

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SIXTH YEAR OF PUBLICATION

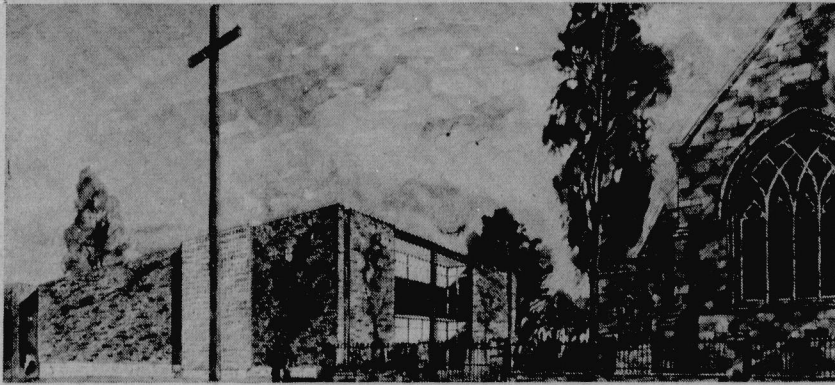
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CHURCH TO EXPAND KINGS CROSS MINISTRY



As this issue of ACR appears Canon A. W. Morton, rector of St. John's, Darlinghurst (just a stone's throw from Kings Cross) is on a five-weeks overseas trip to gather data on Church Community Centre activities in the USA and Britain.

Canon Morton's survey will provide the necessary information to help establish the planned £55,000 War Memorial Community Centre at St. John's.

Described by some as the most exciting event in Kings Cross for 60 years, the project has attracted widespread and appreciative interest.

It is planned that the Centre will contain a modern auditorium, a Senior Citizens' Lounge, a Youth Lounge, Sunday school rooms, a secretary's office and a welfare office, a shower room, with provision being made to continue St. John's school on a suitable basis. The school was founded in 1849.

St. John's has a strong evangelical tradition and has carried out a widespread ministry in the Kings Cross area for many years. Canon Morton is active in numerous evangelical groups, particularly in the work of the South American Missionary Society.

Continued on page 5

Sydney RSL Club "sacks" its padre

THE practice of R.S.L. clubs to arrange funerals for members at the club premises has led to a growing estrangement between the clubs and Church of England ministers in some areas.

In the Belmore area of Sydney diocese the matter has been brought to a head with the issuing of an Open Letter to "members of the Belmore Sub-Branch of the R.S.L. and to all members of the Church of England in Belmore" by the rector, the Rev. G. B. Gerber.

In his letter Mr Gerber points out that shortly after he became rector of Belmore in 1952 he was asked to read a burial service for one of the late members of the Belmore R.S.L. in the then R.S.L. premises, which he did.

He later found he had been appointed the club's Chaplain, although he had not been consulted by the club beforehand. He was invited to attend the monthly meetings and has attended a high proportion of these in the intervening 13 years.

Mr Gerber goes on, "I was recently informed by the authorities of the Church of England that the clergy of our

Church should not read the Funeral Service in the premises of the R.S.L. Clubs—and therefore, when I was requested by the Secretary-Manager of the Club, Mr Ron Pearson, to again officiate at such a Service, I informed him that I could not as I must be loyal to the direction of my superiors.

"I was quite willing, of course, to read the Burial Service for this particular late member of the R.S.L. I simply stated that I was not permitted to read it on the Club premises.

"But in this particular instance Mr Pearson said the Service would be held in the Club, and that he would obtain some other clergyman for the purpose.

Not permitted

"Now I have been informed by Mr Pearson," Mr Gerber continues, "that the executives of the R.S.L. Sub-Branch and Club have decided that 'owing to circumstances beyond our control we are dispensing with the services of a Padre.' As I have been given to understand for the last 13 years that I have been their Padre, I take it that they have 'dispensed with' my 'services'.

"The circumstances I have enumerated above are the only ones I am aware of in this matter. I take it therefore that these are the reasons why the Belmore R.S.L. has, in effect, informed me that (at least) they no longer desire the ministrations of the Church of England (which I represent).

"This situation is sad, to say the least of it. But I repeat that I am willing and ready to minister to the R.S.L. members who claim allegiance to the Church of England (and the Parish of Belmore in particular).

"If the Sub-Branch and the Club insist on cutting themselves off from the ministrations of the Church's representative they alone will be the losers."

Continued page four

WESTMINSTER ABBEY MARKS 900 YEARS

HER Majesty the Queen and other members of the Royal Family were present in London on December 28 at the inaugural service for the year of celebrations marking the 900th anniversary of Westminster Abbey.

Hundreds of people representing every aspect of the nation's life, countries overseas and every major Church were led in prayer by the Queen and other members of the Royal Family.

The keynote of the anniversary commemoration is the theme "One People."

A special feature of the inaugural service — perhaps the most auspicious event to have been held in the Abbey since the Queen's Coronation twelve years ago — was its music, and for the occasion the Abbey choir of forty-eight voices was joined by members of the New Philharmonia Orchestra, who occupied seats above the redecorated organ screen.

The music was under the direction of the Abbey's organist, Mr Douglas Guest. But a "ceremonial prelude," which had been written for the program by Sir Arthur Bliss, Master of the Queen's Musick, was conducted by its composer.

Musical program

The service, which was followed by millions of people on television and sound radio, was attended by 2,300 people, including ambassadors, high commissioners, Members of Parliament, doctors, lawyers, journalists, trades people and craftsmen.

Representatives of the theatre and sport were also there.

As the orchestra played music by Mozart, Elgar and two of the Abbey's former organists, Henry Purcell and John Blow, so the congregation assembled and pro-

cessions began to move along the centre aisle.

Walking in one procession was the Apostolic Delegate to Britain, Archbishop Iginio Cardinal. It is believed that no personal representative of the Pope has been to the Abbey in

• Continued, p.4

METHODIST DON HAILS ROME'S "REFORMATION"

In a wordy statement of fulsome praise the observer for the World Methodist Council at the Vatican deliberations, Professor Albert Outler, hails the Roman Catholic "Reformation".

"The most truly unique aspect of the council," according to Dr Outler, "lies in its deliberate concern for reform within the limits of Christian community and in vital continuity with the Christian past.

One cannot miss the evident concern here for reform without schism in the soul of the Church — in the face of intransigence.

"The distinctive style of reformation has not been without design. Pope John's notion of aggiornamento was meant to imply reform and has done so — though not in the classical style of Hus, Gerson, or Savonarola.

