

Personal

SYDNEY

The Reverend R. E. Evans, at present Rector of St. James', South Canterbury, has been appointed to Christ Church, Lavender Bay. He succeeds Dr Frank Cash, who retired recently.

The Reverend C. E. Burgess, Rector of St. Oswald's, Haberfield, has resigned.

The Reverend L. G. B. Rose, formerly of the Diocese of Wangaratta and for the past eighteen months Locum Tenens at St. Mary's, Concord (Sydney), to be Rector of St. Basil's, Artamon, in the same diocese. His induction will take place on January 12, 1962.

The Reverend Barry and Dr H. Skellett were farwelled at the C.M.S. Quarterly Rally (Sydney) on December 4. The same meeting welcomed Canon G. A. Pearson.

The Reverend N. Pollard has been appointed to the staff of Moore Theological College.

MELBOURNE

The Reverend L. L. Nash has been appointed a Canon of St. Paul's Cathedral. His installation took place on November 30. Mr Nash has been a lecturer at Ridley College for some years. While at St. Augustine's, Moreland, he was appointed Rural Dean of Melbourne.

Archdeacon Douglas Blake, at present Archdeacon of Geelong, has been inducted to the parish of St. John's, Geelong West.

Dr Wellesley Hannah arrived in Melbourne at the end of November for furlough. He joined his wife and family who returned to Australia earlier this year.

OVERSEAS

The Reverend R. P. P. Johnston has been appointed Vicar of St. Mary's, Islington, to succeed the Reverend Maurice Wood. Mr Johnston was a student at Oak Hill Theological College under the late Prebendary H. W. Hinde, at one time also a Vicar of St. Mary's. Mr Johnston is known as a convinced Evangelical.

The Archbishop of Sydney (Dr Gough) will be present at St. Mary's for the Islington Conference, to be held on January 9. The Archbishop will install the Reverend R. P. P. Johnston as president of the Conference.

Archdeacon H. M. Arrow-smith has been appointed the Sunday evening preacher at St. Paul's Cathedral, London, for the five Sundays of December. The Archdeacon is also preaching at Westminster Abbey at the afternoon service on Christmas Eve.

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word or unkind thought against any person he disagreed with. He was an Examiner in the Philosophy of Religion for many years.

"When the Archdeacon attended the Academic Conferences at North Sydney, held every two years, he enjoyed the companionship of Father Basil Oddy, Prior of the S.S.M., Adelaide. He enjoyed sitting with him both during the Conference and at the meal table. He was always charitable toward those who differed from him."

Mr Alex Gilchrist, of Campaigners for Christ, said: "For many years Mr Hammond led the Everyman's Bible Class each Monday evening at Everyman's Centre. This was a meeting of businessmen who found it to be extremely helpful and profitable."

"T. C. Hammond was at his best when expounding Scripture. He was always fresh in his approach. He was with us right up until the Monday before his death."

The Rev. D. B. Knox, Principal of Moore Theological College, said: "Moore College owes a very great debt to Archdeacon Hammond. During the years of his principalship three new wings built, containing two tutors' flats, a common room and small library, as well as 54 student bedrooms; so increasing the student accommodation for students from 18 to 72. In addition, the magnificent John Francis Cash Memorial Chapel was built by Dr Frank Cash."

Academically, the College course was increased to three years and the entrance standard was raised to matriculation.

Archdeacon Hammond, with the assistance of the Reverend M. L. Loane, now Bishop Loane, who was his second-in-command throughout the whole of his principalship, did much to deepen the spiritual life in the College. For example, it was during his principalship that the annual College Convention was commenced.

Archdeacon Hammond was a great teacher. He was able to draw on a wide range of accurate and apposite knowledge. It was impossible to listen to the Archdeacon without learning some new fact.

As from the end of November the Marriage Guidance Council of N.S.W. is located on the third floor, Brash's Building, corner Oxford Street and Wentworth Avenue, Sydney. The new telephone numbers are 61-5744 and 61-5738. The Director, the Reverend W. G. Coughlan, may be contacted on 61-5717.

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"BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD"



—Herald Photo.

CHRISTMAS

Not the least of the wonder of Christmas is its message of God's concern for us men where we are and as we are. Jesus, the Babe of Bethlehem, perfect God and perfect Man, was born of a woman, as each of us has been born and with a body like ours, subject to like passions, limitations, and temptations.

He is "bone of our bone and flesh of our flesh." In that perfect humanity He overcame everything which can separate us from God. It is the will of God that we should have perfect union with Him, and so we have been made in His image or likeness. Alone of the whole created order we are so constituted that we are able to respond to a Person. Yet, in us, if we are honest, that image has been shattered and distorted by sin. St. Paul cries out of the depths of our human dilemma: "The good that I would that I do not and the evil that I would not that I do. Who shall deliver me?"

By sin we are alienated from God and as a consequence we are threatened with meaningless-

ness, robbed of any sense of last purpose, overwhelmed with frustration and loneliness and when we see ourselves as we truly are, burdened with guilt. Nothing we can do can resolve this situation.

Equally true we are at variance one with another. We men who are children of one Father have erected against one another barriers of race, colour, wealth, occupation, creed, and so on, endlessly. We seem unable to live together as brethren.

Even in the heart of the individual there is disunity and we are, as it were, adrift from our moorings—cut off from our own proper selves. Not the least indication of this is the appalling increase in mental illnesses, in so many cases of which people

who will not or cannot face themselves or life escape into an unreal world of fantasy.

Restored

It was to meet these basic needs of man that "in the fulness of time" God sent forth His Son "born of a woman, born under

the Law" so that we might be restored to our rightful place as sons. The image of God which in us has been distorted was restored, new-created, in Christ Jesus the "express image" of God. In Him we see both the Father and His pattern for us.

By His perfect life of obedience, by His complete union of love and will with God, Jesus Christ breaks down the barriers of sin, guilt, and fear which separate us from God and offers to us pardon, peace and forgiveness.

He calls all men and each man to Himself and by Baptism and faith we are incorporated into Him—made "very members incorporate." We are sharers of His life and so members one of

another. In Christ there is a unity which transcends all our man-made differences and can destroy our separateness one from the other and one against the other.

To each of us He offers that wholeness of being which is health and can only be found in Him. As we are found in Him so we truly find ourselves.

In the manger we see and know that we are loved of God and there can be awakened in us the response of perfect love. Only as we make that response can Christmas have its true meaning for you and me.

It is for these things that we thank God at Christmastime.

The directors and staff of "The Australian Church Record" wish all its readers God's richest blessings for the Christmas season and in the New Year. The next issue of the paper will be on January 17.

The crux of Christianity

This is the month, and this the happy morn,
Wherein the Son of Heaven's eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.

Christmas Day is a day of great joy. This year it speaks afresh of the purpose of God for me with new power, in a world which is tormented by fear and jealousy. Christmas this year will have a special charm, as we forget about the hellish hatred in Katanga, the tensions in South Africa, and the threatening ebullitions of Khrushchev. This year has been a special year of disaster. In Berlin, the Congo, Moscow, there have been events which have caused division and enmity amongst men.

So this year, men will look desperately and feverishly at Christmas and its message of Peace. But it will be of little use. It will be just a momentary respite in all the pressures which are constantly growing. However, for most it will have no permanent effect on their lives.

Men everywhere, of course, like Christmas. They approve of its message. They all long for Peace. They approve of the simple and pure charm of the Bethlehem story. They are encouraged, and endorse the fact that God liked men. It adds a new dimension to men's destiny, and they approve of an action of God which confirms their own estimation of the worth of the human race. The Incarnation is seen as an end in itself. It is the part unveiling of God, and if a man learns to live in the dignity of the Christian message, all will be well. A theologian once wrote, "The crux of Christianity is the Incarnation." It was quickly observed that the author's own phrasing gave him away. The crux of Christianity is the Cross. The essential message and action of God centres around Calvary. And men will never learn the message of Christmas if they separate the Incarnation from its purpose in Redemption. When the angel said to Joseph, "Thou shalt call His Name Jesus, for He shall save His people from their sins," when the angel told the shepherds of a Saviour; when Simeon saw a child "set for the fall and rising again of many in Israel," and when Anna spoke "of Him to all them that looked for redemption in Israel," they all had the purpose of His Incarnation clearly in view.

It was in the light of God's judgment on men's sin, and the complete and permanent inability of men to save themselves, that God sent His Son. It was not only a message of great joy, but it was a certain indictment upon men. They were so hopeless and lost that God dwelt among us, that He might reconcile the world in a sacrifice and bloody death to Himself.

How then do Christian people view the significance and opportunities of Christmas?

The Lord Jesus said, "If I be lifted up from the earth, I will draw all men unto me." This He said, signifying what death He should die.

It will never do to just magnify the Christmas message. It won't be just sufficient to put "Christ into Christmas," unless the purpose of the Incarnation is clearly seen to lead to the Redemption of man.

A great deal of Christmas preaching never gets beyond the sentiment that surrounds the manger, the hay and the oxen. Christ in the manger, but not Christ in the heart. If Christ is uplifted at this Christmas time, He will draw men to Himself. As He draws men to Himself, He enters their hearts by faith, and converted men can really rejoice in the significance of Christmas. And what ultimately matters, and what is of eternal importance, is not how many came to Church on Christmas morning, or how they enjoyed the Carols, but whether they are being born again.

Page 2—The Australian Church Record, December 21, 1961

JOHN I:II-13

"... AND HIS OWN RECEIVED HIM NOT"

By the Reverend
J. J. TURNER,
Chaplain for Youth, Sydney Diocese

"He came unto His own and His own received Him not, but as many as received Him, to them gave He power to become sons of God, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1, 11-13.)

Overcrowded conditions in the city of Bethlehem, on the first Christmas Eve, brought about by the influx of people for the Census, meant that when Mary and Joseph came seeking accommodation, there was none to be found. So St. Luke records for us the interesting note in the narrative of the birth of the Lord Jesus Christ, "And she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the Inn." This beginning of the earthly life of the Son of God, seems to set the picture of continued and growing rejection. On hearing of the birth of the Christ-child, Herod immediately set out to destroy Him. So to escape the evil planned by the jealous monarch, Mary and Joseph were forced to take the young child down into Egypt, and remain there for several years.

Jesus Christ began His public ministry in the City of Nazareth, where He had been brought up, and when He preached in the Synagogue, and claimed to be the One who was spoken of in the Old Testament Scriptures, as the anointed of God, so He was rejected by the people who had known Him for so many years. "They rose up and cast Him out of the City, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong."

