

Australian and Overseas news in brief

Of the \$100,000 Inter-Church Aid Program for 1961 some \$16,000 went to the Churches of Europe, nearly \$9,000 for refugee services in France, Austria, Belgium and Orthodox Churches in exile in Germany and France, \$350 for Youth and Children's programs and \$2,375 in Ecumenical Service Teams in Greece and Italy.

The Annual Fair of the B.C.A. Women's Auxiliary (Sydney) was held on Friday, July 28. Stock for the stalls was contributed by the largest number of parishes yet to share in a B.C.A. function and \$640 was provided as a result.

The Rectory for the Parish of Sutton Forest, with Bundanoon, Exeter and Werai, has been moved from Sutton Forest to Bundanoon. A building has been acquired for the new Rectory alongside the present church at Bundanoon.

The Archbishop of Sydney officially opened the new Christian Family Community Centre at St. Andrew's, Cronulla, on July 29. The new centre comprises three large halls and an ultra-modern kitchen, also an amenities block, and is planned to function primarily as a meeting place for everybody in the district, both young and old. The Centre has cost approximately \$40,000. The Rector is the Rev. F. J. Camroux.

The new Church of St. Alban, Rooty Hill, was opened and dedicated on July 30. The original building was blown down in 1943 by a freak wind and for the past 18 years parishioners have worshipped in the Church Hall. St. Alban's, Rooty Hill, lies in the parish of St. Mary, St. Marys, and the Rector is the Rev. E. J. Storey, who is also Rural Dean of Prospect.

August 27 this year will be Bible Society Sunday and August is being especially set aside for prayer for the work of the Bible Society.

OVERSEAS

Work has commenced on the new headquarters building for the World Council of Churches. The building is being constructed

on the side of Lake Geneva and is expected to be ready for occupancy by mid-1963. It will cost more than £1 million to build and most of this money has been raised by the 176 member-churches of the W.C.C.

From August 28 to September 1 the New Zealand Evangelical Churchmen's Fellowship meets in Tyndale House, Christchurch.

Chairman of the meetings is the Bishop of Nelson, the Right Rev. F. Hulme-Moir. From Australia, Bishop Goodwin-Hudson, Coadjutor Bishop of Sydney, will attend the conference, together with the Rev. Basil Williams.

Bible Studies will be taken by Canon W. Orange, who will speak on "Evangelical Responsibility Today." Bishop Goodwin-Hudson will speak on the subject: "Priority Work of the Church" and "Priority Work of the Individual."

Representatives of the seven bodies merging to form the United Church of North India and Pakistan met recently in Serampore, India, and agreed that the new denomination would recognise the baptism of communicants and the ordination of ministers of all the merging groups.

Meeting as a continuation committee, the representatives affirmed that "the uniting churches are committed to the principle of the Sacrament of Baptism as unrepeatable in the lifetime of any particular person." It said further that all ministers of the bodies involved in the merger "are committed to God that each may receive from Him such gifts of grace and authority as He may in His love and wisdom see to be needful."—E.P.S., Geneva.

The Swedish Government has approved the establishment of a Carmelite Convent at Glumby, Scania, the first Roman Catholic convent in the country since the Reformation. However, in giving permission the Government stipulated that only persons over 25 may take the vow and that the convent must not bar them from possible withdrawal. It also said that Government authorities must be permitted to visit the convent and keep themselves informed of its activities and that they must be able to get in touch with individual members if required.

ty, will take services at St. Alban's.

The Reverend Harlin and Mrs. Butterley, of C.M.S., arrived home at the end of July. Mr and Mrs Butterley visited Malaya enroute, where they took part in the C.M.S. Missionaries' Conference.

The Reverend I. A. Pollard has resigned the incumbency of St. John's Padstow, with St. Mark's, Revesby, to take up another appointment.

The Reverend R. W. Hanlon, Rector of St. Stephen's, Mittagong, since 1959, has resigned to become a missionary with the Church Missionary Society. His resignation will take effect from September 30. He and his wife and four children will proceed to Kenya, East Africa.

The Rector of St. Giles', Greenwich, the Reverend L. J. Wiggins, leaves Sydney on August 25 on twelve months' leave of absence overseas. Mr Wiggins will spend some time in study at St. Augustine's College, Canterbury. In his absence the Reverend F. Weston, formerly of the Brotherhood of the Good Shepherd, will be Acting Rector.

Personal

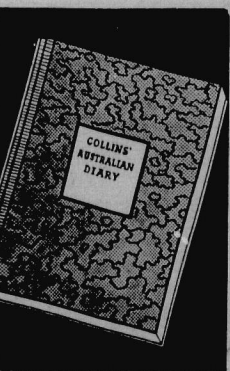
MELBOURNE

The Reverend Bruce Reddop, Vicar of St. Martin's, Deepdene, has been appointed as the first priest-director of the Marriage Guidance Council, Melbourne. Mr Reddop will combine the work of Vicar with that of the Council.

The following Inductions will occur during August: The Reverend R. M. Southey, to Box Hill; The Reverend C. F. Sexton, to Berwick; The Reverend R. D. Lloyd, to Sandringham; The Reverend J. L. McAuley, to Sunshine; The Reverend T. F. Morgan, to Moreland.

SYDNEY

The Reverend G. A. Hook, Rector of St. Alban's, Lindfield, will act as locum tenens on Lord Howe Island from August 19 to September 30. In his absence visiting clergy, assisted by the Curate, the Reverend G. J. De-



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BOYS AND GIRLS' EXHIBITION



"Catholic Manifesto on Unity"

NEW YORK.—A 6,000-word editorial described as a "Catholic Manifesto on Unity" has been published in its quarterly review by the American Church Union, Inc., the Anglo-Catholic wing within the Protestant Episcopal Church in the United States.

Addressed to all bishops of the Anglican communion, the Manifesto declares that leadership in the quest for church reunion "must more and more fall upon the shoulders of the great Catholic majority in Christendom."

It defines the word "Catholic" as "all those bodies of Christians which maintain the faith of the creeds and are loyal to the generally accepted decrees of the Ecumenical Councils of the earlier and undivided Christendom as those councils met under the Holy Spirit."

While praising the World Council of Churches for "its many great services to the cause," it says the W.C.C. "fails to represent Christendom as a whole, for whereas the great majority of Christians are Catholics, the dominant forces in the World Council have been Protestant and this fact has now become a stumbling block in the way of unity."

Further, it declares: "The danger in which the ecumenical movement stands is that of merely attending to the domestic, ecumenical question of the Church militant here on earth,

and forgetting the immeasurably wider and more important one of the metaphysical and theological unity of the whole Church under God."

"Episcopal Principle"

The Manifesto claims a central importance for the episcopal principle in the Anglican Church. It says that "too often" the episcopate has been presented only "as a desirable form of human and earthly church politics, a means to secure the best available type of ecclesiastical administration."

The Manifesto warns against several schemes for reunion

• Continued on Page 3

Growing up in the Church

A novel exhibit was provided by the Church of England at the English "Boys and Girls' Exhibition" at Olympia, Earl's Court, London, during August. The Stand has as its theme "Growing up in the Church to prepare for a life of service" and has been organised by the Central Advisory Council for the Ministry, who are responsible for the recruitment, selection and training of all who wish to be ordained. The picture shows the front of the Stand.

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Should babies be baptised?

COUNSELLOR TRAINING BEGINS

Mr Bob Glockner of the Billy Graham Crusade team has now arrived in Sydney to give direction to the Counsellor Training Classes that will precede the "Follow-up" Crusades to be conducted later on this year by Rev. Leighton Ford and Rev. Joe Blinco, throughout the various States of Australia.

Mr Glockner is accompanied, officially welcomed upon their arrival in Australia at a great Rally to be held in Sydney Stadium, Rushcutters Bay, on Wednesday, September 27, at 7.30 p.m., before separating to undertake their evangelistic work.

Rev. Leighton Ford will commence his Crusades in Brisbane from October 1, whilst the Rev. Joe Blinco will commence in Wollongong, N.S.W., on that same date.