"In accepting and modulating the Johannine program, Pope Paul has become the highly reflective director of an incredibly complex enterprise that is solidly conservative in doctrine and discipline, on the one hand, and progressive in policy and program on the other.

"Thus far," he said, speaking at a Roman Catholic reception in Rome, "you have avoided many of the standard ways of mismanaging reformations.

"In your laudable preference for community above polemics, for progress without schism, will you settle for anything less than your own highest responsibilities?

"In a world literally perishing for redemptive love, we all have need of mutual exhortation and each the right to rejoice in all the charism of the Spirit — now so abundant in your midst — and to hope for their full fruition."

(EPS, Geneva)

TANZANIAN BISHOP IN AUSTRALIA NOW

IN Australia at present is Bishop Alfred Stanway, Bishop of Central Tanganyika, in Tanzania.

The Bishop is spending six weeks in Australia, during which he will undertake engagements in all States.

Bishop Stanway, born in Melbourne and a missionary of the Church Missionary Society of Australia, has been Bishop of the diocese of Central Tanganyika since 1951. Prior to that he served as a missionary in Kenya for fourteen years.

Since Bishop Stanway assumed his responsibilities in the diocese fourteen years ago, great changes have taken place at both political and Church levels.

At the political level, the country of Tanganyika has attained independence and has joined with Zanzibar to become a United Republic.

Under its progressive President, Dr. Nyerere, Tanzania has moved forward in every sphere, especially in the realm of education, and Bishop Stanway's diocese (along with others) has done

Continued page four

BISHOP GIVES SHERRY PARTY

From the current issue of the "Church Times":—

"The news-letter of the Archbishop of Perth, the Most Rev. George Appleton, is always a good read . . .

"On the social side Archbishop Appleton mentions a sherry party which his wife and he gave to the MCC team and a great many other cricket enthusiasts, but modestly adds that 'good Australian sherry is available here at little more than five shillings a bottle. It seems almost a sin not to take advantage of such a favourable opportunity'."

Writer of "The Reason Why" looks back over eighty years of life

WITH a total circulation in its half-century of life of over 16 million and translated into over 30 languages, "The Reason Why" has been greatly used by God to the blessing of those who have read it. In this article the booklet's author, Mr Robert A. Laidlaw, a New Zealand businessman, traces the way God has led him over the years since his early life. Published by courtesy of "Challenge," the national New Zealand Christian weekly.

I was born on September 8, 1885, in Ayrshire, Scotland, where my father owned a hosiery factory.

A year later, my parents, with my grandmother, decided to migrate to New Zealand. We landed in Dunedin in 1886, in the midst of a business depression. A whole sheep cost only 2/6, a half carcass 1/6 and a leg of mutton 6d.

Pitched tent

My father, then 26 years of age, and a keen evangelist, hired a tent, pitched it in a strategic place, and conducted a campaign for several months.

As we lived only a mile away he frequently arrived home with a drunk to get him sobered up with a cup of coffee and lead him to Christ as his only hope of reclamation.

My mother rather enjoyed telling the family of an occasion when a poor fellow while at the table, still considerably fuddled, assured my father that he did appreciate meeting a kindred spirit.

So my early days were spent in a keenly evangelical Christian environment but after my primary and secondary education at the Otago Boys' High School, I started in my father's hardware business at the age of nearly seventeen, still unconverted, although I had very nearly lost my life by drowning on two occasions.

In 1902 the Torrey-Alexander Mission arrived in Dunedin from Melbourne, where for ten weeks the exhibition building had been crowded and some thousands had been led to Christ.

I attended the first Sunday afternoon meeting in the Dunedin Garrison Hall and was deeply moved to respond when Dr. Torrey made his appeal that those who would accept Christ should stand.

A voice whispered "look up in the gallery and see if there is anyone there who knows you." This I did, and looked straight into the face of one of my masters at the High School and the

voice said, "He will think you are a fool," and like the moral coward I was, I remained seated. Years after, when I had written "The Reason Why," I sent that master, who had by then become Rector, a copy and told him of this incident.

When I later held a mission in the Dunedin Concert Chamber he came to a meeting but rose and went out as I started to make the appeal.

I left the Garrison Hall that Sunday afternoon with a heavy heart, but returned to the evening meeting and made my decision and really meant it.

Note this, the verse I needed was not John 3:16 or John 5:24 or Isaiah 53:5, 6, I knew all these and many more off by heart.

What I needed was Romans 10:9, "If thou shalt CONFESS with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Now I believed in my heart that God had raised Christ from the dead, but had not been willing to confess Him publicly as Lord of my own life.

It was this and this only that held me back from committing, as it has many others brought up in Christian homes.

Gripped hand

But to my amazement when I had accepted Christ, I found He gave me the moral courage I needed, so that the next morning I arrived early at business and was waiting with a number of other young fellows for the manager who was an earnest Christian to turn up with the keys to open the shop.

Before he could get the key into the lock, I stepped forward and said, "Don, I accepted Christ at the mission last night." He gripped my hand and said, "Praise God for that."

Within a few weeks, in association with two other young fellows, we had organised "Daniel's Band," a group of 14 mission converts. Our motto was "Dare to be a Daniel, Dare to

stand alone, Dare to have a purpose firm, and Dare to make it known."

We met every Monday night at 7.30 for an open-air meeting in the main street of the city. At 8.30 we went to a nearby hall for prayer, until midnight.

There were only hard wooden forms and a bare floor, and no prayer pads, but we had such wonderful times that soon one of our members, Jim Duthie, volunteered for the mission field in China.

Guidance

By the time I was 19 years of age my father had sold out to his partner, Mr Gray, who called me into his office one day and said, "Mr Bright, who has been 16 years our wholesale traveller in Otago and Southland, is retiring and I want you to take over his territory."

In those days, 60 years ago, there was much drinking and as I was a total abstainer, I said, "Thank you for the offer, but it would be too difficult for me as a Christian to go on the 'road'."

I have always felt thankful to Mr Gray, who was an earnest Presbyterian, for his response. He said, "Go away and think it over for three days, and then give me your answer."

I didn't know very much about the Scriptural teaching on divine guidance in those days, although I prayed earnestly about everything and sought the Lord's mind in all that I did.

I immediately went to two Christian men on the staff, 10 years my senior, and told them the position.

I said to one, "Don, I want you to pray for three days about this and let me know what you feel the Lord's will is for me, and as I am asking Dave F. to do the same, promise you won't speak to him or me about it until the morning of the third day."