The burden of Jesus Christ's message, was that man was unable to improve himself, or in his natural state find acceptance with God, because of human sin. Although at first large crowds were attracted to Him, our study of Scripture shows us that when men and women came to realise the claim that Christ made, that He Himself was the only means by which they could have life eternal, so they turned away. After His discourse on the Bread of Life, where He made the claim to be the only source of life for men, we read, "From that time, many of His disciples went back and walked no more with Him." This was constantly recurring throughout the life and ministry of Jesus Christ, the fact that He came unto His own, His own received Him not. The climax is

reached on the morning of the first Good Friday, when, by way of complete contrast to the ovation that Jesus received on the previous Sunday, the crowds in Jerusalem called out, Crucify Him! Crucify Him! So Jesus was condemned to the Cross. Despised and rejected of men.

History has indicated that wherever the Word of God has been truthfully and faithfully proclaimed and the fact of Jesus Christ's Saviourhood emphasised as the only answer to man's problem of sin, so the great mass of men have turned away. Our Lord prepared his followers for this situation—the night before His death when He reminded the Apostles, "The servant is not greater than his Lord, if they have persecuted me, they will also persecute you, if they have kept my sayings, they will keep yours also, but all these things will they do unto you for my name's sake, because they know not him that sent me."

The situation in our society today still reflects this basic truth. As the nations of the world vie with one another for political supremacy and as individual men and women, in their search for security are seeking satisfaction in pleasure and the acquiring of possessions, so the Gospel of the Christ-child who came into the world to save sinners falls on deaf ears in many places. Even in the celebrations which surround the birth of the Saviour of men open rejection of His mission and message are painfully obvious and the circumstances of Bethlehem, where no room was found for the new-born Saviour, find their counterpart in so much of our twentieth-century society.

Despite this situation there have always been those who, through the mercy and grace of God, have responded to the message of Christmas. Realising like Mary that all the promises of God were fulfilled in the birth of Jesus Christ, they are able to sing with conviction and joy, "My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour." By way of contrast to the jealous oppression of Herod we see aged Simeon, taking the Christ-child into his arms, blessing God, as he said, "Mine eyes hath seen

Thy salvation, which Thou hast prepared before the face of all people."

Despite a continued rejection of Jesus Christ and his challenging message during His earthly life, there was always the little group, who like Simon Peter, said, "Thou hast the words of Eternal Life, and we believe and are sure that Thou art the Christ, the Son of the living God." Those who did receive Christ and His word, were given the right and privilege to become the children of God. St. John reminds us that this new status comes to those, who believe on the name of the Lord Jesus Christ. This birth into the family of God he claims, "not of the will of the flesh, nor of the will of man, but of God." As in the time of Christ, so down through the centuries, there have been those who have responded to the invitation to come to the Saviour of men and so have become the children of God. This places them in a unique position. Paul tells us that they are led by the Spirit of God, as in contrast to their previous experience of being motivated and directed by their own desires and ideas. The child of God has a special responsibility as a witness to the power of the Gospel of Jesus Christ, so Paul wrote to the Philippians, "That ye may be blameless and harmless, the Sons of God, without rebuke in the midst of a crooked and perverse nation among whom ye shine as lights in the world."

So today as in times past, the message of Christmas, the proclamation that Christ Jesus came into the world to save sinners will divide men and women into two groups, those who receive Him not and are continually rejecting the Gospel, and those who do receive Him and are entering by new birth into the family of God. The latter group are those who can sing with Emily Elliott, "Thou didst leave Thy Throne and Thy kingly Crown, When Thou camest to earth for me.

But in Bethlehem's home there was found no room For Thy Holy Nativity.

O Come to my heart Lord Jesus, Into his arms, blessing God, as he said, "Mine eyes hath seen

REMEMBRANCE BOWL Church and Civic Leaders Support Appeal

For the thirteenth year in succession the people of Australia are being reminded of the Christmas Bowl of Remembrance Appeal—an appeal sponsored by Inter-Church Aid.

The central idea of the Remembrance Bowl Appeal is the placing, on the dining-table, of a bowl. Diners may then place an amount equal to the value of their Christmas meal in the bowl. Money received in this way should be forwarded to Inter-Church Aid, 37 Swanston Street, Melbourne, or handed to the local church treasurer.

Commending this appeal to the people of Australia, the Prime Minister said:

"It is hard to see how those of us who live in comfort and freedom can happily enter into the joys of Christmas or the hopes of the New Year when throughout our troubled world some 16 million people still remain homeless and often hopeless. Hunger and disease can be fought, and effectively, if we help to build the necessary funds. We can demonstrate our Christian concern for our fellow-men by contributing to this worthy appeal."

The Archbishop of Sydney and Primate of Australia, Dr Goagh, said:

"I am happy to commend most sincerely to all members of the Church of England the need for supporting the Annual Appeal for the Christmas Remembrance Bowl organised by the Australian Commission for Inter-Church Aid and Service to Refugees. In recent years, very large sums of money have been contributed by this means and, as a result, much real practical help has been provided to a great number of needy people."

Civic Support

Many other church and civic leaders have warmly commended the Remembrance Bowl Appeal. The Leader of the Opposition, Mr A. A. Calwell, said:

"As the season of Christmas draws near and our minds therefore tend to dwell more on our obligations towards each other, we, who have been so singularly blessed by Providence, are in conscience bound to think of our fellow human beings whose living standards are so far below our own that most of them go to bed hungry every night while comparatively few of them ever

escape the degradation and misery that surround them from the day they were born till the day they die."

Prime Minister Nehru once said:

"This generation of Indians is sentenced to hard labour."

That means that there are 400 million people insufficiently fed, and mostly half-starved, living in India, and what is true of India is true also of other Asian and African countries.

"I support the Christmas Bowl of Remembrance Appeal which the Australian Council of Churches is conducting for the thirteenth year on behalf of the World Council of Churches, and I hope the Appeal will meet with a very generous response from the Australian people. We, who are so comparatively well off, have a moral obligation to help those others who are so badly off."

Blind But Beaten

Typical of the work of Inter-Church is the following: Alexander Momot, born of White Russian parents in the railway station at Harbin, Manchuria, on February 3, 1936, and blind since he was a year old, has now found friends and a new life in Australia.

1945, which brought the happiness of peace to millions of people, was a grim year for Alexander. The blind boy was nine years of age when his mother died and his father deserted him to return to the Soviet Union.

Alexander, officially a "stateless" person, was taken care of by the Greek Orthodox almshouse at Harbin. There he was taught Braille and learned to be a Psalm-reader by heart. He was later trained to be a male nurse and masseur. He has been a worker from the age of 11. Alexander's ambition was to become a doctor, and he studied medicine in evening courses at the Harbin Medical Institute while employed in a hospital. He received no salary himself and was entirely supported by the almshouse where he continued to live.

In the summer of 1955 he began his struggle to emigrate to another country. Attempts by the World Council of Churches in Geneva to place

Alexander in either Belgium or Holland failed.

The Australian Council of Churches reported in September, 1959: "This case is on a par with hundreds of others regarding which we are unable to find a solution. A man of 23, though blind, may live for very many years, during part of which he could become a heavy financial burden on any guarantor."

Then Alexander's case was laid before a committee meeting of the Association for the Advancement of the Blind in Melbourne.

It was impossible to tell the members much about him—what was his state of health, whether he was employable, and if he was likely to fit into Australian ways—but the members were of one mind. "The blind in Australia are fortunate in the care and attention they receive and will be happy to share their blessings," they said.

So by October, 1959, an Australian sponsor had been found for Alexander and the Australian Immigration Department agreed to permit him to come to Australia.

But it was not until May, 1961, that Alexander succeeded in his desperate attempts to get an exit visa from China.

He was told that he could leave in four days' time. On the third day his visa was taken from him by an official. Alexander received it back just in time to catch his train.

Then began a journey of 2,500 miles from Harbin to Hong Kong with changes of trains at Canton and Peking for the blind man.

His ship from Hong Kong berthed at the North Wharf, Melbourne, on July 2. Officials of the Association for the Blind, the Australian Council of Churches, and other organisations that had helped to make his odyssey possible, were there to look after him.

Alexander is now learning English and a trade. Says Mr John Wilson, of the Association for the Blind: "It would like to see him finish up making brushes, mats, or some such task in the Institute factory. We must have faith a suitable opening will occur."

Last year's appeal raised the sum of \$115,000 in Australia, and this year's appeal

Continued on page 4 . . .

CRUSADE '61 MEMORABLE CONCLUSION

With attendances at Shepparton and Warragul totalling 17,000 and more than 750 recorded decisions for Christ, the Crusade meetings conducted in Victoria by the Rev. Leighton Ford came to a memorable close on Sunday afternoon, December 3. The Rev. Joseph Blinco continued for a final week in Tasmania and King Island.

From the far north of Queensland to the south of Tasmania, as far west as Broken Hill and Port Pirie, in the national capital of Canberra and in all State capitals (except Perth), the reports that have reached the Crusade offices tell the same story of months of painstaking preparation, of counsellor training that has given to thousands of church members a new vision and some initial training in personal evangelism.

Hundreds of converts through the Graham Crusade of 1959 have received new stability and inspiration: thousands of young people have been touched and won for Christ—these are some of the fruits of a momentous spiritual experience, which, under God, is owed to the Billy Graham Evangelistic Association and the team of evangelists, song leaders and counsellors sent so willingly from North America to Australia.

They are, in fact, an international team. The Rev. Leighton Ford is a Canadian, the Rev. Joe Blinco, an Englishman, the Rev. Irv. Chambers is an American, and Mr and Mrs Wesley Boyd are both from Ireland.

He instanced the case of the Rev. Tom Allan, of Scotland, who lost all belief during his student days, was gradually restored to faith, and has in recent years become a parish evangelist of great power in the Church of Scotland. Mr Allan's testimony and experience would be of special value to men in the ministry who have not as yet caught the vision of evangelism.

The effective Christian minister must not only be fully conversant with the theology and methods of evangelism, so far as he is concerned. He must be able to train his own church members in personal evangelism and counselling.

Future Developments

Plans for future developments in a pattern of widespread evangelistic enterprise were outlined by the Rev. Leighton Ford in an interview with a "New Life" representative, shortly before leaving Melbourne for the final Victorian Crusade meetings in Shepparton and Warragul.