RALLY

During the 1959 Crusade in Sydney, over 5,000 counsellors drawn from many Churches of the Sydney area were trained and used in the Crusade meetings at the Sydney Showground.

The Sydney Counselling program commenced with a great Crusade Rally of Counsellors in the Sydney Town Hall on Monday, August 21, 1961, at 7.30 p.m., when Mr Glockner was introduced and gave his first course of instruction.

Bishop R. C. Kerle, Chairman of the Crusade Committee, will preside at the meeting, whilst members of the Crusade Executive will be present on the platform.

The two Evangelists and members of their teams will be

with Rev. Leighton Ford will be held from Saturday, October 28, to Sunday, November 5, in the Sydney Stadium, with seating capacity of over 10,000 people.

The committee are planning a great united open-air gathering to be held in the Sydney Sports-ground for the final Sunday afternoon of the Sydney Crusade.

Already Home Prayer Meetings have been established in hundreds of homes throughout the metropolitan area, as was done during the Crusade days of 1959.

Full-time Christian Transmitter in China

In an unprecedented and historic move, the Free Chinese Government recently granted permission for an indigenous Christian radio corporation to lease a full-time transmitter. When the station goes on the air, Chinese Christian Radio, Incorporated, will have 18 hours a day of Christian Broadcasts plus six hours of short wave time beamed to the Communist mainland.

The Government will build and service the transmitter when C.C.R. purchases land for the project. The monthly lease will amount to approx. £125, and has been signed for two years with an option to continue.

Though it has been virtually impossible for anyone to get a radio licence here, the Government's unexpected action is the result of the outstanding work this group has done in supplying programs for Government and commercial stations.

Chinese Christian Radio, which is advised and backed by Overseas Radio, Inc., has now launched a project to expand their facilities, increase their 20-member staff, and purchase land for the new transmitter.

The new station will beam Christian programs to the two-million in the Taipei basin area. All Christian missions on the island have been invited to supply programs for the station. (F.E.N.S.)

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Multitudes in the Valley of Decision

Most Evangelicals in the Church of England are looking forward with eagerness to the follow-up Crusades to be held soon in Australia by the Reverend Leighton Ford and the Reverend Joe Blinco. Many are praying that God will manifest His saving power in our midst again, as He did in the Billy Graham Crusades in 1959.

Some Church people, however, doubt whether such Crusades are morally justifiable in view of the techniques of mass suggestion involved, and claim that decisions to accept Christ as Saviour will not be sincere or lasting if they are made at times when the faculties are subjected to external pressures.

It is encouraging to find questions of this fundamental nature raised in the Church today about evangelism, for it shows that the subject is occupying its attention to a much greater extent now than 10 years ago.

But such criticisms are theologically ill-based, for they are founded on a Pelagian exaggeration of the importance of human decision in a matter which is from beginning to end a work of God. Salvation does not depend on having good reasons for deciding to accept Christ, or on not being subjected to external pressures at the time of doing so. It depends wholly on God. We only come to Christ because He draws us to Him (John 6.44); we only recognise our sinful state and see in Christ the only Saviour from it because the Holy Spirit enlightens us (John 16.8-10, John 15.26); we exercise saving faith in Christ because God gifts it to us as a gift (Ephesians 2.9). We are born again, not of the will of the flesh nor of the will of man, but of God (John 1.13). We persevere in our Christian profession because we are kept by the power of God in Christ's hand (1 Peter 1.5, John 10.28).

Why we decided to accept Christ is no more important to the fundamental issue of salvation or condemnation than the reason which prompts a drowning man to grasp a life-belt is important to the fact of his rescue. The important thing is that we decided, for good, bad or no reasons, to lay hold on Christ, and that having done so Christ laid hold on us and sealed us as His own.

From the very birth of Christ's Church, God has repeatedly and consistently blessed the preaching of His Word to large groups of people and used it to add to the Church such as are being saved. From the Acts of the Apostles down through Reformation times and the revivals of the eighteenth and nineteenth centuries until our own day this has been the almost monotonous result of preaching the Gospel with conviction and authority and in the power of the Holy Spirit, whether to large crowds or to ones and twos. It is inconceivable that God should have so signally and constantly blessed and used a method of evangelism in all kinds of different historical and social contexts if there were anything unethical about it.

In fact, one would expect God, as the creator of the human personality in all its aspects—reason, emotion and will—to appeal to different people through different channels. There is no reason why God should always appeal to the soul through our reason alone. If He did there would be many people who would be permanently hindered from responding to Him. We must avoid the highbrow prejudice that refuses to make use of emotion to the glory of God. Reason, no less than emotion, is affected by sin and an unreliable guide in spiritual matters to unregenerate people for that reason.

If, as God's word assures us, it is a fearful thing to fall into the hands of the living God and we receive joy and peace in our hearts on accepting Christ, there can be nothing wrong in appealing to fear or the desire for spiritual feelings and desires. To refuse to do so because of spiritual snobbery and squeamishness is to go very close to Manichaeism, but acting as if God were not the creator and controller of the whole of human nature, which He made in His own image.

Let the Church of God be content to pray, with John Keble: "Save, Lord, by love or fear," and be glad when its evangelists become all things to all men, that by all means they might save some. The times are urgent. There are multitudes around us in the valley of decision. It is our duty to see that they make a decision, and the right decision.

Moses was unquestionably a man for whom God had a special purpose and a great task. Let us seek to appreciate how he was.

PREPARED AND THEN SHOWN

Hebrews 11:23-26 Acts 7:17-22

For the Bible records show us both how much God did in His sovereign providence, and how much Moses had both to do and to endure in personal experience, before he was ready fully to enter into his life-work.

(i) By God's overruling providence. This was the primary source and cause of Moses' vocation—God's pleasure and purpose, and God's power to fulfil His own will.

Let us notice (a) the providence of God in his birth. At first sight it would appear that the time of his birth was a bad time to be born. It was for his people, the Israelites, a time of unfavourable political change, a time of increased trouble and affliction, a time of threatened national extinction. See Exodus 1.7-11, 22.

But the Bible records put his birth into a larger context, and give us a true perspective. On the one hand, the home of his birth was a home where there was faith not fear, hope not despair. His parents trusted in divine preservation. See Hebrews 11.23.

On the other hand, the time of his birth is dated in God's calendar as the time for the fulfilment of God's promises to Abraham. See Acts 7. 17-20.

Let us notice (b) the providence of God in his preservation and education. See Acts 7. 21, 22. The faith of Moses' parents was not disappointed. Man's extremity is God's opportunity. God can make even the enemies of His people serve His ends.

So Moses was rescued and cared for by Pharaoh's daughter. Moses was given in Egypt, as he grew up, the status of a royal prince, with all its privileges. While the rest of his fellow-Hebrews were suffering hardship and oppression, Moses was enjoying every social advantage and the benefit of the best education of his day.

He became a man capable and proficient, in both speech and practice, in expression and execution: a man trained for leadership. Why? Moses needed all this equipment in order to become what God intended him to be, the leader and lawgiver of Israel. God was preparing His own workman.

Let us learn, too, that God can still purpose that some should enjoy first-class education; for His work still needs some men of the highest training and the best equipment.

Choice

(ii) By his own responsive choice. The second decisive factor in Moses' entrance into his high calling was his own responsive choice. For he was an Israelite. The Israelites were suffering oppression at the hands of the very world which was giving him wealth, comfort and privilege. Was he prepared to incur

Pharaoh's wrath by openly siding with the hated Hebrews?

The Bible tells us how Moses fully faced what such a choice would involve, and then made his decision—"by faith." It was his awareness of the unseen God that made him see things differently, and choose as he did. Let us consider the choices he made. See Hebrews 11. 24-26.

(a) He refused to be called an Egyptian prince, choosing rather to be reckoned as one of the people of God. By natural

By the Reverend A. M. STIBBS, M.A., Vice-principal of Oak Hill Theological College, England.

reckoning, he was a man of culture, a royal prince; the Hebrews were a despicable horde of illiterate slaves. But "by faith" Moses saw them as "the people of God," and therefore the people of destiny, for whom God had His purpose which would endure long after Egypt had had its day. So he deliberately made his sacrifice, and threw in his lot with them.

