek word "anthen" should be read. — W. J. LAWTON.

### Also received:

AT THE CROSSROADS: Some principles governing Parochial Youth work. By Michael Seward. Church Book Room Press, pp. 14. Eng. price 9d. Deals with the direction and purpose of work amongst young people.

BY AN UNKNOWN DISCIPLE. Hodder and Stoughton Paperback, pp. 192. Aust. price 7/6. A presentation of the life of Christ.

THE ADVOCACY OF THE GOSPEL. By Donald Soper. Hodder and Stoughton, pp. 119. Aust. price 6/9. Six lectures on preaching, given at Yale Divinity School.

PUTTING IT OVER. By George Reindorp, Bishop of Guildford. Hodder and Stoughton, pp. 64. Aust. price 5/. Ten points for preachers.

POEMS OF TRUTH AND UNDERSTANDING FOR ALL PEOPLE. By Doris Blinman. Arthur H. Stockwell Ltd., pp. 31. Twenty-seven poems.

LET MY PEOPLE GO. By the Rt. Reverend Ian Shevill, Bishop of North Queensland. 1/. Presidential Charge to the Synod of the Diocese of North Queensland, 1963, together with a report on the state of the Diocese.

THE SEARCH FOR GOD. By Eric Alexander. IVF, pp. 32. Eng. price 2d. In the same series as "Becoming a Christian" and "Being a Christian" by the Reverend J. R. W. Stott.

THE EVANGELICAL LIBRARY BULLETIN: Spring, 1963. Edited by Gordon R. Sayer. Articles on "The Awakening of Kilsyth"; "The Visitation of the Holy Spirit at Cambslang," etc.

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# OVERSEAS NEWS

## Jerusalem Mission

TO mark the 75th birthday of the Jerusalem and the East Mission a reception for the Archbishop in Jerusalem, and for the Bishops in the Middle East Synod, was held in the Assembly Hall of the Royal Commonwealth Society at 3.30 p.m. on Thursday July 25. The Jerusalem and the East Mission was founded in 1888 by Bishop Blyth, the first Bishop of the reconstituted Anglican diocese of Jerusalem. Its original purpose was to raise funds to enable the Bishop to carry out his work among the Jews and Muslims in his own diocese and to minister to all Anglican congregations in the Middle East. Since the creation in 1957 of the Jerusalem Archbishopric, comprising the dioceses of Jerusalem, Egypt and Libia, Iran, Sudan and Jordan, Lebanon and Syria, the responsibilities of the Mission have been increased, and support is now required for projects in each of the dioceses as well as for schools at Nazareth, Jerusalem and Amman and for St. George's Theological College, Jerusalem.

## Simple Treatment

A FREE-standing Holy Table is set out from a wall papered with three-foot squares of Japanese grass paper in the newly built church of St. Barnabas, Punchbowl North (Sydney Diocese). Set out from this wall is a tall wooden cross and this, apart from the bookshelves and communion vessels, is the only addition to the otherwise simple treatment. The church was opened and dedicated by the Archbishop of Sydney (Dr H. R. Gough) on Friday, July 19.

PERSONS listed for census purposes as "Christians" number about 10,500,000 of India's 440,000,000 population, according to new census figures announced by the Deputy Home Minister. Of this total Roman Catholic sources claim 6,282,49 or almost 60 per cent. The figures for other groups are Muslims 46,911,731, and Hindus 366,162, 693. (E.P.S., Geneva.)

## Birmingham "Face-lift"

FOR the first time in its 248 years' history, St. Philip's Cathedral, Birmingham, is to be

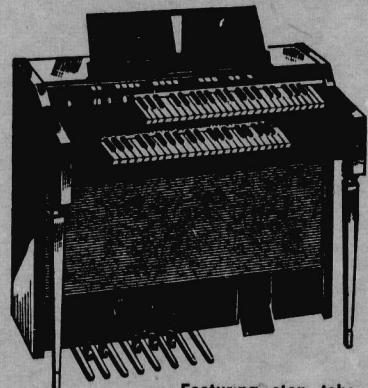
given a "face-lift." Two firms have been engaged to undertake the work, one to do the cleaning and the other to re-face damaged stone. Five years ago restoration work was carried out on the Cathedral tower.

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# Personal

## Sydney

The Reverend J. E. Jones, Ph.C., Th.L., curate-in-charge of the provisional parish of St. Paul's, Canley Vale, has been appointed curate-in-charge of the provisional district of St. Mark's, Harbor.

Archdeacon R. B. Robinson and Canon E. F. N. Cash have both resigned as chaplains to the Archbishop. Both Archdeacon Robinson and Canon Cash have been chaplains to the Archbishop of Sydney for many years, stretching back into the time of the late Archbishop Mowll. Archdeacon Robinson was Archdeacon in Charge of Ordinands.