Mr Ford believes that it would probably be a mistake to repeat too soon anything comparable to the 1959 Graham Crusade, or "Crusade '61" which has now reached its conclusion.

Instead he suggests evangelistic meetings for special groups, such as business and professional men, and the urgent need for the commencement of ministers' seminars on evangelism.

Prayer Breakfasts

Mr Ford said he had been much impressed by the plans of the Men's Inter-Church Council for a united mission in November of next year, and has suggested the names of such outstanding speakers as the Rev. Richard C. Halverson, Presbyterian minister

of Washington, D.C., who has been wonderfully successful in arranging Prayer and Testimony Breakfasts across America; and Mr Howard Butt, of Texas, who is Vice-President of a chain of food stores and has been greatly used in a ministry of lay evangelism.

Local Responsibility

The final responsibility for a continuous pattern of evangelism must lie with the local minister in his own parish, and this is perhaps the outstanding need in Australia today.

Mr Ford envisages the possibility that men like Dr Paul Rees, the Revs. Joseph Blinco or John R. Stott, should be invited to Australia for a month or more to conduct five-day seminars for ministers on evangelism in various States covering the theology, the spiritual power and the practical techniques of parish evangelism.

He instanced the case of the Rev. Tom Allan, of Scotland, who lost all belief during his student days, was gradually restored to faith, and has in recent years become a parish evangelist of great power in the Church of Scotland. Mr Allan's testimony and experience would be of special value to men in the ministry who have not as yet caught the vision of evangelism.

The effective Christian minister must not only be fully conversant with the theology and methods of evangelism, so far as he is concerned. He must be able to train his own church members in personal evangelism and counselling.

Training

An evangelistic Crusade is a special feature in a nation's life, and cannot often be repeated. Mr Ford insisted, whereas the evangelism in the local pulpit and pew is the very essence of continuing Christian witness.

However, many ministers feel the need of further training in carrying out the instructions of Paul to Timothy: "Do the work of an evangelist," hence seminars on evangelism, held every two or three years, would be of great benefit in deepening the current of evangelism throughout the churches of Australia.

—"New Life."

ANGLICAN BAPTISM IN BAPTIST CHURCH

An Anglican minister recently conducted a Baptist service in a Sydney Baptist Church at the request of a candidate who had asked to be immersed.

The minister, Rev. B. W. Powers of St. Andrew's, Riverwood with Narwee, prepared three adult candidates for baptism. In accordance with the choice of the mode of baptism, as provided in the Prayer Book, two candidates elected to be baptised by pouring and the third by immersion. The service of baptism by pouring was conducted in St. Andrew's but as the parish church has no facilities for immersion, arrangements were made, with the consent of the Baptist pastor and deacons, for this service to be held in the Riverwood Baptist Church.

The congregation of St. Andrew's met in the Baptist Church on a Sunday afternoon and after the second lesson in the service of Evening Prayer, the Service of Baptism for those of Riper Years, as set out in the Prayer Book was held.

Anglo-Catholics to Visit Pope

The Society of the Holy Cross, an extreme Anglo-Catholic body in England consisting of 136 priests, is seeking an audience with the Pope early in the New Year.

The Society, which has already held discussions with representatives of Cardinal Godfrey, Roman Catholic Archbishop of Westminster, has issued a four-point statement setting forth its aims and objects.

The statement labels the Reformation an "accident of history" and "a matter of politics rather than religion." It reads:—

1 We have no doubt that, being validly baptised and professing the whole Catholic faith, we are members of the mystical Body of Christ, and, therefore, already part of the Universal Church.

2 We regard the Church of England itself as but two provinces of the whole Church, outwardly separated from Rome in the sixteenth century; but that this accident of history, as we see it, is no fault of ours, but a matter of politics rather than religion, and an inherited disability to which we desire to see an end, if possible within our own lifetime.

3 We believe our orders to be true and effective, and we can never with a good conscience hold either explicitly or by implication that our priesthood is "null and void."

4 Nevertheless, we have worked, prayed and suffered all our lives in the cause of the Catholic faith and of reunion with the Holy See, and it seems good to us, therefore, that we should ask for an audience with the Holy Father in order to seek his advice and express our earnest desire for charitable relations between ourselves and Roman Catholics, and an end to the present state of schism.

THEATRE GUILD



Following a tour of Sydney and suburbs for the Christmas season, the Australian Christian Theatre Guild will perform for a season at St. Matthew's, Manly.

Commencing on January, the programme will include "The Apple Tree," St. Felix and His Potatoes," "The Journey of the Three Kings"

The photograph shows a scene from "The Journey of the Three Kings." Caspar is showing Melchior and Balthazar the Star of Bethlehem.

Inquiries should be directed to P.O. Box 17, Artarmon (N.S.W.) or phone number 43-1889.

NEW DEAN OF MELBOURNE

Following a fruitful and distinguished term of office as part-time Dean of Melbourne, Dr S. Barton Babbage has been replaced by Archdeacon T. W. Thomas, Vicar off St. John's, Camberwell.

Dr Babbage, formerly Dean of Sydney, has been for the past eight years both Dean of Melbourne and Principal of Ridley College. As Dean, Dr Babbage brought to his office both scholarship and able administrative abilities. During his term of office, St. Paul's Cathedral has become noted for incisive Christian comment on national and social issues.

The new Dean was elected by the Chapter of the Cathedral at a meeting held earlier this month. He is at present Archdeacon of Kew and a Canon of the Cathedral. The position is now to be a full-time one.

Archdeacon Thomas is 47. He studied at Melbourne University and Ridley College. While at Camberwell, the new church was completed and paid for—costing £135,000.

Continued from page 3 . . .

opens the 1962 program of £100,000, forming part of the £40,000,000 World Program of Inter-Church Aid.

The Australian £115,000 bought food, medicines, clothing and blankets for refugees in Korea, Hong Kong, Palestine and Morocco; assisted sufferers from floods in Korea and typhoon ridden Tonga; resettlement of nationals in Greece, Kenya and Indonesia and of refugees from Germany, Austria, Italy and Greece in Australia; and the thousands of East German refugees who have arrived in West Germany this year, and medical and Church programs in countries with Communist Governments in Eastern Europe.

WIDESPREAD SUPPORT FOR "OPEN LETTER"

Widespread support for the Open Letter signed by 32 theologians is revealed in a national poll conducted in England by the Church of England Newspaper.

The poll was conducted among over 10,000 clergy throughout England. To date 44 per cent of replies favoured the Open Letter, while 49 per cent opposed it.

Commenting on the poll results to date the Church of England Newspaper says: "Clearly the 32 theologians have set a great many bells ringing—and a great many hearts throbbing—by their composition."

"One thing the C.E.N. poll has done is to explode the statement in the Lambeth 1958 report which reads: 'It must, however, be recognised as a fact that Anglicans conscientiously hold that the celebrant of the Eucharist should have been ordained by a bishop standing in the historic succession, and generally believe it to be their duty to bear witness to this principle by receiving Holy Communion only from those who have been thus ordained.' Until further evidence is brought to light it must be assumed that for every 49 incumbents who believe this there are 44 incumbents who believe the opposite."

Analysis

An analysis of the poll results shows that support for the Letter was greatest in the Dioceses of Birmingham, Bristol, Guildford, Portsmouth, Rochester, Southwark, Worcester, Bradford, Liverpool and Manchester.

In Rochester, Liverpool and Bradford, supporters outweighed opponents 3 to 1. In Lincoln, Oxford, Peterborough and

Durham, opponents outweighed supporters 2 to 1, while in Newcastle and Wakefield opponents outweighed supporters 3 to 1.

Commenting on the result the Principal of Wycliffe Hall, Oxford, the Reverend F. J. Taylor, one of the signatories of the Letter, said: "I must confess that this is a little more than I expected. The general position taken up in the letter commends itself to a large proportion of incumbents. It will have to be taken seriously."

Canon C. W. Bowles, Principal of Ridley Hall, another signatory, said: "If the percentage represents interest much must be done—further study and discussion are needed."

Evangelical Comment

The Chairman of the Federation of Diocesan Evangelical Unions, the Reverend A. J. K. Goss, said: "It is now known that a large proportion of the clergy are in favour of the policy of regular and reciprocal acts of intercommunion with their Free Church brethren as a means to closer fellowship."

"This is a most significant fact and is bound to affect the whole ecumenical picture and the discussions which must take place in the Convocations. This notable development will be warmly welcomed by all the members of the diocesan evangelical unions."

Footnote: Commented Mr Ivor Bulmer-Thomas, Member of the Church Assembly: "The main point that emerges from the questionnaire is the difficulty of getting the clergy of the Church of England to answer letters sent to them."

DEPUTATIONIST-ORGANISER

N.S.W. Auxiliary, BRITISH & FOREIGN BIBLE SOCIETY. Applications are invited for the position of Male Deputationist and Organiser for the Society. The territory will include West and North West centred on Bathurst, Orange and Dubbo. A car and 16mm projector will be provided. Apply giving age, references and qualifications, denominational affiliation. Ministerial status desirable but not essential. State Secretary, BIBLE HOUSE, 95 BATHURST ST., SYDNEY

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1961

—A review

A month-by-month
summary of events
in the life
of the Church

JANUARY

AT HOME:

The month of conferences, conventions and camps. Major conventions were the Belgrave Heights (Victoria) and Katoomba (N.S.W.). Summer Schools were run by C.M.S. and many churches held their own local conventions.

New Year's Day saw the inauguration of Bible Commemoration Year—celebrating the 350th Anniversary of publication of the Authorised Version. The Bible Society announced plans for a Bible reading program, special church services and Sunday School lessons.

OVERSEAS:

A draft revision of the Catechism was put forward in England.

New Primates of England and All England were announced. An Evangelical (Dr Coggan) was chosen to be Archbishop of York.

FEBRUARY

AT HOME:

Parish organisations started meeting again after the holiday period. At Menangle (N.S.W.), delegates of the Australian College of Theology and staffs of various theological colleges met in conference. Entrance qualifications and length of training were discussed.

The Primate dedicated new studios for the Christian Broadcasting Association at Fivedock (N.S.W.).

OVERSEAS:

Prime Minister Macmillan addressed a meeting in England to celebrate the 350th anniversary of publication of the Authorised Version.

The New English Bible was launched.

Russian Communists made strong attacks on Christian groups working Southern Russia.