(b) He chose rather to suffer affliction than to enjoy the pleasures of sin. To human sight, life as a prince of Egypt was a thousand times more attractive, pleasant instead of painful, secure and comfortable instead of uncertain and hard, affording,

too, intercourse with cultured society.

But "by faith" he now saw such enjoyment of Egypt's attractions as "sin," as "missing the mark" of God's intended goal for his life, and as "apostasy," as a disowning not only of the Hebrews as his brethren, but also of their God as his God.

(c) He accounted the reproach of Christ greater riches than the treasures in Egypt. These were the two things he could hope to treasure or reproach. He faced the plain truth that accepting God's call to His service in this world involves taking sides with One whom the world rejects and despises.

Moses made his choice; not according to ordinary human reckoning, but "by faith," by an awareness of the unseen and of the future. "For he had respect unto the recompense of the reward."

He saw that Egypt's pleasures and treasures were only temporary, whereas association with God's people, and sharing the reproach of God's Christ, would bring an abiding reward.

Present application. God in His providence still brings young men and women to a similar place of choice, the place in life's journey where a decision must be made which will settle their whole future course, both the work which they do, and the people with and for whom they do it.

C.M.S. FEDERAL COUNCIL MEETING

The Federal Council of C.M.S. met at Cheltenham, Victoria, from August 14 to August 18, when representatives from each State discussed and planned the work of the Society for the next twelve months.

The meetings were chaired by the Primate of Australia, Dr Gough, and the Chaplain was the Archbishop of Melbourne, Dr Woods.

The Federal Council is composed of elected members of the General Committee of each State branch of the society, plus field area secretaries, and a limited number of vice-presidents; in all, about 30 people.

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The annual business meeting of the South Australian Branch of the Church Missionary Society was held in Holy Trinity Hall, Adelaide, on Monday, August 28. The meeting was preceded by the monthly tea and prayer session of the Church Missionary Fellowship.

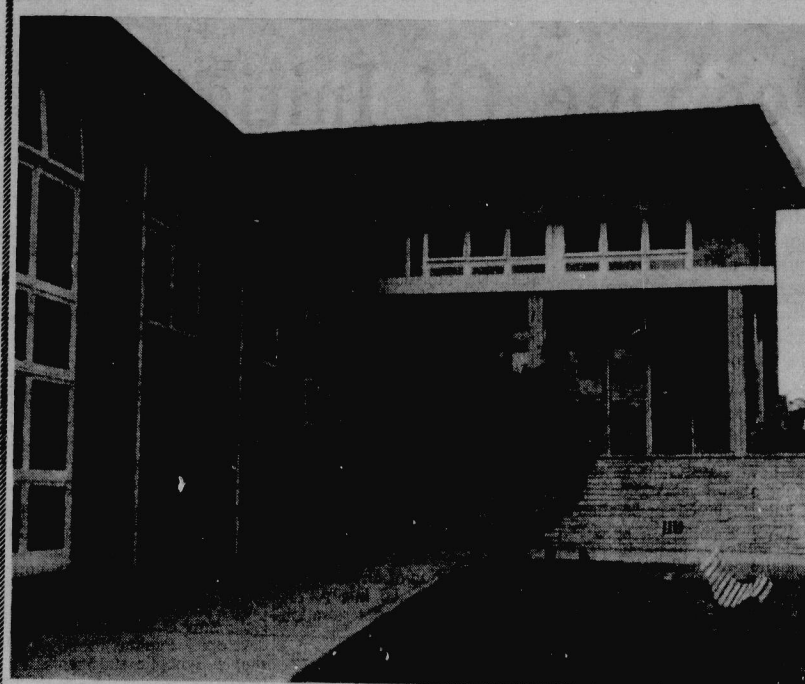
The retiring General Secretary, Canon Arthur Riley, read the annual report for the year and the Honorary Treasurer, Miss I. F. Jeffreys, presented the financial statements.

Following business matters, the meeting then farewelled Canon Arthur and Mrs Riley, who have given such invaluable service to the branch since they returned from the Sudan last year.

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The Reverend A. J. Dain, Federal Secretary of C.M.S., is expected in Adelaide on September 5, when he will speak to the C.M.S. General Committee prior to attending the Synod Service in St. Peter's Cathedral.

FAMILY COMMUNITY CENTRE



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A copy of one of the greatest Bibles ever printed, the Complutensian Polyglot of 1514-17, has been acquired for Lambeth Palace Library which has hitherto had no copy of this very rare book. The price was £2,000, which was raised by private donations.

The printing of the Complutensian Polyglot, in which the text appears in four columns giving respectively the Hebrew, Greek, Latin and Chaldee versions, marked the birth of modern Biblical scholarship and was perhaps the first case of co-operation by Christians and Jews on a work of scholarship subsequent to the invention of printing. Only 600 copies were produced and the printing occupied more than 15 years. It was printed for Cardinal Ximenes, and the work cost him 50,000 ducats.

The copy which Lambeth Palace Library has now acquired comes from the library of the first Lord Aldenham, and is remarkable for its fine condition.

ERROR

We wish to correct an error which appeared in our report of the Missions Conference in Darwin. (A.C.R., August 3). The Bishop of Carpentaria and Archdeacon A. H. Bott were listed as representing A.B.M. This was incorrect as the Bishop was present as the Church of England Bishop of the Diocese of Carpentaria and Archdeacon Bott as Archdeacon of the Northern Territory.

New venture in Church. Social relationships

Opening of the new Christian Family Community Centre at St. Andrew's, Cronulla (Diocese of Sydney), by Archbishop H. Gough recently marked the beginning of a new venture in church-social relationships.

Such was the local interest, that 1,400 people packed into the three halls of the centre and stood in groups outside the main doorways to take part in the ceremony.

This project was first suggested almost five years ago by the Rector, the Reverend F. J. Camroux, as a result of his experiences in P.O.W. camps in Java during World War II.

It is an attempt to introduce Christian standards and ideals into a wider range of group social activities and so make a first contact with many people who in the average parish would not be reached.

The Centre, with a main hall seating more than 500 people, two smaller halls, a very modern and large kitchen, 600 square foot stage, theatre projection box, hi-fi stereophonic sound system throughout, interconnected with the church and beautiful appointments, has cost almost £40,000.

Many people were concerned to see that the best features of other halls were incorporated and the final design was produced by Mr F. Britt, A.I.C.S., of Cronulla, in an honorary capacity. Mr Britt also supervised construction of the Centre.

One interesting innovation is provided by large decorative panels of wood-grain formica in two of the halls, recessed into the walls. At the touch of a finger, these swing out on concealed hinges and silent rollers to divide the halls up into classrooms.

The back of each panel is equipped with a large blackboard, flannelgraph, fold-down laminex table, and racks for chalk, dusters, etc.

Already the Centre is operating on Tuesday, Thursday, Friday and Saturday nights, and on several days each week. Television is provided and carpet bowls, table tennis, badminton and other games are played.

More than 400 people attended the first Saturday night Social, which will be held once a month. The youngest was eight months old—the oldest 87.

It is too soon yet to say just what ultimate effect all this will have on the Christian witness of St. Andrew's. But if early indications are of any value, a great new upsurge of spiritual life is taking shape in the parish.

Mothers' Union

NOT THE SAME AS BEING "TURNED OUT"

The Vicar of Cove (England), the Reverend L. F. Houchin, claimed recently that "the Mothers' Union turn out members if their marriage falls apart."

Replying to the charges, the President of the Mothers' Union in England, Mrs B. C. Roberts, made a statement strenuously denying the Vicar's claims.

"This is not the case," said Mrs Roberts. "When married women join the Mothers' Union, they promise to uphold marriage as a life-long relationship. Members can still uphold this principle even if circumstances make a legal separation desirable, but if they have sought to end their marriages by divorce, they put themselves in the position of being unable any longer to keep the promises which they made on admission to membership. They therefore automatically cease to be eligible for membership. This is not the same as being 'turned out'."