As I prayed myself I quickly began to feel it was my old moral cowardice that had made me say "no" and the more I prayed the more I felt I ought to accept the challenge.

On the morning of the third day I picked up my Bible for my early morning reading and turning over its pages to find the place my eye caught a verse which I had underlined months before, and I felt impelled to pause and read it.

It was Isaiah 45:2, "I will go before thee and make the crooked places straight. I will

break in pieces the gates of brass and cut in under the bars of iron."

It was a very wonderful promise for a wholesale hardware traveller, and I felt God had definitely led me to it as a revelation of His will.

On arrival at business I went to Don M.

"Well," he said, "I have prayed about many things in my life, but I have never prayed about anything I feel so sure about, and it is that you should go out on the road."

I then went to Dave and asked him.

He said, "I have prayed about many things in my life, but I have . . ."

"Stop," I said, "you must have talked this over with Don because he started with the very same words."

Dave said, "I don't know anything about what he said, and we have not mentioned this matter to each other at all." Then he ended as Don did, that he felt sure I ought to accept Mr Gray's offer.

One of the hardest drinkers, a certain blacksmith, on my territory, a man old enough to be my father, told to stick to my principles, and thereafter gave me most of his business, although I was only one of six hardware travellers calling on him.

The Lord was most definitely guiding me, for it was in a hotel reading room that I first came across a Montgomery Ward mail order catalogue, which gave me the idea of founding the business of Laidlaw Leeds in 1909 in Auckland, as the first outright mail order house in New Zealand, the business which in 1918 became The Farmers Trading Company.

In 1913, eleven years after I was converted, Mr Charles Alexander, who accompanied Dr Torrey as song leader, returned to New Zealand, this time with Dr Chapman.

They came for a lunch hour meeting in the Fort Street building. When introducing them to

Continued page 6

EDITORIAL:

CHRISTIANS IN CHINA

An interesting assessment of the situation of Christians in China today appeared late last year in "New Life," the national interchurch paper. Written by the Rev. J. H. Kitchen, the article provides much thoughtful reading. The following comments are based on Mr Kitchen's article.

Mr Kitchen says that, although in some ways the Chinese Communists have been more conciliatory than their Russian counterparts, it is evident from various sources that Chinese ruthlessness has resulted in the deaths of thousands of Christians.

In the largest cities there are now only four or five churches—those willing to collaborate with official policy. Their pastors serve only part-time, being required to do "productive work." The main remaining theological college for Central China is reported to have 85 students in Nanking but the Canton Seminary has been closed.

The hope for evangelical Christianity in China today appears to be in the development of "underground home congregations." Mr Kitchen quotes a Scottish journalist, formerly a missionary in China, writing in "Christianity Today." The journalist, Mr George Patterson, was able to interview a former senior Communist cadre.

His informant had been given sole responsibility for religious affairs in Canton when the Reds took over in 1949 and was therefore closely in touch with their anti-religious activities until he recently fled to Hong Kong.

One instance of the growth of an "underground" church came when, following discovery of a "reactionary" pamphlet put out by a Christian group in his area, the church was closed.

The result was quite astonishing—at least to the Communist officials. The congregation, though scattered, began to gather in small groups in houses, while continuing to petition the authorities to give them back their church.

It was finally decided that it would be better to do this than run the risk of multiplying clandestine "underground home congregations."

That was in South China but similar stories come from other parts of the country, telling of faithful believers, meeting in homes, and winning others to Christ. Even Roman Catholics, who have proved the most "reactionary" of all nominally Christian groups, are reported to be following a similar pattern of private meetings.

Mr Kitchen's thoughtful article concludes with a reminder that in many ways in China today N.T. patterns are being repeated, when Christians gathered in homes to maintain what was then an unauthorised religion.

"Let us not forget," concluded the writer, "to have true heart fellowship in prayer with these scattered believers seeking to live for Christ in such difficult conditions under a materialistic, anti-Christian dictatorship."

"The Holy Spirit is still in and with His Church wherever it is part of the true living Body of Christ. The final victory will be His!"

CHURCH SEEKS JEEPS FOR PERU



A jeep loaned for the purpose by a local motor firm added point to a special Mission Sunday at St. John's, Parramatta, recently.

In the Parish Hall an illuminated model of St. John's Church was symbolically linked to the Australian Church Missionary Society and through this channel over £1,000 a year has been directed for many years towards the development of Christianity in Tanganyika (now part of Tanzania) and the symbolic link to the display of the Church's work in Africa was shown as being very strong.

Rain did not stop Drummoyne

IN spite of persistent rain almost one thousand residents of Drummoyne—Five Dock viewed a colourful Christmas Pageant in Brett Park, Drummoyne, on Tuesday, December 14.

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Confirmation

LAYING IT ON THE LINE

THERE is at least one parish in Sydney diocese which sets down very rigid rules for those wishing to be confirmed. In the latest issue of "Vision", the paper of the Parish of Mulgoa with Luddenham, the following appears:—

CONFIRMATION 1966

Those seeking Confirmation or the Laying on of Hands by the Bishop are to make application for admission to the Preparation Class as follows:

• One parent of each teenage candidate must accompany the candidate to a Preliminary Meeting on Friday, February 18, 1966, in St. Paul's Hall, Warrawamba, at 7.30 p.m.

• Candidates must be at least 14 years of age by June 1, 1966. In exceptional circumstances the Archbishop can be approached to approve some 13-year-olds who are in 2nd Year at High school.

• Classes will begin on Friday, February 25, and no candidates will be admitted to the Class after that date.

• Candidates will be required to attend church at least once each Sunday.

• Young people are expected to share in the practical preparation which is involved in membership of the Youth Fellowships.

• Separate classes will be arranged for adults.

• Candidates will only be presented for Confirmation subject to a satisfactory interview with the Rector just prior to Confirmation.

• This form must be completed and brought to the meeting on February 18.

(A form follows which includes a declaration which reads: "I promise by the help of God to be faithful in attendance at both the special preparation classes and the Church Services each Sunday.")

Rector of the parish is the Rev. Grahame Hynard.

OFF THE RECORD

A WOMAN'S VIEW

U.S. astronaut Colone! Glenn, who is also a Presbyterian elder, reports that a lady has taken him to task in a letter, saying that if God had wanted men to fly He would have given them wings. The lady condemned the space program out of hand and concluded by suggesting that Colone! Glenn "should stay at home and watch TV like the good Lord intended."