MARCH

AT HOME:

Miss Gladys Aylward ("The Small Woman") arrived in Australia for a series of meetings under the auspices of C.M.S. Shoalhaven District's Combined Crusade saw 230 inquirers come forward.

The Annual Meeting of the Australian Council of Churches was told that the Church of England contributed more to the work of the Council than all other churches put together.

The N.S.W. Parliament enacted legislation to bring into effect the proposed new Constitution for the Church of England in Australia.

The Archbishop of Melbourne commissioned his "Task Force"—a new and significant venture in Home Mission work.

OVERSEAS:

Deported by the South African Government in 1960, the Bishop of Johannesburg announced his resignation.

APRIL

AT HOME:

Francis de Witt Batty, retired Bishop of Newcastle, died at the

age of 82. He was buried from St. Andrew's Cathedral.

The Reverend A. J. Dain, Federal Secretary of C.M.S., left on a tour of the Society's mission fields.

The first annual Dedication Service of the Religious Instruction Teachers' Fellowship was held in Sydney.

The I.V.F.'s Pulpit for Expository Preaching heard the Reverend S. Millar preach on Isaiah 52 and 53 at its inaugural meeting.

OVERSEAS:

The Archbishop of Canterbury visited East Africa. He installed the first Archbishop of Uganda. The largest of South Africa's Dutch Reformed Churches withdrew from the W.C.C.

MAY

AT HOME:

The well-known C.E.N.E.F. Centre was sold for £200,000. Plans were laid for a new Centre.

Sydney's Home Mission Society held its annual Festival at Sydney Town Hall. Over 2,000 people attended.

Archbishop Gough paid his first visit to Norfolk Island.

Bishop R. G. Arthur of Canberra-Goulburn was elected Bishop of Grafton.

The Australia Council of Churches conducted a consultation on Christian work among students. Feature of the consultation was discussion on E.U.-S.C.M. relations.

A new block, comprising Dining Hall, Kitchen and Lecture Room, was opened and dedicated for Moore College.

OVERSEAS:

The Billy Graham North of England Crusade commenced. In Japan the Bob Pierce Tokyo Crusade began in an atmosphere of hostility from certain sections of the Church.

The Russian Orthodox Church applied for membership of W.C.C.

JUNE

AT HOME:

The General Secretary of I.V.F., Mr Charles Troutman, returned to the U.S.A.

N.S.W. Provincial Synod approved plans for church union proposals in North India, Pakistan and Ceylon.

The Reverend J. B. Montgomerie, Regional Secretary for Aborigines of C.M.S., died.

E.U. groups in the Universities of Western and South Australia conducted evangelistic missions.

A record Budget of over £178,000 for C.M.S. work was fully met.

OVERSEAS:

Billy Graham preached to over 40,000 on the last night of the Manchester Crusade.

The new Archbishop of Canterbury was enthroned.

JULY

AT HOME:

National Scripture Union Week was held during this month with special emphasis on Bible reading.

Bishop Pilcher, former Coadjutor Bishop of Sydney, died at the age of 82. A scholarly man

who left his mark on the diocese, Bishop Pilcher came to Sydney in 1936.

The Primate touched off widespread controversy when preaching at the Legal Convention. "In the Western world—even here in Sydney—we have those who are shamelessly teaching in our universities these same (Communist) soul-destroying philosophies," said the Primate.

Mr Hasluck was outspoken in his comments on mission work at the Missions Conference at Darwin.

OVERSEAS:

A united Communion Service was held to mark the 80th Anniversary of England's Keswick Convention.

Billy Graham returned to the U.S.A., where he conducted a one-week Crusade in Minneapolis.

AUGUST

AT HOME:

Dr R. A. Cole and Archdeacon H. M. Arrowsmith spoke at the thirty-second Reformation Rally in Sydney.

Counsellor Training for the Evangelistic Crusades began with the arrival in Australia of Mr Bob Glockner, a Billy Graham team member.

Federal Council of C.M.S. met in Victoria to plan the Society's work for the next year.

OVERSEAS:

Anglo-Catholics in U.S.A. published a 6,000-word "Catholic Manifesto on Unity."

SEPTEMBER

AT HOME:

This month saw the opening of the Archdall Wing of Deaconess House (Sydney).

Mr Thomas Holt, a well-known layman of Sydney Diocese, died at the age of 83. He was a Foundation Member and Treasurer of B.C.A.

With the acceptance of the new Constitution of the Church of England by Adelaide Diocese all twenty-five dioceses had now agreed to it.

OVERSEAS:

The new Archbishop of York was enthroned.

OCTOBER

AT HOME:

The C.E.N.E.F. Board of Management announced the purchase of a property near St. Andrew's Cathedral for establishing a new C.E.N.E.F. Centre.

Archdeacon G. Pearson was appointed Secretary of C.M.S.'s Regional Committee for Aborigines.

Twenty-eight archbishops and bishops meeting in annual conference, set May 8, 1962, as the date for the first Synod under the new Constitution.

Many diocesan Synods were held during October. State Aid to Denominational Schools was an important topic at Sydney Synod.

The 1961 Evangelistic Crusade commenced at Sydney Stadium. 11,000 people heard the missionary, the Reverend Leighton Ford, address the opening meeting.

Archdeacon G. T. Sambell, Archdeacon of Melbourne, was appointed second Bishop-Coadjutor of the Diocese.

OVERSEAS:

The General Convention of the Protestant Episcopal Church was held in U.S.A.

The first African bishop of the Church of England in South Africa was consecrated.

NOVEMBER

AT HOME:

At the age of 84, Archdeacon T. C. Hammond died in Sydney. One-time principal of Moore College, scholar and writer, the Archdeacon died at St. Philip's Rectory, Church Hill.

The 1961 Sydney Crusade concluded with a total attendance of 97,000. Nearly 3,000 inquirers were dealt with.

The Primate left for the W.C.C. conferences in Delhi.

Bishop Langford-Smith arrived in Sydney for furlough and a tour of Australia under the auspices of C.M.S.

OVERSEAS:

32 theologians issued an Open Letter on Intercommunion to the Archbishops of Canterbury and York.

The third assembly of the World Council of Churches met in Delhi.

DECEMBER

AT HOME:

The Victorian Crusades conducted by the Reverend Leighton Ford concluded. The Tasmanian Crusades conducted by the Reverend Joe Blinco also concluded.

Archdeacon T. W. Thomas was appointed as full-time Dean of

St. Paul's Cathedral, Melbourne. He succeeds the part-time Dean, Dr S. Barton Babbage, who filled the office with great distinction.

OVERSEAS:

The Russian Orthodox Church was admitted to membership of the World Council of Churches. Unexpectedly wide support was shown for the Open Letter in an English poll.

CONCLUSION:

1961 is significant for the marked increase seen in student enrolments in Evangelical training centres—Moore College and Deaconess House in Sydney and Ridley College in Melbourne. The planned Training Centre for C.M.S. candidates in Melbourne will contribute further to this trend.

For Evangelicals, as for all sections of the Australian Church, 1961 is significant as being the last year under the old Constitution. Evangelicals have been sharply divided in their opinions on the new Constitution. All, however, will now have to learn to live with it, whatever their opinions. May, 1962, will see the first General Synod under the new Constitution.

1961 has seen the passing of two great Evangelical leaders—Bishop C. V. Pilcher and Archdeacon T. C. Hammond. The passing of these men of God, along with Bishop Hilliard and Archdeacon Denman in 1960, challenges the younger men who remain to be men of God—such as they have been—filled with faith and unshakable in conviction.

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Effect of the Open Letter . . .

Is it a mere coincidence that the open letter of the 32 Anglican theologians on intercommunion has been followed at the World Council of Churches Assembly at Delhi by an open Anglican celebration of Holy Communion? ("Open" means open to all Christians at the Assembly.) Open communions are not new to the Church of England, but this is the first time one has been held as a central act at a World Council of Churches Assembly.

If Anglicans can welcome non-Anglicans to "their" Communion services, there seems to be no adequate reason why they should not in turn officially through their representatives at this Assembly accept the hospitality of other Churches and attend "their" Communion services. (Actually, any true Holy Communion service is Christ's and not any man's; it is the Lord's Supper at the Lord's Table.)

Many Anglicans already attend other Churches' Communion services when prevented by distance or some other good reason from attending their own, and in doing so, they are following a long-standing tradition

Notes and Comments

going back to the Reformation and embracing High Churchmen as well as Evangelicals. If, as the open letter claims, "our Lord conveys through these (i.e., non-Episcopal) ministries, the same grace of the Word and the Sacraments as He bestows through" our own ministry, there is no reason why our basic Christian unity and our desire that it should increase should not be expressed in this way.

One thing is clear. Nothing is to be gained by letting the historic pre-Tractarian Anglican tradition in this matter go by default. Evangelical Church people have a duty to maintain and make public what they conscientiously believe to be true. Already, the open letter has apparently borne fruit.

"Uncovenanted Mercies" . . .

The writers of the open letter maintain that Christ conveys the same grace through non-episcopal as episcopal ministries not as an act of uncovenanted mercy but because they are real and efficacious ministries within the body of Christ.

The phrase "uncovenanted mercies" is used by Anglo-Catholics and others to explain away the obvious fact that God blesses non-episcopal Churches no less than episcopal churches. The argument is that while men are bound by God's commands (in this case the alleged command to adhere to an episcopal ministry), He Himself is not. He can act as He wills and bless those who disobey Him if He chooses to do so.

The argument only needs to be stated for its weakness to be evident. It makes out God to be like the foolish teacher or parent who makes threats without any real intention of fulfilling them, but only to bluff his charges into obedience. It is basic to the fact of divine revelation that God

should act as He has said He will, to deny this makes Him a liar. There is no such thing as an uncovenanted mercy; all God's mercies are covenanted.

As is so often the case, this ridiculous theory is the result of posing a pseudo-problem based on false assumptions. The question is not how God can bless people who have disobeyed His command to adhere to the historic episcopate, for, in fact there is no such command. The case is similar to King Charles II's question to the Royal Society why a dead fish weighs more (or was it less?) than a live one. The learned savants spent some time in earnest thought and speculation before one of them discovered that they both weigh exactly the same.

There is no question of a divine command to accept episcopacy. The undeniable fact that God blesses non-episcopal ministries as He does our own is an undeniable and sufficient proof that non-episcopal Churches are true parts of His body.