Archdeacon E. A. Pitt, Archdeacon of Wollongong and the Reverend B. R. Horsley, rector of St. Jude's, Bowral, and rural dean of Berrima, have been appointed chaplains to the Archbishop. Archdeacon Pitt has also been appointed Archdeacon in Charge of Ordinands.

The Reverend B. H. Williams returned to Sydney at the end of July, following an overseas trip. Mr Williams was a voyage chaplain on the Castle Felice during the return trip.

Mr and Mrs Robert Matley, formerly parishioners of St. Michael's, Wollongong, have been accepted as missionaries with the Bolivian Indian Mission. Mrs Matley (then Joan Freeman) was a teacher at S.C.E.G.S., Keiraville. Both Mr and Mrs Matley have completed courses at the Melbourne Bible Institute. They are expected to leave Australia early this month to take up their work.

The Reverend A. D. Deane, vice-principal of the Sydney Missionary and Bible College, Croydon, is leaving Sydney on August 3 to attend the International Conference of the South Africa General Mission which will meet in Johannesburg, South Africa.

Mr Deane is Australasian Chairman of the Mission. Following the Conference, he will visit other parts of Africa; the Middle East; England; India; West Pakistan and other parts of Asia. He will return to Sydney on November 26.

The Reverend Bruce and Mrs Smith, with their young son, will leave Sydney at the beginning of August for England. Mr Smith, who will be on leave-of-absence from Moore College, will be engaging in further studies in England. He expects to be residing in Cambridge.

Following the Reverend R. H. Goodhew's resignation from the Provisional Parish of St. Bede's, Beverly Hills (to go to B.C.A.), the Reverend R. Brooks, formerly with B.C.A., is acting as locum tenens at St. Bede's.

Canon A. W. Morton, rector of St. John's, Darlinghurst, will leave Sydney on August 15 on an extensive tour overseas. Canon Morton will be surveying the work of the South American Missionary Society in Argentina, Chile, Brazil and Paraguay. He will also be visiting C.M.S. work in West Pakistan; visiting theological institutions, universities and schools in North America; spending four days in the U.S.S.R. and visiting other countries in Europe and Asia. Canon Morton expects to be back in Sydney before Christmas.

Bishop M. L. Loane, Coadjutor Bishop in the diocese,

arrived home on Monday, July 29 following his visit to overseas mission fields.

Deaconess Betty Beath-Filby, until recently working with C.M.S. in Pakistan, has been appointed Deputy Matron of the Carramar Maternity Hospital (H.M.S.).

## Melbourne

The Reverend J. B. Moroney, B.A., Th.L., Vicar of Holy Trinity, Williamstown, has been appointed acting-principal of Ridley College.

## Newcastle

The Reverend E. H. Pitcher, B.A., Th.Schol., Academic Chaplain for the diocese, has been appointed a canon of the Newcastle Cathedral. Mr Pitcher's work embraces chaplaincies at the Newcastle University College, Newcastle Teachers' College and the Newcastle Technical College.

The Reverend J. L. May, warden of St. John's College, Morpeth, has been appointed a canon of the diocese.

## Overseas

Canon Kenneth W. Howell, vicar of Wandsworth and a former S.A.M.S. missionary, is to be the first Bishop of the new Diocese of Chile with Bolivia. The new Bishop, who is 55, held chaplaincies in South America from 1937 to 1947 and, from 1940 to 1947, was superintendent of the Araucanian Mission. He is a member of the Committee of S.A.M.S. and vice-chairman of the Spanish and Portuguese Church Aid Society.

## Death of Dr Hebert

THE death has occurred of Dr Gabriel Hebert, formerly a tutor at St. Michael's House, Crafer.

Dr Hebert died on July 18 in England, following a cerebral thrombosis. He was 77. Dr Hebert was educated at Harrow and New College, Oxford. He was a brilliant student and took a first class in greats in 1908 and a first in theology in 1909. He was ordained in 1911.

He was widely known both in and beyond the Anglican Communion and worked tirelessly in the cause of the ecumenical movement. He was also a noted author.

## Melbourne Mission Developments

IN the past few months, the Mission of St. James and St. John in Melbourne has witnessed the arrival of three new members on to its administrative staff.

The first is Miss Rewa Bland who has taken charge of Infant Welfare and Adoptions. Miss Bland is a graduate of the University of Melbourne in Arts. She is an Associate of the University of Education of the University of London as well as being a graduate of the Melbourne Bible Institute.

Miss Barbara Moore is the occupant of the new key position of Child Welfare and Staff Training in the Mission. She holds an M.A. degree as well as a Diploma of Social Studies and has had extensive experience in child care both in Australia and abroad.