FIFTY YEARS AGO

From "The Church Record," January 7, 1916: "In a day of laxity in Sabbath Observance the reverence of Jenny Lind for the 'day of rest and gladness' would be regarded by many persons as an eccentricity. She was invited to sing at the King's Palace in Stockholm one Sunday. When she declined to do so, the King called in person, and as her Sovereign, commanded the attendance of the 'Swedish nightingale.' There is a higher King, sire, to whom I owe my first allegiance," was the brave reply, and she did not sing . . ."

WELL SAID (?)

It was reported in the Catholic Herald that a Spanish bull-fighter who entered a monastery last year had decided to return to the ring. He failed his theology examination badly, but said his Dominican superiors had told him that he "could serve God equally well in the spangled tunic of the torero as in a monk's habit."

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Books

Psalm 73

FAITH ON TRIAL. By D. Martyn Lloyd-Jones. 125 pages.

Why does the affluent society around us seem to get on so very well without God? When the world seems so rich, so successful, how is it that He can allow the Christian to know trouble and temptation and agony of mind? How can the Christian find a foothold on the slippery paths of doubt and despair.

These are no new problems. They were acutely faced by the author of the 73rd Psalm.

Dr Martyn Lloyd-Jones in a series of Sunday morning sermons takes the reader through the same experience. He writes out of a deep concern for the problems of Christian living today.

He does not just offer devotional snippets or unrealistic clichés. Nor does he present the psalm merely as emotional escapism. By analysing it carefully, he shows in definite practical terms how one man came to a new understanding of the ways of God and to a renewed faith in Him.

This is expository preaching at its best. The book is highly commended and all will greatly profit from these stirring and penetrating sermons.

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Puritan papers

ABLE MINISTERS OF THE NEW TESTAMENT: Papers read at the Puritan and Reformed Studies Conference, December, 1964, in England. Price 4/ (Eng.).

The Chairman of this conference was Dr. Martyn Lloyd-Jones, and organiser Dr. J. I. Packer.

The Papers were contributed by the Rev. R. A. Finlayson on "Calvin's Doctrine of God"; O. R. Johnson on "Calvin the Man"; Dr. J. I. Packer, "Calvin the Servant of the Word"; G. E. Duffield, "The Growth of Calvin's Institutes"; Rev. W. J. Grier, "Calvin's Geneva," and Dr. Martyn Lloyd-Jones, "John Calvin and George Whitfield".

These essays show Calvin in his strength and a good answer to his alleged weaknesses. They are worthy of study.

Dr. Packer states that "his influence on history was so immense that you cannot begin to explain modern Britain, England, Wales, Scotland, Ireland — nor Modern Europe, nor modern America, nor indeed any modern country, nor indeed any modern English-speaking country anywhere, without making reference to him."

"You cannot leave him out of any part of the western world... without Calvin Protestantism might well have not survived beyond the middle of the seventeenth century, for it is a matter of simple fact that the only Protestants who were prepared to fight to the last ditch if necessary, against Roman and Eastern tyranny, were the Calvinists."

"If we look at more recent history and think of men like Edwards, Brainerd, Whitefield, Howell Harris, Wilberforce, Spurgeon, Carey, Henry Martyn, Moffatt, Paton, Mrs. Cheyne — for all these leaders and a host of others who stood with them were all Calvinists in their basic Creed."

I could quote more by the contributors to the conference in way of appreciation of Calvin, but readers will be enriched by themselves reading these papers.

One thing must be said on Calvin's attitude to Servetus. "At Vienne Servetus was imprisoned by the Roman Catholic Church as a heretic but escaped. Had Servetus not escaped from prison at Vienne but suffered death there under the Inquisition that condemned him, his death would have been of little notice," so writes W. J. Grier. He further states that, "Calvin shared the opinion of his time on this matter of the punishments of heretics" and further adds that "the Swiss Cantons all expressed horror at Servetus' blasphemies and advocated his punishment." Cadier, in his book, "The Man God Mastered", says, "One last interview took place between the two men before the ordeal. Servetus asked Calvin to forgive him. The latter replied, 'I profess I never had any personal grievance against you... think of asking God for His forgiveness, etc.'"

A doctor friend writing to me some time ago from Geneva said in his letter, "Calvin should not be judged by Servetus but by the results of his teaching."

R. B. ROBINSON

ABBEY'S 900TH

• Continued fr. p.1

an official capacity since the death of Cardinal Pole, Papal Legate during the reign of Queen Mary I in the sixteenth century.

Just before the service was due to start at eleven o'clock, the first members of the Royal Family came to take their places: Queen Elizabeth the Queen Mother; Princess Margaret and Lord Snowdon; Princess Marina; the Duke and Duchess of Kent; Princess Alexandra and Mr. Angus Ogilvy; Prince Michael of Kent; and the Duke and Duchess of Gloucester with their younger son, Prince Richard.

Five minutes later the Queen arrived, together with the Duke of Edinburgh, the Prince of Wales and Princess Anne.

Then, with the orchestra playing in the background, the party moved to the Chapel of St. Edward the Confessor (the Abbey's founder), where, on a small "altar," the Queen placed a bunch of red roses which were presented to her on a cushion by the senior chorister and where the Dean said a special prayer.

Afterwards the Queen and her family were the first to sign a new Pilgrims' Book to which members of the public will be able to add their names in the months ahead.

Tanzanian Bishop in Australia now

from page one

much to assist in the educational progress of the country by providing increased facilities and teaching staff.

At the Church level, the diocese of Central Tanganyika, together with others in Tanzania and Kenya, have combined to form the Province of East Africa, a self-governing member of the world-wide Anglican Communion.

A further important forward movement has been the division in the past three years of Bishop Stanway's vast diocese into three manageable units — the most recent division being that which created the new diocese of Morogoro under an African Bishop, the Rt. Rev. Gresford Chitemo, who spent some time at Moore Theological College, Sydney, 1958.

In his diocese, which retains its former name, Bishop Stanway has two assistant bishops, both Africans, and future plans for his diocese envisage an all-African leadership.

Bishop Stanway in his 28 years of service in Africa has acquired a reputation as a wise and capable leader with a vast knowledge of African affairs. His arrival in Australia at this time will be of particular interest in view of the recent news of Tanzania's break in diplomatic relations with Britain as a result of the Rhodesian crisis.

AUTUMN SCHOOL. —The Autumn School of Theology at Moore College has been set down for May 9 to 11, 1966. Subject will be "The Preached Word—Theology and Practice." Speakers will include Dr. Alan Cole.