Boy Vicars . . .

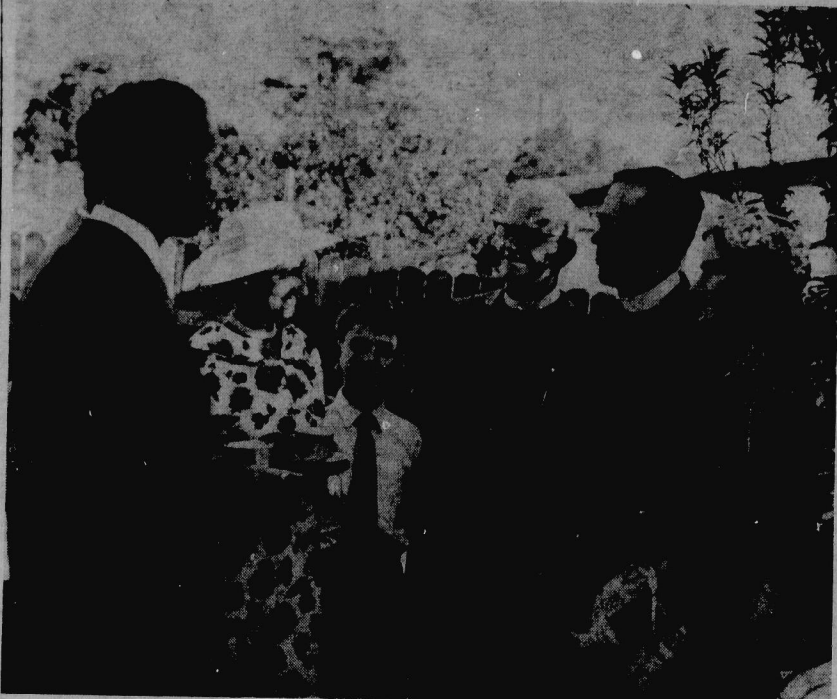
It is reported from Melbourne that for the tenth successive year the choir of an Anglican church has elected a boy vicar from its number to conduct the services for one Sunday. This is done in pursuance of the medieval custom of electing a boy bishop.

If one sat down and gave several hours' concentrated thought to the matter, it would be hard to hit on any practice more likely to confirm the average Australian in his fixed belief that religion is just an antiquarian game with the remotest connection with real life in 1961. The Church is entrusted with the Gospel; it is our duty to show

people that it is a serious matter demanding an urgent decision. How can we do this if we obviously do not take it seriously ourselves?

Or: might have thought that the revival of long-dead medieval customs had already gone quite far enough with blessing ploughs, fishing boats, pets, and motorcycles. Next thing some incumbent anxious to increase his congregations or get his name in the paper will be appointing a lord of misrule to hold an orgy in his church, complete with mead, wassail-bowls, and any other miscellaneous gadzookery he can think of.

MIGRANT ACCOMMODATION AT EAST ROSEVILLE



● Bishop and Mrs. Loane, together with the Rector of St. Barnabas', East Roseville, the Rev. Campbell Begbie, talking at afternoon tea with Mr and Mrs Clive Hodgson and their two sons, Michael, aged 18, and Graham, aged 11.

Bishop Loane warmly commended the parishioners of St. Barnabas', East Roseville, for their vision and enthusiasm in providing two furnished flats for Anglican migrant families.

He was speaking at the service dedication at the home in No. 3 Darling Street, Chatswood, which had been purchased by the parish in their

"Bring Out An Anglican" Campaign.

Through the efforts of voluntary labour of the Men's Society, the house had been converted into two modern furnished units and many parishioners and well known public figures were present to welcome the first two families. They were Mr and Mrs Robert Smith and their four

children, Sarah, Penelope, Jeremy and Simon, and Mr and Mrs Clive Hodgson and their two sons, Michael and Graham.

The others present included Mr H. B. Turner, M.H.R., and Mrs Turner; Mr G. W. Brain, M.L.A., and Mr Brain, and the Mayor of Willoughby, Alderman L. F. McGinty and Mrs McGinty.

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"The Nativity Of Our Lord"

The popular name for the celebration of the birthday of Christ is now firmly fixed in our thinking — Christmas Day. Originally, of course, this was an alternative title as will be seen in the title above the Collect, Epistle and Gospel for December 25. "The Nativity of our Lord or the Birthday of Christ commonly called Christmas Day."

"The Nativity of our Lord" and lays emphasis upon the day itself. We do not now know the exact day of Christ's birth. The Gospels do not mention even the year in which our Lord was born and the few historical facts given by St. Luke and St. Matthew, do not establish the exact year or day of the birth of Christ. It has been said that the learned Monk, Dionysius, who in the sixth century endeavoured to calculate the birth of Christ, made a mistake in the calendar by

some five years. When it has all

been said and done, this doesn't really matter. What does matter is that Christ was born. Today, there is a re-emphasis in the community on Christmas Day and much has been done by the Crusade for Christian Christmas in bringing before the public the importance and real significance of Christmas Day. The issuing of a special stamp also helps. Many of the fine Christmas carols which have been recorded cannot but help to have an impression upon the community.

The real importance of this

day can be seen by a study of the passages of Scripture appointed to be read. In the Communion Service, the Epistle is from the letter to the Hebrews, which begins with the magnificent words, "God, who in sundry times . . . spoke under the fathers by the prophets . . . has spoken to us by His Son." The writer of the Hebrews not only brings out the fact that Jesus was born, but indicates something of the glory of His Person and the importance of His ministry not merely as a man or as God who became man, but as Lord of All.

The Gospel passage is so familiar that there is a danger of neglecting it. It comes from John's Gospel chapter 1. The reading of this passage ought to be preceded by the praying of the Collect for the second Sunday in Advent, "That we might read, mark, learn and inwardly digest" what God's Holy Spirit tells us concerning the glory of the Christ of Christmas.

The less familiar passages of Scripture are those which are set for Morning and Evening Prayer. In Morning Prayer, the calendar

takes us to the reading of Isaiah 9, where God, through His Holy Spirit, speaks, "Unto us a child is born, Unto us a Son is given and the government shall be upon His shoulder and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The New Testament lesson is the narrative by Luke of the actual incarnation and of God's wonderful working. This certainly deserves study and meditation.

It is true that most do not attend Evening Prayer on Christmas night. A private reading of Isaiah 7 and 1 John 4, the evening lessons will prove to be of very great profit.

Christmas Day is a day of great importance to the Christian when with great humility, we should thank God for the supreme revelation of Himself in the person of the Lord Jesus Christ and a study of the supposedly familiar passages will greatly enrich the soul and heighten our witness for God in a world of darkness and despair.

By Archdeacon
G. R. DELBRIDGE, Th. Schol.

PRESBYTERIAN COMPETITION

The Presbyterian Church in New South Wales is conducting a Hymn Competition among poets and musicians. The winning entry will be presented by a massed choir in the Sydney Town Hall at the Assembly Demonstration on Friday night, 18th May, 1961.

Conditions of entry:—
DATE: All entries must be in the hands of the Rev. Norman Monsen, Hon. Secretary, Assembly Demonstration Committee, Box 100, G.P.O., Sydney, New South Wales, by March 31, 1962, and marked "Hymn Competition."

COMPETITORS: All entries must be by a resident or residents of Australia.
THEME: The hymn must be substantially of the theme "God in Creation, Providence and Redemption."
LENGTH: The hymn must be of a length normally regarded as suitable for congregational singing.

EXECUTION: The words and music must be submitted together as a single entry. This can be an individual effort

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Fees are £135 a year. Students can undertake part-time work. Past students are working with many nations, including the C.M.S. There is a Correspondence Course in New Testament Greek.

Stencilled notes on all Biblical subjects are available for private study. Optional course for L.T.I. also available.

CHRISTIAN CHRISTMAS

The Crusade for a Christian Christmas Program for 1961 was officially opened by the Lord Mayor of Sydney on December 18. The Opening was followed by singing from the balcony of the Sydney Town Hall by the choir of St. Mary's Roman Catholic Cathedral.

Special functions, including tableaux and carol singing, have been held in various N.S.W. Centres since early in December. On December 21 a Central Program is being held in Hyde Park, Sydney. A tableau, "Emmanuel—God with us" is being presented, together with carol singing.

During the week before Christmas various choirs are singing carols from the Town Hall balcony during the lunch-hour. On Friday the Sydney Diocesan Youth Choir is singing and in the evening of the same day the Latvian Choir.

10,000 window posters and 25,000 car stickers have been distributed throughout the State.

MISSIONARIES in Ceylon are affected by a new tax law whereby all non-national residents holding temporary residence permits are to pay 400 rupees (U.S. \$4 dollars) per year.

The law was made retroactive to 1960, thus making two payments due this current year. Families are issued two visas, necessitating an expense of 168 dollars a year. When it was observed that a large number of alien Buddhist monks residing in Ceylon would have to pay the tax also, political pressure was brought to bear to exempt them from payment. However, immigration authorities realised that to exempt one group of foreign religious workers and to tax the rest, would be highly discriminatory. High level conferences have been in progress, and missionaries and their embassy representatives are closely watching the outcome.