Another new position, that of Assistant to the Missioner and Public Relations Officer, has been filled by the Reverend Peter Payn. Mr Payn comes to the Mission having had experience in youth work both in the dioceses of Sydney and Adelaide as well as an administrative training before entering the

# NEWS IN BRIEF

## Violets and Oranges

AN unusual festival was held in a Melbourne church on July 14. It was the 57th annual Violet Sunday and Sunday School Festival at St. Luke's, South Melbourne. At each service during the day gifts of violets and oranges were taken to the church, making an attractive display of purple and gold. At the end of the day the gifts were gathered by the children of the parish and taken to "Claremont" Home for the Aged in South Melbourne, and the Prince Henry's Hospital. Preacher at the 11.0 a.m. service was the Reverend H. Scott Simons, formerly a missionary with the Dohnavur Fellowship in India and now chaplain at the Malvern Grammar School. Preacher at the 3.0 p.m. service was the Reverend J. B. Moroney, vicar of Holy Trinity, Williamstown.

Home Opened

BISHOP G. T. SAMBELL opened a new Home for elderly people, known as "Claremont Court," at Elsternwick (Melbourne Diocese) on Sunday, July 21.

## Historic Church

THE Governor of N.S.W., Sir Eric Woodward, will read a Lesson at the 125th anniversary service of St. Thomas' Mulgoa (Sydney Diocese) on September 22 next.

Consecrated by Bishop Broughton, the church is of solid stone and seats about 200 people. The church stands on land given by Edward Cox, of Fernhill, and features stained glass windows given in memory of the Cox family and overlooks the township of Mulgoa.

## Delayed Consecration

THE oldest church standing on the Blue Mountains (Sydney Diocese)—St. Peter's, Mount Victoria—was consecrated by the Archbishop of Sydney (Dr H. R. Gough) on Sunday, July 21. St.

Peter's was dedicated by Bishop Barker, second Bishop of Sydney, on June 21, 1875, but has never been consecrated. The rector of St. Peter's is the Reverend Hugh Scott.

## Seminar

A SEMINAR on Gospel, Church Order and Ministry will be held at the Chapter House, St. Andrew's Cathedral, on Tuesday, August 20. The seminar will open with an address by the Reverend Dr Gordon Rupp, Professor of Ecclesiastical History in the University of Manchester. Details available from the A.C.C., 511 Kent Street, Sydney.

## Mental Health Service

MENTAL Health Week was marked, in Victoria, by a special service at St. Paul's Cathedral on Sunday, July 21, at 11.0 a.m. The service was attended by Sir Edmund Herring and the Lessons were read by Dr E. Cunningham Dax, chairman of the Mental Health Authority, and Sister M. Yarrington. The sermon was preached by the Dean, the Very Reverend T. W. Thomas. Uniformed nurses formed a guard of honour for Sir Edmund Herring as he left the Cathedral.

## Key Mission

DURING the last week in July a mission under the title "The Key to Real Life" has been conducted in the parish Jannali-Como (Sydney Diocese). The missioner has been the Reverend Walter Spencer, diocesan Missioner, and excellent attendances have been registered, both at the main mission meetings and various subsidiary meetings.

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ISSUED FORTNIGHTLY.

# Tasmanian Celebration

SUNDAY, July 7, was observed at St. Alban's Church, Claremont (Tasmania), as the opening of Golden Jubilee Year in which the church celebrates its fiftieth anniversary. The Foundation Stone of the Church was laid on July 5, 1913, and the church was opened and dedicated on the Sunday of Easter Week, in April, 1914.

The period between now and next April is to be observed in the parish as the Jubilee period with several functions to commemorate the anniversary.

The first of these was a Thanksgiving Service held on Sunday, July 7, when the Bishop of Tasmania, the Rt. Rev. R. E. Davies, paid his first official visit to the parish. He was the Guest of Honour at the family tea which preceded the service and then preached to a packed church. Also present was the builder of the church, Mr F. J. Valentine, and several parishioners who had been present when the Foundation Stone was laid.

In his address the Bishop pointed to the need for worship and urged the congregation to realise that the Church is a family serving for the extension of the Kingdom of God. We need to develop the team spirit. "The Church," he said, "needs a good healthy dose of hopefulness." There is a big job to be done and for this task we need to be dedicated.

The Bishop pointed out that many people who consider themselves to be intellectuals dismiss Christianity on the basis of childhood notions that they got at Sunday School but which are not adequate to face the complexities of adult life.

An item of interest in connection with St. Alban's is the fact that a stained glass window in the East End of the church is in memory of Captain Scott, the famous Antarctic explorer who perished on a journey to the Pole in 1911. The window was given by the late Mrs Knight who wanted to keep before the younger generation the challenge of the Christian life. Mrs Knight felt that these principles were a foundation in the life of Scott.

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