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Notes and Comments

"WEEK OF PRAYER FOR CHRISTIAN UNITY"

In recent years the month of January has seen the celebration of the "Week of Prayer for Christian Unity" which links Roman Catholics and Protestants in prayer for unity.

This annual event, initiated by a French Roman Catholic priest, Father Coururier, is not to be confused with the much older observance of the Universal Week of Prayer, promoted by the Evangelical Alliance.

Writing in his diocesan letter the Anglican Bishop of Winchester, England, has welcomed the Week as a time when these churches "can use the same prayers for the recovery of the visible unity of the People of God." The Bishop appears to have hazy notions as to who constitute the People of God!

A Roman Catholic view on the observance comes from the pen of the Rector of a Roman Catholic seminary, writing also in the Anglican journal.

This article recognises that there are some "awkward people" (presumably including us) about who are a "grumbling appendix to the movement because of an apathy to change in the pattern of the worshipping community and because of a deeply ingrained complacency in the righteousness of the spiritual stream in which they move."

ROMAN CATHOLIC VIEW

The article goes on to say that they appear to form a minority! Well, history clearly shows that true believers have always been in a minority.

The piece de resistance, however, comes at the point where Christ is described as living "as a Protestant in a Protestant heart, as a Catholic or as a Hindu, in each burning away selfishness, meanness and exclusivity, in each drawing out the maximum potential for goodness and togetherness."

In other words, the author of these words would have us believe that Christ has now completely forgotten that He founded a religion which was indeed exclusive. As we read the record in the New Testament it was this same Christ Who said that "no man cometh unto the Father but by Me."

DECLINE IN PREACHING?

An interesting article appears in the current issue of the "English Churchman" dealing with the decline of preaching in the Church.

The writer draws attention to a sermon of Hugh Latimer in which the old Reformer pointed out that the words of Romans 10:13-15 were like the rungs of a ladder. At the top was the great cry, "Whosoever shall call upon the name of the Lord shall be saved." The successive steps lead back to the foot of the ladder where stand the words, "And how shall they preach, except they be sent?"

Latimer contended: "Take away preaching, take away salvation." We need today to heed his words. "The day of preaching is over," is the cry of some. Woe to the Church if this is so.

The writer of the article pointed out that "The Keys of the Kingdom of Heaven are none other than the commission and authority to preach the Gospel." Are we taking away these keys and hindering those who would enter in?

ONE-MAN CAMPAIGN

Over a considerable period of time, the Rev. W. J. Owens, a retired clergyman living in Sydney, has carried on a valiant one-man campaign over the question of the sale of Church land at French's Forest.

On the face of it, much of what Mr Owens claims about the transactions which have taken place appears to be correct. Mr Owens continues to receive nothing but silence in his efforts to have the question opened up and discussed. In fact, it has long since reached the stage where his letters are not even read to standing committee's meetings.

It may be, of course, that there are unknown factors affecting the situation and the attitude of those in authority may be quite correct, but let there be a public statement made on the matter and settle it once and for all.

Many Church people are disturbed by the seeming intransigence of standing committee in the face of Mr Owens' repeated attacks. If the matter in question is in order, let this be said. If mistakes have been made in the past and injustice has been perpetrated, let standing committee have the courage to admit the fact and settle the matter for good.

VACANCIES. — The University Men's Hall, just opposite the main gate of Sydney University has a few vacancies for young Anglicans intending to study at Sydney University this year. Applications should be made to: The Warden, University Hall, 281 Parramatta Road, Glebe, N.S.W.

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BLACK AND WHITE IN AFRICA

ONCE again Mr Mills enters the lists, this time to defend what he believes to be the misunderstood and much maligned white minority Government of Rhodesia, (ACR, 16/12/65) whilst in the same issue there is a defence of the South African Government by Major Allister Smith (World Report: "A Christian Looks at South Africa").

I do not know whether I am quite confused in this matter, or not, but do I detect an indication that A.C.R. has some underlying sympathy with the political views expressed by these men?

Certainly in a previous controversy of this nature in A.C.R., and in which Mr Mills was also involved, the editorial comment appeared to support him. Could this arise from a somewhat confused sense of loyalty to Mr Mills because of his well-known and intimate connection with the Church of England in South Africa?

In view of the fact that A.C.R. has considerable circulation in other parts of Africa, I must say that the expression of such sympathies would be a distinct embarrassment to those of us who have the privilege of serving in newly emergent nations there, and that such sympathies are an affront to many of the fine African Christians with whom we work. Could A.C.R. please clarify its position in this matter?

Mr Mills, in highly emotional tones, tells us that Britain has engaged in "unscrupulous, untruthful and cruel propaganda," that she has given way to "frenzied hatred" of white Rhodesians, and, in her timidity, has appealed for help to America and to another group of people to whom he refers as the "immature small peoples who dominate the U.N."

Against such an antagonist Rhodesia's Mr Smith takes on the form of a (white) knight in shining armour; he is "dignified, sincere, loyal and humble," even dependent on God, and a true benefactor of the Black races (if only they had eyes to see it).

Paragon

South Africa, too, as Major Smith assures us, has a paragon amongst governments. It is "the most Christian in Africa," lily-white as far as morals are concerned, opposed to gambling, obscene books and Communism.

It encourages missionary work, provides medical and educational facilities for Africans ("mostly paid for by the white taxpayer") and "the wages are the highest in Africa and strikes are unknown." Indeed, Major Smith gives the impression that to criticise so Christian a government is simply "Satanic hatred and lying propaganda."

I do not deny that there is truth in some of these claims, but if it were not nearly irrelevant to do so, one could comment about most of them, e.g. What is the criterion by which a Government is pronounced "most Christian?"

As for good morals, one has heard similar claims made for Communist China; surely the noble white taxpayer has a responsibility to bear the expense of medical services—no doubt his wages are out of all proportion to those of the African community; the reason for strikes being unknown could be other than the decision of a free community (Russia and China have none either); and so on.

But it is not in what is said, but in what is not said that the truth suffers most. Other Christian men have spoken most eloquently about the other side to life in South Africa: Bishop Hudleston, Bishop Reeves, Chief Luthuli, and novelist Allan Paton to mention a few. What mention is made of their arguments in Major Smith's one-sided account? He can hardly dismiss their testimony as "Satanic hatred."

Mr Mills, for his part, plays a peculiar "numbers game": "300 million," he says, indicating world population (worse, Mr Mills; it is actually 3,000 million plus) are arrayed against 250,000 white Rhodesians. But then they are used to being outnumbered; there are 16 unfranchised Africans to every voting one of them!