"The Mothers' Union exists to strengthen, safeguard and promote Christian family life, on the basis of the life-long nature of the marriage vows as taught

by the Church. The mediation of individual members of the Mothers' Union frequently results in the prevention of a marriage breakdown."

Faced with the alternatives of seeking an amendment to the rules of the Mothers' Union, or closing down, Cove Branch of the M.U. decided to take the latter course at its annual general meeting. The Diocesan Council of the Union stated that it was impossible to change the rules.

The Vicar has replaced the branch with a Women's Fellowship of Prayer and Service.

SALE OF WORK

The annual sale of work in aid of the "Church Record" was held in The Chapter House of St. Andrew's Cathedral, Sydney, on Friday, August 18.

The Sale was opened by Mrs Goodwin-Hudson, wife of a Coadjutor Bishop of Sydney. The opening was chaired by Archdeacon Arrowsmith.

The well-stocked stalls were soon cleared of their merchandise. The Church Record is most appreciative of the very worthwhile contribution made to the paper by those who helped at the sale and by those who attended.

Continued from Page 1

"CATHOLIC MANIFESTO"

which, though they are "the outcome of sincere thought and prayer," look more like "complicated treaties of alliance between contracting nation states" or "artfully contrived projects for uniting men on the basis of their own agreement with each other even if it is only an agreement to disagree." It refers specifically to the Church of South India formed in 1947 by a union of Anglicans, Methodists, Presbyterians, Congregationalists and Reformed; unity plans being studied in Ceylon and in North India and Pakistan; the conversations of the Church of England with the Presbyterian Church of Scotland; and to the proposal made by Dr Eugene Carson Blake for a merger of the United Presbyterian Church in the U.S.A., his own denomination, with the Protestant Episcopal Church, the Methodist Church and the United Church of Christ.

The Manifesto considers as essential for church unity; that reunion be based on a total commitment of the full body of the Church to the whole Catholic faith; that worship follow a liturgical form rooted both in Scripture and in the historic tradition of devotion of the Church; and that all those uniting be willing to confess their defectiveness and to accept from one another what they lack without resentment.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum. In the case of boarders, a substantial reduction is also made in boarding fees. The full value of a scholarship awarded to a boarder is likely to be from £350 to £450 per annum according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 8th September, 1961.

—E.P.S., Geneva.

A review of the book by the
REVEREND DR F. ANDERSON,
 Acting Principal of Ridley Theological College,
 Melbourne.

The Biblical Doctrine Of Initiation

Efforts to overcome the disunity of the Church are occupied largely with the chasm between catholic and reformed and the differences between liberal and evangelical. They lose sight of the fact that disagreement on the mode and meaning of baptism constitutes a cleavage equally serious. If our failure to meet together at the Lord's Table is a scandal, and the Holy Communion regarded as "the sacrament of unity," those who profess "one Lord, one faith, one baptism" are faced with a similar challenge in the divergence of belief and practice between "Baptists" who insist on "believers" baptism and paedobaptisms, who administer the sacrament to infants.

Mr White has now made a magnificent contribution to this issue in a clear, vigorous and comprehensive study. It is a forthright apologetic for a strictly Baptist doctrine and sue for the Sacrament; only the baptism by immersion of mature, instructed and committed believers in Christ has any warrant from Holy Scripture. His conclusion is that "any scripturally sound initiation teaching and practice must preserve undimmed the two-sidedness of covenant relationship with God."

It must express the assurance that for the initiate the promise is fulfilled and the Saviour has been found. It must be fully confessional, neither ignoring the necessity for the initiate's personal faith, nor accepting some substitute for it.

It must manifestly carry the authority of Jesus, and identify the initiate directly with Him. Its mode must provide an unambiguous vehicle by which the initiate on his part shall give expression to his repentant renunciation of all Christless things, and by which the church on God's part, shall express the divine cleansing of remission and signify the Father's welcome to the sinner.

It must clearly impose, and imply the initiate's clear acceptance of the ethical and social obligations inherent in the spiritual life now entered upon. And above all it must unite the convert, by the regenerating Spirit, with the living Christ: for whatever else is implied in or associated with baptism, it is essentially, in New Testament thought, baptism into Christ. (pp. 277 f.).

Biblical evidence

He reaches this result by a historical and developmental study of biblical evidence. After two chapters on initiation in the Old Testament and two on Judaism he examines the Johannine baptism and the baptism of Jesus.

This is followed by studies of the earliest Christian teaching and preaching (catechesis and kerugma) and the associated baptismal procedures, with subsequent chapters on the development of primitive doctrine in the writings of Luke, Paul, Peter and John. After a summary of "The Biblical Doctrine of Initiation" he concludes with a polemical discussion of "The Biblical Doctrine in the Modern Church."

NEW OFFICE HOURS

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The book is augmented by twelve very important "Additional Notes" on such topics as vicarious baptism, confirmation, baptism for the dead, etc., a bibliography and indices.

The writer has made the fullest use of the modern critical methods of form-criticism and of other comparative techniques for probing the preliterary stages of early Christian tradition. The exposition of relevant passages, at least in the New Testament, is thorough and comprehensive.

The result is a book of great value, if only for the abundant wealth of its exegetical observations.

The book is an unrestrained plea for "believers' baptism. Mr White seizes every opportunity to press his point with energy and clarity, and assails the paedobaptist all along the line.

He is particularly unsparing in his criticism of Cullmann, whose work is systematically annihilated. Yet all is done with the caution of a responsible scholar and in the best possible spirit of devotion and sympathy.

If there is such a thing as a pacific polemic — this is it.

Magnificent

The great strength of his arguments for the Baptist position can be appreciated only by studying them in detail. His positive expositions of the spiritual significance of baptism are particularly magnificent.

The criticisms which follow are not meant to detract from the general excellence of the book in the least. They are advanced because in the opinion of the present reviewer the book has a number of grave weaknesses which considerably diminish the force of the thesis.

The Baptist case against infant baptism cannot carry the day until these matters are more squarely faced. Meanwhile we may continue to insist on the scriptural validity of paedobaptism.

1. Coverage. For the most part the discussion is carried on within the limited horizons of contemporary British biblical scholarship, augmented by such works of continental scholars as have been translated into English. This limits the scope of the work to the point of distortion.

One can hardly hope to deal with the biblical idea of covenant without paying attention to the great work of Eichrodt.

If German is the handicap, this does not pardon the neglect of writers like Mendenhall and Albright, Wright and Bright — to name only a few Americans.

Yet the only work on Old Testament religion he uses is Oesterley and Robinson's (unless one adds a few books by H. Wheeler Robinson and H. H. Rowley),

from which he derives his quite inaccurate account of the old covenant.

A glance at some other work would have saved him at once from the absurd remark that the covenant is "based upon man's free response" (p. 21), or that "membership . . . in the remnant is a matter of deliberate choice by the individual" (p. 41) quoted from Manson).

Covenant

There is not true recognition of the sovereignty of God in redemption and covenant-making, and this resultant essentially semi-Pelagian doctrine of grace vitiates all that follows. He insists on the bilateral structure of the covenant (a "treaty" rather than a "sovereignty" covenant) so that it is only in terms of individualistic acceptance that the covenant exists at all (p. 16). This distorts the whole biblical pattern, and leads the author into some careless and irresponsible exegesis for its support.

Two examples must suffice. On p. 17 he says that "In Genesis xv, yahweh and Abraham walk between the severed carcasses of a heifer, ram, goat, turtle dove and pigeon. Yahweh's presence being signified by flame. The meaning lies in the uniting of two parties through joint participation in the life of a third, a life taken for this purpose."

In the text there is no hint of either the action alleged nor the meaning supposed for it. Rather have commentators drawn attention to the feature that the flame alone is mentioned as passing between the pieces.

In discussing the new covenant (Jer. 31) he says that knowledge of God is the "basis" of the new relationship. But according to the text knowledge is one of the things covenanted. Nor is there anything here about the "remnant" nor the "individual" as Mr White claims.