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CHRISTMAS TV PROGRAMMES

SUNDAY, 24th DECEMBER

- 5.15 p.m., ABN 2, Sydney: "Sunday Special"—"Service With a Smile"—Rev. Eric Derbyshire.
- 6.30 p.m., ABN 2, Sydney: "In the Fullness of Time"—Rt. Rev. Alan Watson and Westminster Madrigal Singers.
- 10.30 p.m., ABN 2, Sydney: "Brother Juniper's Christmas."
- 5.15 p.m., ABV 2, Melbourne: "Sunday Special"—"The Annunciation." Rev. Keith Sandars.
- 6.30 p.m., ABV 2, Melbourne: "God Rest You Merry."
- 10.30 p.m., ABV 2, Melbourne: "Brother Juniper's Christmas."
- 5.15 p.m., ABQ 2, Brisbane: "Sunday Special"—"The Annunciation." Rev. Keith Sandars.
- 6.30 p.m., ABQ 2, Brisbane: "Operation AUCA." Tom Fleming.
- 10.30 p.m., ABQ 2, Brisbane: "Brother Juniper's Christmas."
- 5.15 p.m., ABS 2, Adelaide: "Sunday Special"—"The Annunciation." Rev. Keith Sandars.
- 6.30 p.m., ABS 2, Adelaide: "Glad Tidings." Commissioner Frederick Coutts and Salvation Army Territorial Singers.
- 10.30 p.m., ABS 2, Adelaide: "And Love Came Down At Christmas."
- 5.15 p.m., ABW 2, Perth: "Sunday Special"—"The Annunciation." Rev. Keith Sandars.
- 6.30 p.m., ABW 2, Perth: "Glad Tidings." Commissioner Frederick Coutts and Salvation Army Territorial Singers.
- 10.20 p.m., ABW 2, Perth: "And Love Came Down At Christmas."
- 11.00 a.m., ABT 2, Hobart: "Divine Service" from Auburn Methodist Church, Melbourne. Preacher: Rev. Stanley Weeks.
- 5.15 p.m., ABT 2, Hobart: "Sunday Special"—"Behind the News." Clive Smith.
- 6.30 p.m., ABT 2, Hobart: "Away In a Manger"—Fr. Genesius Jones, and Cecilia Singers.
- 10.30 p.m., ABT 2, Hobart: "The House By The Stable," by Charles Williams.
- MONDAY, 25th DECEMBER—CHRISTMAS DAY
- 11.00 a.m., ABN 2, Sydney: "Divine Service" from Scots Church, Melbourne.
- 4.45 p.m., ABN 2, Sydney: "The Nativity of Jesus Christ."
- 6.30 p.m., ABN 2, Sydney: "Christmas Through Asian Eyes."
- 10.30 p.m., ABN 2, Sydney: "The Advent." Rev. Principal D. M. Hinbury.
- 11.00 a.m., ABV 2, Melbourne: "Divine Service" from Scots Church, Melbourne. Preacher:
- 4.45 p.m., ABV 2, Melbourne: "The Nativity of Jesus Christ."
- 6.30 p.m., ABV 2, Melbourne: "Christmas Through Asian Eyes."
- 10.30 p.m., ABV 2, Melbourne: "Christmas at the Abbey."
- 11.00 a.m., ABQ 2, Brisbane: "Divine Service" from Brisbane City Congregational Church.
- 4.45 p.m., ABQ 2, Brisbane: "Sunday Special"—"Know Your Next-door Neighbour."
- 6.30 p.m., ABQ 2, Brisbane: "In the Fullness of Time." Rt. Rev. Alan Watson and Westminster Madrigal Singers.
- 10.30 p.m., ABQ 2, Brisbane: "Christmas at the Abbey."
- 11.00 a.m., ABS 2, Adelaide: "Divine Service" from Pirie Street Methodist Church, Adelaide.
- 4.45 p.m., ABS 2, Adelaide: "Sunday Special"—"The Wise Men." Clive Smith.
- 6.30 p.m., ABS 2, Adelaide: "Christmas Through Asian Eyes."
- 10.30 p.m., ABS 2, Adelaide: "Star of Bethlehem."
- 11.00 a.m., ABW 2, Perth: "Divine Service" from Wesley Church, Perth. Preacher: Rev. Ralph Sutton.
- 4.45 p.m., ABW 2, Perth: "The Wise Men." Clive Smith.
- 6.30 p.m., ABW 2, Perth: "In the Fullness of Time." Rt. Rev. Alan Watson and Westminster Madrigal Singers.
- 10.30 p.m., ABW 2, Perth: "Here We Come Awassailing."
- 11.00 a.m., ABT 2, Hobart: "Divine Service" from St. Mary's Cathedral, Hobart.
- 4.45 p.m., ABT 2, Hobart: "The Wise Men." Clive Smith.
- 6.15 p.m., ABT 2, Hobart: "Love Came Down At Christmas."
- 10.30 p.m., ABT 2, Hobart: "Star of Bethlehem."

TEACHERS' CONFERENCE

The 14th Annual Conference of the Australian Teachers' Christian Fellowship will be held at the Morialta Protestant Children's Home, Adelaide, from January 9th to 17th, 1962. Last year over 60 teachers from all mainland States and all branches of the teaching services gathered in Toowoomba, Queensland, for this refreshing time of instruction and discussion.

The Conference will feature a series of evening addresses on the subject: "Christian Education and South-East Asia Today." These addresses will outline something of the problems and the potential that South-East Asia presents to the Christian educationalist and will be open to the public. The speakers on this theme will include: Mr C. Stacey Woods, widely travelled General Secretary of the International Fellowship of Evangelical Students; Rev. Stan Kurrie, a C.M.S. missionary who works amongst students in Hyderabad and will be with us just prior to his

return to India. Rev. Stan Kurrie, A.T.C.F. President for 1961 and Headmaster of Caulfield Grammar School, Melbourne, will be speaking as one who has just returned from an extensive tour of South-East Asia.

Discussion groups on the subject "A Christian Approach to Discipline" will be in the hands of Dr H. J. Fallding who is a Senior Lecturer in Sociology, at the University of New South Wales. This is a problem which is of widespread concern to young teachers and it is expected that the discussions will shed some light on how the Christian should tackle the matter.

A series of Bible studies in St. John's Gospel will be led by Rev. Neville Andersen of the Baptist Theological College, Sydney. This Conference is expected to attract wide interest amongst teachers and should prove a significant beginning to 1962 activities.

The Teachers' Christian Fellowship numbers over 1,500 members throughout Australia. The aims of the Fellowship are to promote the spiritual life and growth of members through study and evangelism and to encourage the application of

Christian principles within the field of education. Bible studies, lectures and discussions are all features of the Fellowship's program.

The A.T.C.F. is making a significant contribution to educational thought by the publication of the *Journal of Christian Education*. The Editor is Dr Anna Hogg who is Senior Lecturer in Education at Sydney Teachers' College. Published as a Christian contribution to the study and practice of education the journal has won an audience quite beyond the reach of normal Christian witness. Reports tell of Inspectors and other senior officials commending the journal to teachers and students under their control. Members of the Fellowship, too, testify to its value as they seek to live out their faith in the school situation.

Churches participate in Open Communion

At the invitation of the Church of India, Pakistan, Burma and Ceylon, delegates attending the World Council of Churches Assembly in Delhi attended an Anglican Communion Service.

The invitation was extended to all baptised communicants of the churches present. In all, some 1,500 persons communicated at the service. Members of the Orthodox Churches and sections of the Lutheran Church did not join in.

The Anglican Bishop of Delhi, Bishop Frederick Willis, the Metropolitan of the Church of India, Pakistan and Burma and Ceylon, the Archbishop of Canterbury and many other church leaders took part in the service. Thirty archbishops, bishops and priests administered the Communion to those present. One of these was the Archbishop of Melbourne, Dr Woods.

POSITIONS VACANT

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Letters

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though in certain cases, a *nom de plume* will be acceptable.

Promotion schemes

Dear Sir,

I was pleased to note in your last issue that some of the brethren in Sydney are still concerned about the Scriptural validity of the Promotion scheme. I was amazed to read the unfortunate language used by the Director of Promotion and perhaps his letter indicates the main cause for opposition to the scheme—a failure to relate it to Biblical principles.

It is not without significance that supporters of the scheme rarely bring us face to face with its supposed Scriptural foundation, while those who oppose it, whatever the validity of their arguments, do at least turn us to the Bible.

The Director tells us that Promotion gives the opportunity to develop a new form of evangelism, precisely suited to the needs of the age in which we live, and goes on to tell us that the language of religion is not generally understood. I would like to know when the language of saving religion ever was generally understood by the natural man. Has the preaching of the Crucified ever been anything but foolishness to Greeks and a stumbling-block to Jews?

The Director, however, informs us that through full-orbed promotion activity, we can give the millions outside the church God's eternal truth in a language they can understand.

The Director is, of course, reminding us of the so-called problem of communication and Promotion is apparently going to enable us to "begin to spell out to attentive ears the first syllables of the language of religious life, leading prayerfully to our clear objective of fearless presentation of the undiminished Gospel of Christ to the world."

The Director is evidently at variance with the early church which was clearly taught that the natural man receiveth not the things of God, not because he is unfamiliar with them, but because they are spiritually discerned. Furthermore, the paving the way for the Gospel by spelling out the first syllables of the language of religious life sounds foreign to the language of Paul, who determined to know nothing but Christ and Him crucified.

The old liberal view of Christianity, which is evidently with us still, treated the cardinal truths of the faith with kid gloves and regarded man as merely uneducated and a little backward morally and spiritually. Such a view is another Gospel, which rightly deserves Paul's anathema.

We need a return to the preaching of our fathers and of

the Apostles, with emphasis on the holiness of God and His hatred of sin; His mercy and justice met together in the Crucified; the exaltation of Christ; the outpouring of the Spirit who alone can bring man who "is very far gone from original righteousness, and is of his own nature inclined to evil . . . and whose works done before the grace of Christ and the inspiration of His Spirit are not pleasant to God," to a place of peace with God.

All this talk of new methods and new ways of preparing people to understand the truth is so much evasion of the real need. Our problem is not communication but spiritual death or dearth of the Spirit.

We are a backsliding people who have failed to proclaim the whole counsel of God and to apply the principles of Godly discipline enshrined in the Bible and our Liturgy. Doubtless there will be those who heartily disagree with me but I appeal to them to base whatever arguments and advice they have to offer on the Scriptures, that we may have common ground for discussion. We are fed up to the teeth with the opinions are worldly wisdom of men. Let us hear what God has to say through His Word.

Yours sincerely in the Lord,
Bryan Hardman.
Selwyn College,
Cambridge.

Intercommunion problems

Dear Sir,

I would like to bring to the attention of your readers some thoughts arising from my reading of the article, "Intercommunion Problem Obscured" (A.C.R. Nov. 9). They relate to Rev. D. Robinson's concluding suggestions, in which he suggests that a person's denomination is not the primary qualification for his receiving Communion, but rather his personal faith.

With regard to the first suggestion, namely that clergy make clear the spiritual qualifications for receiving the Lord's Supper, I would like to suggest that the Prayer Book Exhortation be read more frequently than is the case.

My second point has reference to the phrase, "ignoring denomination," used in the third suggestion. As one who has been a communicant member of another denomination, before joining the Church of England (and this no doubt influences my viewpoint), and who has mixed freely with "believers" from other denominations, may I say that the Church of England is widely and frequently criticised for the exclusive nature of its Communion service.