Unkind

The unkindest cut of all for Mr Mills is that the leader of this opposition is Britain, a great people of "over 50 million." But then he curiously goes on to say that she is influenced by "small immature peoples who dominate the U.N." Who does he mean? India, perhaps, with a mere 470-million people, or Nigeria (only one of the African nations) with 56 million?

I do not hope to prove anything by entering into the numbers game with Mr Mills, because I know that he cannot prove anything by it either; it is irrelevant.

Criticism of their policies by Australians must be the ultimate in irritation to South Africans and Rhodesians. It is easy for us to pontificate about what they should do with their black majority when all the time there lies on our nation the awful guilt of what we have done with the black minority in our own land.

We live in a house too fragile and transparent as to allow us to proudly throw stones at others. And yet, when this has been said, it is impossible to remain silent in the face of the claims made by Mr Mills and Major Smith.

The only real issue is one of human equality and brotherhood. As long as there are people who deem other people to be second-rate citizens, and as long as there are such repugnant racial policies as apartheid, then it is quite clear where a Christian's sympathies ought to lie.

Will we go along with some in the Dutch Reformed Church of South Africa with the accommodating doctrine that there is a still valid curse on Ham (the Black man it seems) making him a servant to his paler brethren (Gen. 9:20-27)? How Christian is that in the light of Paul's declaration that in Christ there is "no Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man (and, I can almost hear Him shout from heaven "no white man or black man, no apartheid" Col. 3:11).

It seems to me that the real tragedy of the white minority governments in Africa is that they are prepared to do many good and kind things for Africans except that one thing for which all men have the right: acceptance as an equal in the brotherhood of man.

This is, of course, the tragedy of all privileged minorities since the beginning of human government. They carve out for themselves the good life, often as the result of hard work and personal sacrifice. Then history catches up with them.

It seems often that, earlier on, there is a pause in which they are given an opportunity of sharing the good things, but, when on account of human cupidity they refuse to do so, history rolls on over the top of them. This has got nothing to do with the pigmentation of a man's skin, but is how all ruling minorities

Letters to the Editor

The Jews: Guilty or not guilty?

When the news came out about the Vatican Council deliberating on the collective responsibility of the Jews for the death of their Messiah one did not know whether to be amused or concerned.

To doubt this was to doubt the whole structure of the Christian faith.

I have just read through the account of the crucifixion and the 27th chapter of Matthew in which Pilate, doing his very best to release Christ finally — and literally — washes his hands of the people (repeat, ALL the people) said, "His blood be upon us, and on our children."

Then in the second chapter of Acts Peter repeatedly charged the people with having crucified Jesus. Later on both he and Stephen told the high priest, the priests and the elders that they had murdered the Holy One of Israel.

When Paul went forth to the Gentiles the Jews again and again stirred up strife against the preaching of Christ and Him crucified.

This is, of course, Gospel Truth, and to try and excuse the Jew after two thousand years is denying the very foundations of the whole Gospel Age, as well as carrying modern "tolerance" to stupid and devilish extremes.

On the other hand, to condemn the Jew because of the death of Christ is to dabble in something that has unfortunately back-fired down through the ages.

How often in reading history have we come across the sickening and familiar charge being flung at the Jew as an excuse for mob violence against him and his?

God's promise to Abraham still stands, and even those of us who endeavour to lighten the burden of Israel and pray for the peace of Jerusalem do so with the tragic knowledge that the Time of Jacob's Trouble still lies before this unhappy breed. No wonder that Jesus wept!

(Mr) WAL LARSEN, Bright, Vic.

have reacted since ever the first one came to be. It is of the intransigence of the human heart which will have its own way and no one else's, and history's frequent answer has been to deny it this one thing that it demands.

To those who love all the races of Africa this is the saddest factor of our time, and may God in His mercy find a way through it for all concerned. As for the policy of the rebel Rhodesian Government, one can only resurrect that part of our National Anthem which says: "Confound their politics, Frustrate their knavish tricks, On Thee our hopes we fix, God save us all."

(Rev.) DAVID HEWETSON, On furlogh from Tanzania.

I welcome Mr Hewetson's excellent contribution to the debate on Africa. We must confess some sympathy with the problems of the whites in both South Africa and Rhodesia. However, Major Smith's article and Mr Mills' letter were not published for this reason but simply because so much is heard attacking the whites of these countries and so little of genuinely Christian opinion from these same whites. We find it hard to take much notice of people like Bishops Hudleston and Reeves, coming as they do from the neo-apostate Church of the Province. We have pointed out before that when we live so far from the problems we must needs form our own views to a great extent upon the views of those nearer to them. We are more inclined to listen to brothers in the Church of England in South Africa and the Dutch Reformed Church than in apostate Rome or the neo-apostate CPAS, both most vocal in condemning white policy.—Ed.

The "last straw"

Will you please CANCEL my subscription to the "Record" when my present one expires (I think on March 31 next).

I have just received my copy of December 2, with its bitter and "off-beam" attack on His Grace, Archbishop Gough, and to me, it is the last straw.

I have been a reader or subscriber of the "Record" for over 40 years, and while I have not always agreed with all its views, have often found pleasure in much of the contents.

The latest editorial is a childish effort, as it attacks the Archbishop from an obviously unreal premise. Surely His Grace was pleading for less of the Conservative Evangelical PARTY bitterness — and was NOT attacking Evangelical enthusiasm. Only a spiritual moron would equate evangelical preaching with the Evangelical PARTY.

I am sorry to sever my links with the "Record" after all these years, but I cannot and will not support a paper which in such puerile and "Martyr-spirit" can so publish an unwarranted attack on a gracious, Christian gentleman and Archbishop.

(Canon) K. G. AUBREY, Greymouth, New Zealand.

(Our correspondent might be surprised to know just how many comments we have received from clergy and laity alike, both by word of mouth and by letter, warmly supporting our viewpoint. Unfortunately many of these have been either "off the record" or "not for publication" but we assure him that ACR has rarely received more widespread support from all levels of the Evangelical constituency than it has following publication of this Editorial.—Ed.)

The Australian League of Rights

I shall be grateful if Messrs. Ball and Rock (2.12.65) would tell me where the League of Rights "aims together with its finances and types of membership are available for all to see?" I assume of course that they do mean all of its aims and finances. This would include Mr Butler's trippings around Australia.