Abundant evidence

Another regrettable lacuna is the failure to use the evidence of the Qumran scrolls mentioned only in one footnote on page 51. It is not that these documents may be used to "explain" things in the New Testament, but they contain such abundant evidence for contemporary sectarian illustrations that their neglect is simply incredible.

As it is, Mr White links his Christian origins closely with Judaism and in the long run makes no real use of Old Testament teaching at all. The Old Covenant is no more than historical background.

The resultant doctrine is consequently not "biblical," but an attempt to expound New Testament thought completely severed from its roots in the Old Testament.

By **R. E. O. WHITE,**
 London, Hodder and Stoughton,
 1960, 302 pp. Eng. price 30/-.

ament. The omission of any real use of the Epistle to the Hebrews betrays this failure clearly.

2. Hermeneutics. The doctrine of initiation depends very much on presuppositions about the unity of the Bible.

Here Mr White is strangled by a fatal equivocation.

In dealing with the Old Testament he uses an evolutionary criterion, supported by an outmoded documentary criticism.

He supposes the "moralisation of the covenant" (p. 19) as a later improvement due to the prophets, but the exaltation of circumcision (also supposed to be late p. 21) as a regrettable deterioration (p. 25).

Spiritual inwardness and ethical individualism is "the essence of the compact" (p. 265) which is "observed" by circumcision. This unwarranted denigration of circumcision then permits him to dispose of the arguments of those who see in its doctrinal implications matter of abiding significance for Christian baptism.

Mr White, in fact, pays little attention to the deep grounding of this position in the unity of the Bible and the consistency of God's dealings with men in the covenant of grace.

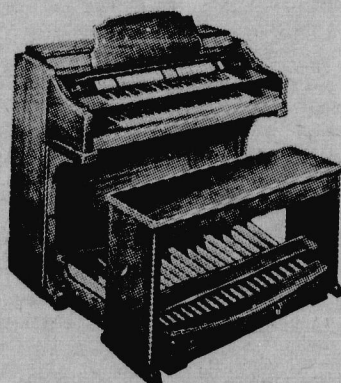
Constant complaint

If what is considered latest in the Old Testament is regarded as best, what is primitive in the New Testament is regarded as normative!

His constant complaint against Cullmann is that he reads back development Pauline theology into simple Synoptic statements. This raises the whole question of the organic and harmonious growth of revelation.

Continued on Page 5

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BAPTISM (cont. from previous page)

The Spiritual Status of Children

When Mr White insists that "It is illegitimate (i) to interpret a passage in the light of a problem not present to the writer's original Narrator's mind; (ii) to import later theological conceptions into a passage (or event) without first proving them to be contemporary and relevant" (p. 101), he dismisses at one stroke the great mass of Christocentric interpretation of the Old Testament which fills the New, and which is especially characteristic of Jesus.

Such empirical historicism is child who is taught to pray to Jesus as soon as it can talk. Is such a child no better than a heathen? He ridicules the idea of baptising the insane (p. 371) but has he not fallen into a dangerous intellectualism with this exclusive emphasis on mature understanding as a *sine qua non* for baptism?

Nor can candidates for baptism be exclusively identified in terms of realised and professed membership in the kingdom of God. The commission of Mt. 28. 16f. (for the authenticity of which Mr White brilliantly, and, in the opinion of this reviewer convincingly, argues) says nothing about the kingdom, but rather implies that baptism is the rite of enrolment in the school of Christ, and not of graduation from its primary stages.

He rejects Taylor's interpretation of Mt. 18:1-4 that "the kingdom belongs to children," by saying, "the kingdom is emphatically not a kingdom of children" (p. 119).

This implies that the religion of Jesus is for adults only and makes His acceptance of children, and blessing of them no more than an illustration (i.e., the kingdom is only for child-like adults).

Undefined relationship

The incident may leave the relation of a child as such to the kingdom undefined but it is certainly not strained as evidence that children can be members, while it affords no grounds for saying they cannot be. Mr White says that an infant "is not in the kingdom, since God is not ruling his life as his accepted King" (p. 122).

"The little ones who believe on him" are then not members of the kingdom! Certainly their experience cannot be "the same as that of mature adults whose repentant faith is most commonly mentioned as normative."

But can he deny that at every stage of growth there is an attitude of faith appropriate to that age? On what spiritual basis do we teach our children, as soon as they can talk, to pray in the name of Christ to the Father?

Are such activities strictly outside the kingdom of God? His demonstration that "little ones" could refer to disciples is not enough. He must demonstrate that children cannot believe in Jesus in any manner at all, not even in the manner of, say, a

child who is taught to pray to Jesus as soon as it can talk.

Is such a child no better than a heathen? He ridicules the idea of baptising the insane (p. 371) but has he not fallen into a dangerous intellectualism with this exclusive emphasis on mature understanding as a *sine qua non* for baptism?

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He admits that catechesis follows as well as precedes baptism, but by forbidding the early use of the sacrament he makes it more like a mark of spiritual achievement than a pledge of a saving relationship.

4. The Mode of Baptism. Mr White insists that the primitive form of the rite demands immersion.

Against this he sets only "sprinkling," unhelpful of the fact that affusion (as in the Anglican liturgy, for instance) is regarded as an alternative method of covering the candidate with water, with no intention of changing its symbolism.

He properly insists that the primitive catechesis, especially identification of the candidate with Christ in His death and resurrection, is rendered meaningless without this procedure.

But on his own showing the pattern of ethical instruction (embodied in the contrast "put off . . . put on" . . .) was dramatically symbolised by discarding old garments and dressing in new clothes after baptism in the nude.

To be consistent, Mr White should insist equally on the recovery of this primitive and instructive procedure.

Notes and Comments

World Council of Churches Membership . . .

The forthcoming assembly of the World Council of Churches in Delhi will, so it is announced, consider changing the basis of membership in it. At present this basis is as follows:

"The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour."

The proposed new formula is: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit."

It is gratifying to see this more definite statement of Christian faith being considered, and Christians will pray that it may be adopted. It is especially significant to see an explicit reference to the Trinity and to the Scriptures as the source of our faith.

What is now needed is an even more definite recognition of the full authority of the Scriptures as the Word of God binding absolutely on all His people. Perhaps more can be done to bring this about by Evangelicals trying to increase their strength and influence in the constituent Churches of the Council than by speeches and motions directed toward changing a formula.

Anglicans and Nonconformist Union . . .

There will be widespread support within the Church for the Archbishop of Melbourne's appointment of Anglican observers from his Diocese to the Joint Commission on Church Union of the Presbyterian, Methodist and Congregational Churches in Melbourne. The reunion of these three Churches appears to be very close, and it behoves Anglicans to inform themselves of what is afoot so that the Church of England may decide what action it is going to take, if any, when the reunion takes place.

It is unfortunate that more positive action is rendered impossible by the basic divisions that afflict the Church of England. There are many Anglicans who would be happy to see full intercommunion established with these three Churches or their united successor here and now. There are also those who would object to any kind of intercommunion until the new Church had accepted not only the threefold ministry of bishops, priests and deacons, but also a particular theory of the ministry to which Anglicans themselves are not committed.

It is unhappily true that there is little hope of Anglicans participating in moves toward closer unity between the Churches until it is settled within the Church of England whether that Church is going to continue to adhere to the Scriptural doctrine of the Church and ministry found in the Prayer Book and the Thirty-Nine Articles or to adopt a new doctrine based on that of the Roman Catholic Church. Until that happens we shall hear expressions of good wishes and sympathy and interest, but nothing more.

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The circulation of Scriptures through the Bible Societies increased last year by 5 million copies to a record figure of just short of 30 million copies.

There are three areas in which a most significant work is being carried out by the Bible Society. Reviewing the situation in India, Dr A. E. Inbanathan—“The general secretary”—writes: “The circulation of Scriptures has risen to more than two millions in a year. The total number of languages into which translations have been made rose last year by nine to 125. The population of India is now 438 millions, of whom some 200 millions are literate.”

In Africa the million Gospels campaign has met with a remarkable response. Already some 3,000,000

Gospels in 96 different languages have been placed. The demand continues to increase.