It is not unusual, particularly in the Sydney Diocese (for numerous reasons) for members of other denominations to visit Anglican churches, and such visits, if occasional and from the right motives, lead in my opinion to a greater appreciation of our "oneness in Christ." Several clergy, I know, do issue invitations to visiting members of other "churches" to take part in the service when held at the conclusion of Morning or Evening Prayer and probably few, if any, would actually refuse, but that is not my point.

To me, it seems that we should take a slightly more positive attitude. If more clergy issued such an invitation (it need only be occasionally), laymen in the Church would not only be saved

needless embarrassment, but would be able to assure Christian friends of a welcome to the Lord's Table. We all like to return hospitality, then surely we ought to be able to extend an equally warm welcome to those who welcome us, and such welcome invitations are given in many other "churches."

I trust this letter may provoke some further thoughts, opinions and suggestions on the matter. If we remember the rule, "In things essential . . . unity; in all things . . . charity," we may learn much from frank discussion in your columns, and indeed, in the practice of our faith.

Yours sincerely,
(Miss) A. J. Thompson.
Summer Hill, N.S.W.

New English Bible

Dear Sir,

I find it hard to follow Mr H. R. Smith's letter re modern Bible translations. Does he regret that because "of careful advertising" the New English Bible has had record sales? We cashed in on that advertising program and sold dozens of copies to people who were not reading from their A.V. Bibles, mainly because much of the A.V. was not understandable.

It is true that for a long time the A.V. has been the people's Bible. But must it be for ever? The people who drew up the Prayer Book didn't think so. In the Preface of 1662 there are some reasons put forward as to why the Prayer Book of 1662 replaced the previous one: "Secondly for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times."

"Thirdly for a more perfect rendering of such portions of the Holy Scripture as are inserted into the Liturgy, which in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last translation. This speaks for itself."

Some time ago I had an experience that caused me to depart from the A.V. for reading in Church. I was speaking to a group of teenagers from the Dutch Reformed Church—all of them being New Australians. Having answered questions about the Church of England, one asked, "Is the Church of England reformed?" Why then do you read from a Bible that we can't understand?

Mr Smith suggests "give a brief commentary if the passage is difficult." If one did this while reading the Epistle to the Romans, one would need to pause and give a commentary about every third sentence.

Why not encourage those who bring Bibles to Church, School, etc., to bring the New English Bible? They will find most refreshing much of the new translation. For instance—Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." A.V.

"For sin pays a wage and the wage is death, but God gives freely and His gift is eternal life, in union with Christ Jesus our Lord." N.E.B.

Yours Sincerely,
Kenneth C. Gilmore,
Ingleburn, (N.S.W.)

Books

The Doctrine of Justification

By James Buchanan. Banner of Truth Trust. Pp. 528. Eng. price 15/-.

The doctrine of justification is one of the cardinal doctrines of the Bible which makes it all the more surprising that no full scale treatment of the subject has been written in Great Britain in the 95 years since this book was first published. Perhaps this fact is an index of how far theological thought has meandered from the centre.

Buchanan was a member of the Free Church of Scotland and his treatment of the doctrine of justification is fully in keeping with the orthodox Reformed tradition. This is the book's strength as well as its weakness. The standing temptation for a strong theological system such as the Reformed is to be more precise than is Scripture, and to fill out the system at points where the exegetical basis becomes very thin, making isolated texts carry more than is plainly asserted. In this way, the proportion of Scripture is lost to sight.

An example is the assertion which Buchanan makes with regard to the implications of the acceptance of Abel's offering and the rejection in the case of Cain. There is nothing in Scripture to assert that Abel's offering was accepted because it was an animal sacrifice, rather the Scriptural position is that Abel's sacrifice was accepted because Abel himself was already accept-

ed through faith; and Cain was told that if he did well, his sacrifice would also be accepted.

The strength of Buchanan's book outweighs any of its weaknesses. It is a most able and comprehensive treatment of the doctrine. The book is divided equally into two parts, the first being the history of the doctrine in Scripture and in Church history, both before, at, and subsequent to the Reformation. The second part is an exposition of the doctrine itself. Though the style is somewhat prolix, the book is well worth reading. The learning of the author is reflected in the valuable notes that are appended at the end of the volume.

—D. B. Knox.

LOVE'S QUESTIONS

By John Pritchard. S. John Bacon Publishing Company. Australian price, 6/6.

This is the thirteenth of the "Bedside Series" of booklets. It is written by the Reverend John Pritchard, lecturer at the New Zealand Bible Institute, and makes a worthy addition to the writings of the late Principal, John Deane.

The booklet's title, "Love's Questions," is not inappropriate in the light of the sad circumstances of John Deane's death.

The booklet's eleven chapters pose for our thinking some of Scripture's questions—"What seek ye?"; "Will ye also go away?"; and "Sayest thou this of thyself?" to mention but three.

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—R. B. Rooke

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NEWS IN BRIEF

METHODISTS and Anglicans took part in a united Communion Service at St. James' Church, Rounds Green (Birmingham) on November 30. The Communion Service used by the Church of South India was used. The service was arranged with the full approval and encouragement of the Bishop of Birmingham.

SEVENTH DAY ADVENTISTS are planning an intensive evangelistic program in countries representing nearly 99 per cent of the world's population. Leaders of the sect met recently in Manila to plan the offensive, a departure from the former emphasis on medical and educational work.

A **HEIRACHY** comprising six archbishops and 19 suffragan bishops has been established by the Roman Catholic Church in Indonesia. One hundred years ago there were only three Roman Catholic priests in the whole of Indonesia.

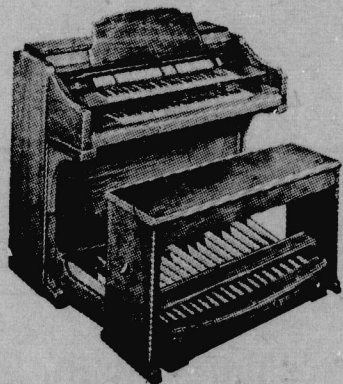
POLISH scientists who claim to be unbelievers are still practising Roman Catholics in many cases according to Polish Communist magazine. More intensive indoctrination in atheistic theories is urged by the magazine.

CATTAI CREEK is the location of a property purchased by Sydney's Home Mission Society as a site for a camp for Charlton boys. The property was purchased from the parish of Pitt Town.

"**FOCUS ON MARRIAGE GUIDANCE**" is the title of an informative publication of the Marriage Guidance Council (N.S.W.). This 96 page booklet deals with many aspects of the work of the Council and includes messages from leaders in the Government, medical profession and other sections of the community.

JANUARY 1 sees the commencement of the annual Conference of the Church Army. The Conference, which runs to January 5, will be conducted in the building of the Sydney Missionary and Bible College, Croydon.

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INTENSIFIED PERSECUTION OF RELIGION

TAIPEI, FORMOSA (FENS)—The Chinese Communists have intensified their persecution of religion on the China mainland by reducing food rations of Christian believers and destroying Buddhist temples and images, according to intelligence reports received and published by the China Post.

Since the early part of June, the Communists have cut food rations by one-third for those Christians who are members of the Baptist Church, Methodist Church, and many other denominations in north Kiangsu. Red authorities have warned that food rationing may be further reduced, the report added.

In the peoples' communes in Kiangsu, Christians in the farm "production brigades" were ordered to do more work. As a result, more Christians are dying. Despite Communist persecution, Christians on the mainland have held their faith and have engaged in religious activities in a clandestine manner.

When the Communist cadres are not around, the report said, devout Christians working in the rice fields can be seen praying. During the night, they wake up to pray in their beds. In a Christian spirit, they help those

who are distressed. When they work or walk without being shadowed by Communists, they recite Bible verses.

In Huayin Hsien, northern Kiangsu last July, Communist authorities massed some 3,000 Buddhist believers in the "People's Square." Reports said that the Reds collected more than 100 Buddhas and put them on a long table.

Buddhists were ordered to kneel in front of the table and pray that the Buddhas might bring rain and food within four hours. When, after four hours, nothing happened, the 3,000 Buddhists were ordered to spit on the Buddhas and to destroy and burn them. Those who refused to do so were savagely beaten. Finally, the Buddhist worshippers were forced to sign pledges renouncing their Buddhist faith, the reports concluded.

Abbreviations used in this paper:—
F.E.N.S. — Far East News Service, Manila, Philippines.
E.P.S. — Ecumenical Press Service, Geneva.
C.E.N. — Church of England Newspaper, England.
A.C.C. — Australian Council of Churches Information Service.

BEACH MISSIONS

One thousand young people representing all denominations will be found up and down the New South Wales coast during the New Year holidays conducting Children's Services on the sand. These services are part of the total Beach Mission program of the Children's Special Service Mission.

This year, there are 30 such Missions, spreading over 750 miles of N.S.W. coast, extending from Merimbula in the south to Brunswick Heads in the north. Schoolteachers, nurses, students, office workers and many others spend 10 days living under canvas alongside other families who return each year to the same beach for their annual holidays.

Early in the week, all the families are visited and the children invited to the Beach Services and Keenite classes. The first task of the day is the building of the Sand Pulpit, which is decorated with paper flowers. The meeting then begins and soon dozens of children are gathered round to sing and hear the story. Some of the Team members are specially trained to work among teenagers and a special program of sporting activities and barbecues is organised for them.

The purpose of the Beach Mission is to present the gospel of Jesus Christ to all who will listen, and though the work is

CHRISTMAS GIFT SUGGESTION "Revival"

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Disfigurements of the Christmas Story

One December, some twenty years ago, when we lived in Jerusalem, a theological magazine arrived. In it there was a Christmas sermon. Part of this was an imaginary conversation between an innkeeper in Bethlehem, the night of the Nativity of our Lord, and Joseph. This was the first time we had met the figment of an "innkeeper". St. Luke has no mention of such a person.

Since then, however, particularly living in England, though not exclusively, the family of this innkeeper seems to have grown with the mention of a wife and children. At times there have been three innkeepers, perhaps to match the (supposedly) three Maji or three shepherds.

It is strange how European attitudes to life colour at times the understanding or interpretation of some of the Oriental pictures presented in the New Testament. It has been therefore with something akin to relief to find that the panel of translators in the New English Bible have rendered the phrase in Luke 2:7 as "because there was no room for them to lodge in the house." (Room, of course, means "space," not a room with four walls.)