I shall be still further grateful if the writer of "Notes and Comments" would list the "League's literature and work" which he examined and from which he "can only support their strong refutation of the claims made about the league."

Maybe the language used by the "Anglican" was somewhat extravagant, but it would be going indeed to match that of the League's main spokesman, and your own par rates a mention.

The league propagandists have always been masters of the smear and of double-talk, and if your columnist cares, I shall be pleased to list for him a number of the league's publications which he seemingly hasn't read. From my reading the main thesis of the "Anglican" was fair comment.

Could I make it quite clear that the Melbourne Synod motion was concerned with anti-semitism, the league came into it only incidentally, and if the league is so widely supported as we are told, surely, as the Archbishop has said, one might have expected that among the hundreds present there would have been at least one to answer any wrong claims.

The league's anti-communism surely does not enable it to peddle its only peculiar hocus-pocus free from objective criticism; there are dangers from the extreme right as well as from the left, and we will do well to remember this.

(Mr) A. G. JAMES, Oakleigh, Vic.

Sunday Observance

Following on the plea of the Rev. J. Maxwell Bonner and in an effort to offer more substance than appears in your Editorial of the same issue, some remarks are here submitted concerning Sunday Observance.

We need to remember that what we personally would like to see done on Sundays may well be different from what God would like. What God wants done on Sundays He has said in the Bible, the complete and perfect guide (11 Tim. 3: 16-17; if we want other than this we are being non-Christian. Our arguments, then, must stem from what Scripture states and not from, "I think we should do such-and-such."

Christians (born-again) are no longer under Law; all legal demands were cancelled on the Cross (Romans 6: 14, Col. 2: 14). Thus the law of Sabbath observance is wiped out. Sabbath (i.e., Saturday) observance, like circumcision, was to be everlasting (Ex. 31: 16, 17; Gen. 17: 13). But circumcision was abrogated in the N.T. (Acts 15). And likewise Sabbath observance was abrogated.

Jesus could abrogate the Sabbath law because He was Lord of the Sabbath (Matt. 12: 8). He instructed a man to carry his bed on the Sabbath (John 5: 8). How many people of today would rather have had said, "and come back tomorrow for your bed."

The Sabbath, Paul teaches, is only a shadow, and let no one take another person to task over it (Col. 2: 16, N.E.B.).

Whilst some may regard one day as more special than another day, other people (stronger in faith) can esteem every day alike—they may do on Sunday what they do on Monday or on any other day (Romans 14: 5, etc.).

Counter-arguments, arising from the phrase "the Lord's Day" (Rev. 1: 10) can be highly speculative.

The key to the meaning of the Sabbath rest, and hence to Sunday observance, lies in Heb. 4: 1-10. When people become born-again Christians their whole life becomes a Sabbath rest of seven-days-a-week every week, a rest in the love and service of God. What these people choose to do on Saturday and Sunday is a matter between themselves and God.

JOHN L. M. DOOLEY, Brookvale, N.S.W.

CHURCH TO EXPAND

Continued from page 1

One of its more recent activities has been the St. John's Overseas Fellowship, with regular attendances in the 50 to 80 region. The Fellowship provides a centre for overseas students studying in Australia, a "home away from home."

Among the groups who will use the auditorium will be the Girls' Friendly Society, youth groups, Alcoholics Anonymous, the Church of England Boys' Society and numerous other organisations.

The very popular Coffee Hour, functioning after church each Sunday evening, will be continued in the new building.

To date £27,000 is in hand for the project and the Churchwardens of St. John's are seeking the support of a wide circle of friends to help complete the project. Further inquiries should be directed to 120 Darlinghurst Road, Darlinghurst, N.S.W. (phone 31-6412).

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Methodists and Anglicans share

FIRST step in a proposal for the Anglican and Methodist Churches to share buildings in East Doncaster was successfully negotiated at a joint meeting recently.

It is proposed that the two Churches — St. David's Church of England and East Doncaster Methodist Church — should share buildings in East Doncaster on the corner of Doncaster and Blackburn Roads.

A new church costing between £30,000 and £40,000 has been suggested for the site which is owned by the Methodists. St. David's has three blocks of land in Ireland Avenue as a church site. This area could be retained for future joint development if the proposal is adopted.

Represented

More than 50 members of the two churches attended the meeting which was described by all as "very successful."

Clergy from both churches were well represented. Methodist ministers present were the Reverends D. G. Brimacombe, T. Byard and A. W. Collins. The Anglicans were represented by Bishop G. T. Sambell, Archdeacon R. W. Dann, and St. David's Vicar, the Reverend T. M. Thorn.

Mr Brimacombe said the Methodists at Blackburn and Mitcham had similar arrangements with the Presbyterians, and urged the meeting to support the East Doncaster proposal.

Writer looks back

Continued from page 2.

the staff, I told them of my conversion in Dunedin, and said that while I had had the privilege of speaking to a number of them personally about their relationship to Christ, it was hardly possible to see each of them individually, so I would write out the reason why I believed in the Bible and had therefore accepted Christ as my Saviour and Lord.

God's guidance in regard to business premises has been a very wonderful experience, and the details make it more fascinating than ever, though here I can only give a rough outline.

After travelling two years for Wingate and Company in the far north, Bay of Plenty, and the East Coast, I decided to launch out on my own.

I noticed an empty store at the far end of Fort Street, still there, with a frontage of say 25 feet and a depth of 30 feet, with a "To Let" sign in the window.

That would do fine for me, I thought, but I have only £240 and the rent will likely be £2/10/ to £3 a week which I can ill afford.

As I prayed I felt if the Lord wanted me to have it, He would keep it empty for me, because it would take me eight or nine months working at home to get the matter written up for Catalogue No. 1.

Sure enough, that store stayed with its "To Let" sign until I had all the matter completed. The owner suggested £3 per week I said £2 per week for the first two years, and £3 for the second three years. He said to go in at £2/10/ with no lease and see "how you get on."

That was providential, as in three months the place was too small and I searched the city in vain for suitable larger premises.

One day a man walked in and said, "I hear you are looking for new premises."

"My firm has a place round the corner in Commerce Street, £5/10/ per week, with two floors, a basement, a cart dock at the back, and an electric lift."

To me he was a messenger from heaven and when I saw the place I signed up on the spot, taking over their lease with two years to run, and a right of renewal for five more years.

Around the corner in Fort Street were two new empty four-storey, with basement, buildings that a well-to-do lady had built as a speculation, and they had stood empty for nearly a year.