URGENT CHALLENGE

The third area, Indonesia, confronts the Bible Society with an urgent challenge. Indonesia is a country with three thousand islands stretching over three thousand miles from east to west, and yet more than half the population of 100,000,000 people live on one island, Java. There are some six million Christians in Indonesia. The population is predominantly Muslim.

Scriptures are in desperately short supply in Indonesia. It is estimated that there are 800,000 new readers each year. There is a tremendous demand for Christian Scriptures. There is a limited time in which to supply Scriptures. No copies may be imported into Indonesia after December 20th of this year.

LIMITED SCALE

The only Scriptures which will then be available will be those which can be printed in Indonesia. This can only be on a very limited scale.

The general secretary of the Bible Society, Dr Cockburn, concluded his address at the annual meeting in London this year with these words—“Nothing which is happening in the world today, in all its trials and tribulations, its wars and rumours of wars, its flights into space and its playing with nuclear fire, alters our immovable conviction that the Bible is the foundation of the true knowledge of God and the true understanding of man.”

Bible Sunday will be observed in Victorian Churches on Sunday, 3rd September.

NOTICE BOARD

WATERLOO (Sydney Diocese): The Church of St. Silas will be celebrating its ninety-third anniversary with special services on Sunday, September 10. The visiting preacher at Evening Prayer will be the Right Reverend R. C. Kerle, Coadjutor Bishop of Sydney.

BATHURST: All Saints' Cathedral, Bathurst, will be featured on the “Divine Service” broadcast from A.B.C. regional stations (N.S.W.) and 2BL on Sunday, September 3, at 11 a.m.

RYDE (Sydney Diocese): The 135th Dedication Festival of St. Anne's Church will be held on Sunday, September 10, and Sunday, September 17. Visiting preachers for the services will be Bishop M. L. Loane, Archdeacon H. G. S. Begbie, and the Reverend D. G. Livingstone and J. A. Brook. At 11 a.m. on September 17 there will be a commemoration of the first service in Ryde.

BATHURST: On Saturday, September 9, the Provincial Council Meeting of C.E.B.S. will be held in Bathurst.

SYDNEY: Finals of the G.F.S. District Folk Dancing Competition will be held at the Chapter House, St. Andrew's Cathedral, on Saturday, September 9.

SYDNEY: The Annual Garden Party and Fete in aid of the International Friendship Centre, “Wingham,” Drummoyne, will be conducted on Saturday, September 9. The official opening will take place at 2.30 and Miss Margaret Telfer, Registrar of the University of Sydney, will officiate.

Letters

Personal Note

Sir,—
In recent months there have been persistent inquiries about my health and asking if it is true that I have had to resign from the ministry. As a simple way of correcting this and saving people from writing, could you please include this note in your “letters” column?

The facts are that for over two years I have been ministering in a country parish of about 1,400 square miles and having five centres. All the roads are unsealed, and the work is very strenuous. In addition, I have been able to accept a lot of invitations to speak here, there and everywhere, and have for some time enjoyed good health. We are as much in love with the work of the Ministry of the Gospel as ever, and would appreciate prayer not so much for health but for the work and the people in this—and other—isolated parts of Tasmania.

Yours sincerely,
(Rev.) F. S. INGOLDSBY.
Swansea (Tas.).

“The Suburban Captivity”

Dear Sir,
Your Editorial, “The Suburban Captivity,” raises the whole question of just how much time and effort a Rector should devote, or be required to devote, to purely business matters.

The fact of the matter is that all too often the Rector has to leave the work of God and “wait on tables” and this is especially so in the inner-city areas referred to in your leader.

Rectors (and Curates, for that matter) are to be found performing tasks ranging from filling in statistical forms to setting up trestles and tables in parish halls. How often is it that one finds the Rector mowing the church lawns, or cleaning the hall gutters, or mending church furniture?

It requires a new and sacrificial effort on the part of the laity to get behind their Rectors and do these jobs. The parish working-bee usually resolves itself to the same half-dozen faithful ones and the Rector.

On the business side there is a great need for the appointment of more part-time secretarial help. A competent person could handle much of the routine business of the clergyman. This division of labour is a principle of economics applied in the world. Unfortunately “the children of this world are in their generation wiser than the children of light” and the church muddles on. Parish Councils would do well to consider recruitment of more help of this kind.

It is vital that the minister should be as free as possible (perhaps not quite as free as the somewhat idealistic view of the writer quoted in your editorial) to be what he was ordained to be—a minister of the Word and Sacraments.

Yours, etc.,
P. Mark.

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“CHRISTIAN BELIEF AND SCIENCE”

By Robert E. D. Clark.
English University Press, London, 1960. Pp. 160. Aust. Price 18/9.

In writing this book it has been the author's aim to dispel once foolish misunderstanding that science and religion are at variance. He points out that the more we learn of scientific discovery and scientific method, the easier we shall find it to discover for ourselves those truths of Christianity, which make sense of our existence here on earth and supply a joy and a sense of purpose to life both here and hereafter.

Calmly and lucidly the author piles argument upon argument for his contention that both scientific knowledge and religious faith arise when men use their minds in an identical way so that ultimately it becomes meaningless to talk of incompatibility between science and religion.

The thoughts, ambitions and ideals of many famous scientists, e.g., Faraday, Sutherland, Jaule, Thomson, Dalton, to name a few, are compared and paralleled with the teachings of Christ. He deals with the faith and intuition of these men in such a way as to liken them and their thinking to that of any Christian.

This book is only for people who have a certain scientific background as I think anyone else would fail to reap the harvest it offers.

N. BROADHURST.

“THINKING THROUGH THE CREED”

“Instructions on the Apostles' Creed addressed to Undergraduates.” By Hugh Barnaby. Hodder & Stoughton, Aust. Price 6/9.

Coming from a man who was Dean of Emmanuel College in Cambridge for 35 years and in that period actively engaged in preaching and teaching the Christian faith to university students of Cambridge, this book necessarily contains much that is wise and valuable. It would be especially of value as an incentive to those of an evangelical viewpoint to think through their own position in the light of a viewpoint resembling their own in many respects, but radically different in others, especially in relation to the Authority of the Scriptures.

The book is reviewed in the hope that it might be satisfactory for use as part of an adult confirmation course. However, one of the stated aims of the author is “to replace the insecurity of conventional beliefs by reasoned convictions,” and this is certainly achieved in many respects. The average clergyman seeking to relate the Creed to the Scriptures and the Prayer Book would therefore be at once basically in opposition to one of the main purposes of this book. The Biblical facts concerning the Virgin Birth, the Ascension, the Second Coming of Christ (“based on a misapprehension”) and certain aspects of the Resurrection appearances are virtually rejected and the knowledge of God is related to “Christian experience” rather than the Word of God.

K. MCINTYRE.

“IMAGES OF GOD”

By A. C. Bridge. Pp. 158. Hodder & Stoughton, London, 1960. Aust. Price 24/-. Our copy from the publishers.

This book is by a priest of the

Church of England, who was an atheist as well as an artist. Its scope is better suggested by the sub-title “An Essay on the Life and Death of Symbols.” For most of the book Mr Bridge makes me keenly aware of the lines by Pope: “What oft was thought, But ne'er so well expressed.”

I found myself confronted by conclusions that have evaded me for years, answers to questions like: “Why do so many people wince at those sentimental pictures of Jesus? What's wrong with presenting Jesus like that, or as obviously human and handsome? Why exactly do nativity plays and pageants seem so un-Christian in their approach and impact?” “Why is so much so-called Christian drama so obviously juvenile?” The answer is perhaps best given in Mr Bridge's own words: Speaking of our Saviour he says: “He confronts the beholder with the transcendent God whom he claims to embody and express and the man Jesus will not allow the beholder to stop short of this transcendent reality.” But so many “human-interest” painters and playwrights and all liberal theologians do so stop short. This is why, Mr Bridge suggests, the extreme Anglo-Catholic and the merely conventional evangelical preacher are both incredible. Their wholehearted materialism defeats their own ends.