The N.E.B. seems to have been the first to break away (with the exception of Moffatt, who uses the Persian "khan") from the traditional rendering of *kataluma* as "inn." This Greek noun derives from the verb used by St. Luke when our Lord said to Zacchaeus, "I must come and stay with you today" (Luke 19:5). The noun also occurs in the account of the two disciples preparing for the Last Supper, where the N.E.B. renders it "the room" both in Mark and Luke. In this context there is no suggestion of an "inn" providing accommodation.

The Good Samaritan

This type of caravanserai is, however, referred to by St. Luke in his rehearsal of the story of the Good Samaritan. In this case the benefactor of the victim took him "to an inn," and next day gave the "innkeeper" funds for further expenses. The Greek word here is *pandokeion* (with the proprietor a *pandokeus*). The attack on the traveller took place on a main road, where there would normally be such an "inn," "khan" or "caravanserai" for travellers (whether or not the traditional location for the "Good Samaritan Inn" be accepted).

But Bethlehem was two miles off the main road, where in normal circumstances there would be no need for an "inn" in the usual sense of the term; though it should be admitted that *kataluma* was probably the place (anywhere) when the traveller descended from his camel to "stay." Here it is interesting to note that the current rendering of the N.E.B. is certainly nearer to the two old Arabic versions of 1591 and 1616, which translate the phrase in identical wording—"there was no spot for them where they were staying." (The Arabic root, too, means literally "get down.") Modern Arabic versions use a noun from the same root.)

It does seem that the "play" made out of mistranslation has been most serious in the interpretation of a simple Palestinian scene. The figment of the "innkeeper" is a damaging interpolation, which has no warranty of Scripture; unless readers of the Gospel narratives prefer to reckon the Nativity Stories as in the realm of the legendary rather than the historical.

Western interpretations

The same verdict must be true of the Nativity story in St. Luke. If it is just a beautiful pastoral tale, additions or improvements may be made; but even if basically historical there should be the utmost care taken against interpolations or details which either do not have foundation in the text of the Gospel or are due to Western rather than Oriental interpretations.

Thus the Evangelist does not suggest that the Holy Family were denied entrance to the house (whatever it was) the very night that Jesus was born; for he states quite distinctly that the Lord's mother "was pregnant, and while they were there, the time came for her child to be born." This may well have been two or three weeks. In any case the expectant mother had the swaddling bands all ready (Luke 2:7). Then there is the "manger"—another word that has become the foundation for all manner of false deductions. The commonest is the conclusion that a "manger" necessarily connoted a "stable" as in a well-known hymn for children.

Not only is there no reference to a "stable" in the Gospel scene, but the word is absent from the vocabulary of the entire Bible. There is no Arabic word today, in or out of Palestine; like English the word has been borrowed from the old French with a Latin origin; while in English it is more usual to refer to the building as a place for keeping horses rather than cattle.

Possibly a prior question should be asked: Can it be certain whether the "manger" was immovable or one that could be carried from place to place? It was a trough for feeding cattle. Almost certainly we can posit it as generally made of stones, if movable; though not necessarily so, if fixed near the entrance of a house, where animals would be accommodated. In some old houses today there is a raised dais for the family. (Animals were kept indoors at night because of danger either from robbers or wild animals. "The ox knoweth his owner and the ass his master's crib.")

Birth-place

Another factor to bear in mind in any attempt to reconstruct the scene is the statement of Justin Martyr that our Lord was born

in a cave. It was not for nearly 300 years that Bethlehem has a church in memory of the Nativity, built by the Empress Helena over the cave, in which the great event was considered to have taken place. It should be borne in mind, too, that Palestine is a country where whole hillsides are honeycombed with caves. Some buildings even start with being caves and further masonry is added on. This may well have been the case with the *kataluma*.

Carpentry

The site of the Church of the Incarnation built over the grotto of the Nativity lends itself to some theory of this kind. If, however, the traditional going back to Justin Martyr is not thought reliable, we can think of the *kataluma* as the Bethlehem Guest House with a fixed "manger." But it does seem more likely that the "manger" was a movable trough, by no means unsuitable as a cradle for the swaddled Babe.

The "crib" of Isaiah and the "manger" of St. Luke are the same. It was in such as this that "the Lord's Messiah was laid." If it is impossible to be certain of detail, we may at least decline acceptance of the "stable" and the "inn" as being unlikely because it is un-Palestinian, apart from there being no specific reference to either in the Third Gospel.

This research brings us back to the figment of the "Innkeeper," a more serious feature than either the cult of the crib or the myth of the "stable," for it raises moral questions as well.

"Innkeeper"

It is not sound exegesis to translate *kataluma* and *pandokeion* as it referring to the same type of lodging house in the same book, especially with such a careful historian as St. Luke has been proved to be.

Secondly, there is no mention of such a person as the "Innkeeper"; his supposed existence is a false deduction from a mistranslated word, supported by a questionable interpretation of the word "room." Thirdly, it is quite unthinkable that any Palestinian, Hebrew in this case, could have behaved as this imaginary individual is supposed to have done in all too many sermons and talks.

In any case the suggestion that the refusal to welcome the couple, as if the birth was to take place the very day of their arrival (it would be fully four

By the Reverend E. F. Bishop, former C.M.S. missionary in Palestine and Principal of the Newman School of Missions in Jerusalem. Mr Bishop is author of the book, "Jesus of Palestine."

days from Nazareth), cannot be sustained in view of the Lukan statement that "while they were there the time came."

The introduction of the "Innkeeper" and his supposed action not only has no Scriptural warrant but is a travesty of human relationships. The fact that in later life our Lord "came into his own and his own received him not" should never be allowed to colour the simplicity of the story in the Gospel.

Manager

Perhaps there is one other mistake too often made, in discussion of the status of the Lord's parents. While it is true that St. Paul refers to Jesus as having been rich and for human sake becoming poor, this should not be taken to imply that the Holy Family was either "poverty-

stricken" or belonged to the depressed classes. Is not this an other Western approach? Joseph would seem to have moved to Nazareth for work — Bethlehem masons were much in demand. Masonry and carpentry were honoured professions, whichever it was that Joseph professed. It is gross calumny on Palestine when (more possibly in recent years) it is glibly stated that our Lord was "born like a refugee on straw in a shed" or that "Christ came into the world by the stable door."

Can poverty really be predicated of a home in Nazareth which rejoiced in the gift of four boys and three girls to share it with their Elder Brother? What would St. Luke and St. Matthew feel and think, if they could take a look at the travesties of their straightforward accounts of the beginnings of Christianity?



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Personal

● GIPPSLAND

The Reverend N. W. McDonald has been appointed Rural Dean of Toora. The Reverend G. A. E. Turner has been appointed Rector of Trafalgar.

The Reverend L. S. Luck, at present Vicar of the Parochial District of Nerrim South, has resigned. Mr Luck's resignation takes effect from February 12.

● SYDNEY

The Reverend P. J. Helyer has left Sydney for England.

The Reverend Alan Laing, from the Diocese of Nelson (N.Z.) has been appointed Rector of Engadine.

The Reverend Walter Spencer has been appointed Diocesan Missioner in the Diocese of Sydney. He will take up his appointment in 1962.

The Rev. Richard Lamb, B.D., Curate of St. John's, Parramatta, has been appointed Curate in Charge of the new Provisional District of St. Barnabas, Westmead, which will commence on March 1, next year.

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The Reverend Graham Beard, Th.L., Curate of St. Stephen's, Port Kembla from 1958, has been appointed Curate in Charge of the new Provisional District of Merrylands West. He will take up his appointment on February 1, 1962.

The Reverend Russell Fowler, Th.L., Curate of St. Mark's, Wollongong, from 1960, has been appointed Curate in Charge of the Provisional Parish of St. Luke, Miranda, following the resignation of the Reverend J. F. S. Campbell. He will take up his new appointment on February 1, 1962.

The Rev. Eric Bellingham, M.A., former missionary with Church Missionary Society in India, has been appointed Curate in Charge of the Provisional District of East Lindfield, which will commence on March 1, 1962. Mr Bellingham was ordained in 1930 by the Bishop of Chelmsford and served as Curate in the Parish of West Ham in the Diocese of Chelmsford prior to becoming Curate of St. John's, Gordon, Sydney, in 1933. He has been connected with C.M.S. since 1933. Mr Bellingham has been Headmaster of St. George's Grammar School, Hyderabad (India).

● NEWCASTLE

Canon E. R. Elder has resigned to take up the post of Warden of the House of the Epiphany, Stanmore (Sydney). Mr Elder has been Canon of St. John's Cathedral since 1955.

On December 16 the Reverends K. N. Clark, J. X. Jobson and J. H. West were ordained priests and Messrs L. Nyman, R. R. Hardy and A. J. Robinson deacons.

The Reverend C. Douglass has been appointed Rector of Toronto.

Captain B. Sverloff has been appointed manager of the Church Army's War Memorial Hostels for Apprentices in Newcastle.

● MELBOURNE

The Reverend B. Ashworth was inducted into the parish of St. James, Thornbury East, on December 6.

● OVERSEAS

The Archbishop of Canterbury left Delhi on December 6 for an extensive program of engagements in India, prior to returning to London.

The Archbishop of York, Dr Coggan, has been appointed President of the Church Army. Dr Coggan was for some time a member of the Executive Board of the English society.

● ANY ADVANCE?

The Church of England Newspaper reports that the Vicar of Coventry, Canon G. W. Clitheroe, uses a motorcycle to traverse his large and congested parish. Nothing odd in that? The Vicar is 75—can any of our clerics better this?

● THE SECOND MILE

"The Southern Churchman" reports that a churchwarden at Cootamundra was seen on a recent Sunday morning carrying out a duty not laid down in an Ordinance—expertly feeding a baby its bottle in the church porch while its mother went up to receive the communion.

● THIS ENGLISH

The following letter was received by an Indian missionary. It is written by an applicant for a position at the mission station:—

"The sender of this letter is a poor man in agricultural behaviour. Therefore I pray you will have favour upon him and take him into your saintly service that he may have support for his soul and family. I liner for your hopeful words.

"I am out of employment for more than a year so that my mental facilities and conscience are daily swept away from me. My family is a very large one, consisted of five females, three masculines and one child. The latter is still drinking milk from his paternal mother. Your humble servant is much too old and much too poorly to assume hard labour, so kindly give me some easy work. I now live from your bungalow 20 miles as the cock crows. My your philanthropic zeal take some measure with me, and look with favourable eyes upon me and for this, I shall ever pray that the Almighty will give you tit for tat."

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