Mr Bridge writes most clearly and simply. Though I cannot accept his view of the Scriptures I reckon “Images of God” a most important book. Its viewpoint, if accepted, has most far-reaching consequences in the realm of church art and furnishing (it is difficult to overestimate the damage done to true religion by most of our stained glass) and most in the aim and fashion of preaching.

PETER F. NEWALL.

THE PASTORAL CALLING

By Paul Rountree Clifford.
The Carey Kingsgate Press, 1959. pp160.

This book expounds “the nature of the ministry from within the Baptist tradition of the British Isles.” One result is that 30 pages are devoted to justifying the place of a “separated

Books

ministry” within the priesthood of all believers—though this is not without interest and information.

Mr Clifford's thesis is that the essential character of the ministry is pastoral, and every facet of the work must be shaped from that perspective. He discusses the qualifications for a “person to person” parson. Preaching is seen as being relevant when it issues from pastoral experience, and methods of preaching are dealt with on that basis. Perhaps the author's favourite section is on forming and exercising the pastoral relationship, with practical advice on visiting and counselling. The book closes with a chapter on the Ministering Fellowship—the local congregation. Its discussion of lay work and of Sunday services is relevant to our situation.

Little new has been said, but a good deal of helpful and practical material has been brought together around a unifying theme. The pastoral theme is the dilemma of our parochial situation. Whether this book will help resolve the dilemma or heighten it with frustration will depend on the reader.

D. H. CRAWFORD.

“THIS YEAR, NEXT YEAR, SOMETIME—?”

By David & Mary Mullins.
Inter Varsity Fellowship, London, 1960. Pp. 56.

The by-line of this sincere and helpful booklet suggests that it constitutes “Christian Thinking on Friendship and Marriage.” The authors have directed their approach at first year undergraduate level.

The treatment of “Bible Principles of Marriage” is very sound. In seeking to open up “the causes for which matrimony was ordained,” the authors lean heavily on A. N. Triton's paraphrasing of Corinthians 1, Chapter 7. This is quite effective and

gives real meaning and understanding to what some have tended to regard, rather superficially as a negative attitude on the part of St. Paul.

The booklet goes on to deal with application of Christian principles to choosing a partner, early adjustments in marriage and aspects of parenthood and family life. If there is any weakness in the booklet it lies, perhaps in an over-simplification on two points. The authors leave themselves wide open with the generalisation “that the best marriages are those where the husband is the older by several years.” This appears to overlook the fact that chronological age must be relevant to emotional age or degree of maturity.

Further, one would have hoped that intelligence level would have been included as an important “factor in selection.” Unless a couple are reasonably compatible on this level the two people may never really share fully on the mental level. By and large, the authors come down strongly in support of the currently popularised axiom, “choose and marry your kind.”

The second over-simplification appears where the authors submit that “on the spiritual level, for two committed Christians adjustments (in marriage) should be few and easy to make.” Experience fails to offer support on this point. Certainly two committed Christians would ordinarily display qualities of consideration, tolerance, selflessness and concern for the other and have access to resources of grace which, in themselves, ensure “easier” adjustments.

The problems of adjustment occurring on all levels are many and varied for Christian and non-Christian as these two people come into the intimate relationship of marriage. To leave the tacit implication that for the Christian “they should be few and easy to make” is perhaps not only unrealistic but rather dangerous in that when a Christian couple find considerable difficulty in making these adjustments they may be faced with a severe questioning of their valid Christian experience.

I commend this booklet not as

a manual of instruction but as a valuable inspirational medium in the consideration of Christian principles in the area of man-woman relationships.

JOHN ROBSON

“AN ALL ROUND MINISTRY”

By C. H. Spurgeon. Banner of Truth Trust, London. Pp. 396. Eng. Price 10/6.

This challenging book which contains twelve addresses by the famous Baptist preacher has much to commend it. These addresses were given at the Annual Conferences of the Pastors' College trainees and give us a real insight into the longings of Spurgeon with regard to the ministry exercised by his former students.

The content of these sermons is deeply searching, the illustrations very apt and the loyalty to the Lord and the Bible uncompromising. He stresses, above everything else, the absolute necessity of personal knowledge of the Lord Jesus through daily prayer and Bible study—as he says, old-fashioned though it is.

He doesn't seem too keen on the C. of E. “There is no man living and there never was a man and never can be one who believes the whole of the Book of Common Prayer in its natural significance . . . the mischief is in the Catechism,” he says on P. 92.

There is in some measure repetition of thought—the sermons were preached at least a year apart—but reading them separately will be very rewarding spiritually to both minister and church member alike.

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Personal

Sydney

The Reverend Barry Marsh has been appointed to the Parish of Padstow. At the present time the Reverend D. G. McGraw is acting as locum tenens.

The Reverend G. Taylor, formerly Curate of the Parish of Kingsgrove, has been appointed Curate in the Parish of Wallerawang.

Melbourne

The Reverend G. C. Lambie, Chaplain of Mont Park Hospital, has been appointed Vicar of All Saints' Church, East Malvern.

The Principal of the Melbourne Bible Institute, the Reverend J. W. Searle, left Melbourne on a three months visit overseas on August 19.

Mr Searle will visit U.S.A., England, the Continent and several countries in the East. During his trip he will contact many former students of M.B.I. on various mission fields.

Sister Helen Chambers, from C.M.S., Pakistan, arrived in Melbourne on furlough on August 28. Sister Chambers has spent portion of her furlough in England and will spend the remainder in Melbourne.

Adelaide

Miss Judith Stokes, of C.M.S., Groote Eylandt, arrived in Adelaide on August 4 on furlough. Mr and Mrs Percy Leske, from the Roper River Mission, are due in Adelaide on August 31.

Overseas

The Right Reverend R. W. Stopford, now Bishop of Peterborough (U.K.), was elected Bishop of London on August 12. He will be enthroned on October 7.

NEWS IN BRIEF

Bible Sunday will be held in Victoria on September 3. The British and Foreign Bible Society suggests that this day be used by ministers to emphasise the work and witness of the Society. This year, Bible Year, particular emphasis is being laid on the necessity of speed in distributing Scriptures throughout the world. Special emphasis is laid on Indonesia, where a time limit has been set by the Government for the entrance of Scriptures.

The King's School, Parramatta (Diocese of Sydney), will conduct an examination for the award of two "Violet Macanish Scholarships" on September 22 and 23. Candidates must be under 14 years of age on February 1, 1962. Papers will be set at the Sixth Grade Primary and First Year Secondary standards. Winners of the Scholarships will be entitled to free tuition, together with grants and reductions in boarding fees.

A Convalescent Hospital for Sick Aged is to be built at Wahroonga, N.S.W., by the United Protestant Association. The hospital will cost £35,000, and donations are being sought by the Association.

Speakers at the Summer School conducted by C.M.S. in South Australia will include an African Bishop, the Right Reverend Festo Olang, of Kenya, and the Right Reverend Maxwell Wiggins, of New Zealand, who is Assistant Bishop to Tanganyika. The School will be held at the Retreat House from January 25 to January 29.

The Synod of the Diocese of Adelaide will meet from September 5. Some 160 clerical and 300 lay representatives will attend.

A half-million copies of the World Council of Churches booklet, "Jesus Christ, the Light of the World," have been sold to date. This booklet is a preparatory study for the Third Assembly of the W.C.C. in New Delhi later this year. It has been sold to date in 33 languages, and it is expected that nearly one million will be sold by the time the Assembly opens.

Growth of Eastern religions in England is highlighted by the opening in Smethwick of a Sikh Temple. Said to be the largest Sikh Temple in Europe, the building was formerly a Congregational church. Local Sikhs purchased the building and spent over £A17,000 on its conversion and decoration. The money was raised in eight months by house-to-house collections.

The Polish Parliament has passed an educational reform bill banning religious instruction in all State schools. The bill decrees that Polish children must be taught a "scientific world outlook." However, religious instruction may still be given to students by the Church, outside school hours, in buildings not owned by the State. Political instruction in Polish universities has been compulsory since October, 1960, when courses in Marxism were reintroduced after a four-year hiatus. At the same time, religious classes were informally eliminated from 80 per cent of the public schools.

Off the Record

RESTRICTED FISHING

Almost without break from 1561 the Dean of Christ Church, Oxford, and the Master of Trinity College, Cambridge, have visited Westminster School to elect scholars to their colleges. At the dinner which follows, epigrams in Latin and Greek are recited, with very free translations added, usually in rhyme. Lord Fisher was featured thus:

Non iam piscatur Piscator sanctus in omni Orbe animas hominum; Curia namque tenet. The world to Fisher now small scope affords To fish for souls—except among the Lords.

And the Archbishop of Canterbury thus:

Urbs Eboracensis conubia Cantia vidit Urbs Eboracensem Cantia pontificem. York saw a Kentish wedding-feast: Kent saw a Yorkist new high-priest.

"AS IT WAS IN THE BEGINNING"

From the first issue of "The Church Record" (as such), dated February 27, 1914: "In Sydney there has been agitation against Sunday trading and extra Sunday trams and trains, while in Melbourne there has been a crusade against Sunday picture shows."

Incidentally, the price of the "Record" at the time was one penny.

RELIGIOUS KNOWLEDGE

From the English "Church Times" come the following three schoolboy howlers:—

"The ecstatic prophets were considered rather vulgar, but this proved they had the spirit of God with them."

"The Trinity also means the Eternal Triangle."

"The people who work in the kitchen are half-monks."

SUFFERING SAINTS

From "The Australian Baptist" comes the story of a greeting received by the Baptist Union of Great Britain and Ireland, which consisted of the line of a hymn, "Here, we suffer grief and pain."

The president of the Union is Mr E. R. Grief. The general secretary is Dr E. A. Payne.

The Australian

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Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcomed.

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MINISTERS AND PASTORS SUFFER HUMILIATION FOR WITNESS IN INDIA

Persecution still continues in India although the Government of that country officially recognises freedom of belief. Many groups are actively working against Christians in the country.

Ministers and pastors have suffered humiliation and persecution because of their witness for Christ. Many of them live in lonely places where they are exposed to danger and suffering.

One Pastor has charge of fifty villages and his parish is nearly sixty miles across. There was to be a wedding in one of the most inaccessible villages, so he hired a bullock cart and began his three-day journey during the very hot weather, but unfortunately the ceremony was over before he arrived.

He decided to spend the night in the village and was awakened during the night by loud cries for help—a thatched house was on fire—a common occurrence during the hot season. The pastor and some of the young Christian men fought the fire and saved many of the houses near the burning one. When

the Hindu leaders heard about their bravery, they twisted the facts and said the Pastor and the young men had started the fire because the owners of the house were not Christians.

Bribes used

The leaders bribed a few people to give false statements and a written complaint was sent to the nearest police station. The Pastor was unable to leave the village; there was no one in authority to help him, the Christians of the village were too poor to do very much and had no influence and no one would listen to their story. After two days the Pastor was allowed to go home on condition that he gave a written statement saying he would attend the police station when required.

He began the three-day journey back to his home and had not travelled very far when he

saw a large crowd of young men with sticks following him. They quickly overtook him, stopped the cart, surrounded him and began to argue. They were all Hindus who were determined to work against Christians and the spreading of the Christian message. The Pastor thought he would be killed.

After a frightening experience they released him and let him continue his journey.

Nation-wide campaign

Early last year the All-India Hindu Mahasabha met in Bangalore and announced its program for the year through the leading daily papers. One of the main aims of the Sabha was to launch a nation-wide campaign against all Christian work and Christian missionaries in India, including national missionaries.

During February and March of that year slogans appeared on the whitewashed walls of buildings in the main streets of many towns telling the Christians to quit. Disturbances were caused in village congregations during worship, especially in places where there was no resident pastor or teacher, and tried to persuade the people to renounce their Christian faith, offering them Government-free land, bulls for ploughing and money toward building a small house or they would revert to Hinduism.

Yielded

Out of six villages in the Diocese of Dornakal, only one yielded to the temptation of material benefits, the other five resisted and stood firm in their faith. In that one village four families remained true, and in spite of persecution and abuse, refused to renounce Christianity.

Ninety per cent of the Christians in the villages of the Diocese of Dornakal are illiterate and need regular Christian teaching, particularly where anti-Christian propaganda is strong.

Only three hundred villages out of eleven hundred have a resident Catechist to care for the Christians, to teach the children in a small primary school and in every way look after the flock.

C.M.S. News.

Communist Defeat

A hard-hitting campaign by Protestant, Roman Catholic, Hindu and Moslem leaders is reported to have been an important factor in the defeat of the Communist party in elections to the Orissa (India) State Legislature.

Nine Communists were defeated in bids for re-election to the 140-member assembly. Four others won by narrow margins. The campaign by the religious leaders deplored the "Marxist atheism" of the Communist candidates and pointed to the threat of Communism to all of India's religions.

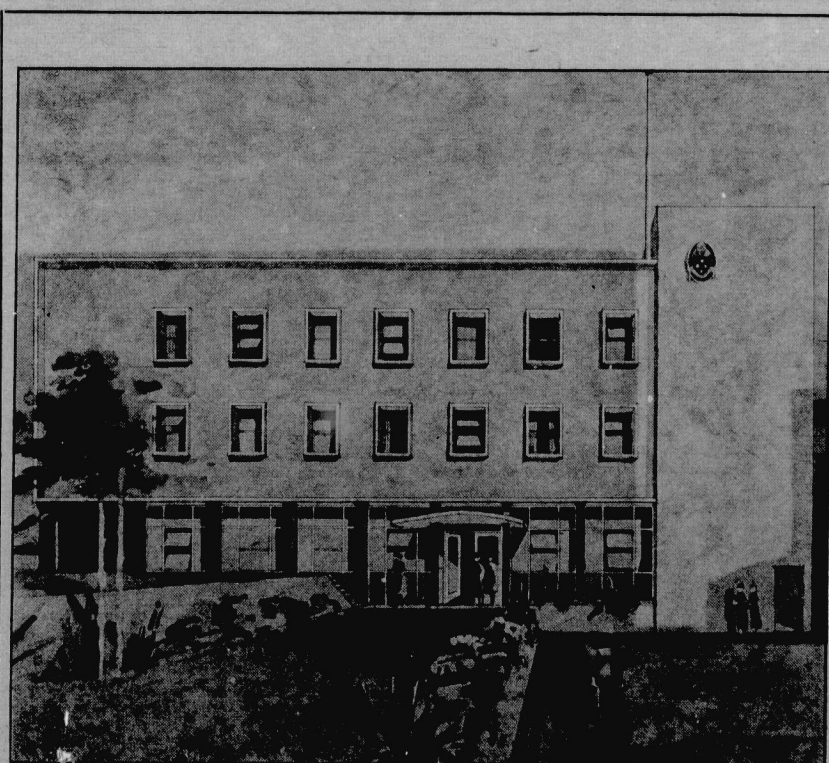
Extensions to Deaconess House almost completed

Record enrolments in both Moore Theological College and the Deaconess Institution in recent years have led to expansion plans for both. Earlier this year a new building was opened for Moore College by the late Governor-General of Australia, Lord Dumfries. On Sunday, September 17, a new building will be opened at Deaconess House.

The building at Deaconess House will be known as the Archdall Wing. Seventy years ago Canon and Mrs Archdall, believing much could be accomplished by trained women in the work of the Church, set to work to overcome the difficulties of establishing such training.

In 1961 the present building was dedicated. Seven students were in residence in 1951 but by 1961 this figure has leapt to over fifty. Such large numbers have strained severely the accommodation available at Deaconess House. A number of students have been accommodated in nearby houses purchased from former residents, but facilities have been quite inadequate.

The Deaconess Institution is currently conducting an appeal for £60,000 needed for the expansion programme.



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MONDAY, 2nd. OCTOBER, 1961
11.15 a.m. SESSION: The Rev. H. J. Rowe
The Rev. B. Cook
1.45 p.m. SESSION: The Rt. Rev. M. L. Loane
Dr. Ralph Mitchell
3.45 p.m. SESSION: The Rev. K. J. Turnbull
Archdeacon G. Delbridge
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