Within six months the Commerce Street building was too small and we moved into one

of these new buildings at a rent of £650 a year, and sold the goodwill of the Commerce Street lease for £50.

After the issue of Catalogue No. 2 business took another leap ahead and in November, just a year after starting, the son of the owner of the two buildings wrote offering the second building at the same rental as the first as it was still unoccupied.

After much prayer, I felt I should wait until February, three months, to see if the growth in sales still held, and then I wrote accepting the offer.

Imagine my perplexity and disappointment when he replied saying he himself had received notice to get out of his present premises and had signed up with his mother for our adjoining building, but as he had a three-and-a-half year lease of his present building remaining he would let me have the second building for that period.

New miracles

Naturally, I felt I had misinterpreted God's guidance in not accepting the offer in November, and as business continued to rapidly expand I increasingly felt I had been mistaken.

For I now had one building for five years and the other for only three and a half years, which made it imperative that I buy land and arrange to finance a much larger building, one and a half years before I felt I could manage it.

With a series of financial near miracles the new building in Hobson Street was completed and financed, and we had just moved in when World War I started in 1914.

Then I blessed the Lord for His foresight and wise planning on my behalf.

If I had secured the second building in Fort Street for five years like the first one, I would have been faced with an impossible proposition trying to erect a new building in the war with no steel available, a shortage of labour, and with nobody willing to provide finance.

Shortly after I had been converted I entered in a covenant with God, starting with 10 per cent, to give Him an increasing proportion of all my wages and earnings until it reached 25 per cent.

When I was 25, I put a "P.S." on that covenant and lifted it from that date to 50 per cent of all my future earnings plus half of what I then had saved.

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BILLY GRAHAM ON VIETNAM

Evangelist Billy Graham, speaking on the last day of his Houston crusade, spoke strongly about some of the peace marchers in Washington the day before.

"It seems," said the preacher, "the only way to gain attention today is to organise a march and protest against something. Even a little handful can make a great noise and get national attention if they are protesting and demonstrating."

"Americans have a perfect right to peaceful demonstration,

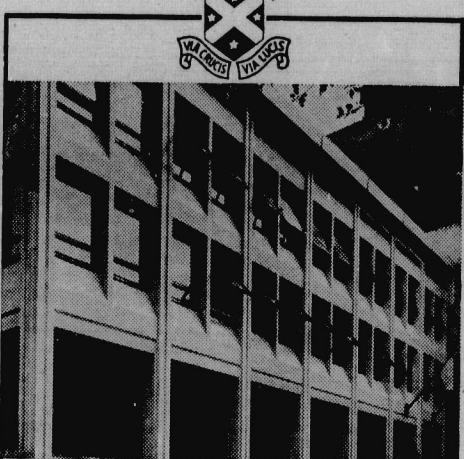
but this right also carries responsibilities," he said. The extremists among the demonstrators," he said, "include those who burn their draft cards or themselves and those who carry Vietcong flags."

Dr Graham said that "many of the demonstrators are blaming the situation on the present Administration, but that is not logical. At this time when we have men dying in Vietnam, we must pledge our loyalty to America."

President and Mrs Johnson were present for the concluding

From column 2

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BIBLE SOCIETIES' BIG DEFICIT

The United Bible Societies, in which the British and Foreign Bible Society and the American Bible Society carry the greater share of financial responsibilities, predict a combined deficit of £2,221,000 for Bible Society work throughout the world in 1966.

The figure is the anticipated gap between expenditure and income in some one hundred and twenty countries in which proceeds of sales and local collections are insufficient to meet the cost of the work.

In these areas, as well as in others, cheap editions are sold at subsidised prices fixed in relation to the purchasing capacity of the lowest income. Translation costs account for nearly £250,000 of this amount, covering work at present proceeding in over 600 languages.

Bible societies in "affluent countries" have been asked to raise funds to cover the deficit which is about £350,000 more than the amount required for the 1965 budget.

The Bible Societies will continue their campaign, "God's Word for a New Age" which has as its goal the increase in distribution of copies of the Scriptures and Scripture portions from 50,000,000 in 1963 to 150,000,000 in 1966.

BILLY ON VIET.

from column 2

service. They sat in a special private box high above the speaker's platform.

It is believed to have been the first time a President in office attended an evangelistic crusade.

President Johnson fulfilled a promise to Graham when he and his wife, plus several friends and White House staff members, flew here from the LBJ Ranch for the evangelistic service.

Graham told the President, as well as the others in the audience, that nearly 400,000 people had come to the stadium to protest sin and moral evil — and to affirm their belief in moral integrity and old-fashioned religious convictions.

It was the preacher's opinion that today's man likes to fashion God after his own preferences and give God the characteristics he wants God to possess.

"He tries to remake God to conform to his own wishful thinking and make himself comfortable in his sins," Graham said.

During the 10-day Houston Crusade 380,154 people journeyed to the Astrodome with 13,103 coming forward making decisions for Christ.

In 1952, the first time Graham held a crusade here, he drew 462,500 to Rice Stadium. But it took five weeks to set the mark. Slightly more than 7,500 made inquiries then.

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ENGLISH CHURCH MOVE ON ABORTION LAW

An English Church committee which has been considering the subject of abortion has reached "the broad conclusion that in certain circumstances abortion can be justified."

The circumstances in which the committee thinks that abortion can be justified are when, at the request of the mother and after thorough consultation with a panel of experts, it could be reasonably established that there was a threat to the mother's life or well-being, and hence inescapably to her health, if she were obliged to carry her child to term and give it birth.

The consultative procedure envisaged and recommended by the committee would cover those cases where justification for abortion would rest upon there being an assessable risk of a defective or deformed child, as well as cases of incest or rape.

The committee expresses the hope that a revision of the present law along the lines suggested might, by creating the conditions for a more open discussion between patient, doctor and other professional persons, do a great deal to diminish the evil of "back-street abortions."

GOSPEL PREACHING BRINGS A SPANISH HARVEST

More than 600 persons made a "profession of faith" during Spain's first nation-wide evangelistic crusade. Crusade theme was "Christ Says, 'I am the way.'"

Forty-six churches and mission stations of the Baptist Union co-operated in the campaign and overflow congregations were reported throughout the country.

Advance rallies, held in Barcelona, Alicante, Valencia, Jativa, and Madrid, were marked by "unusual personal dedication" by local church members who pledged themselves to pray and visit on behalf of the crusade.

Bishop commends RSV Bible appeal

BISHOP Frank Hulme-Moir, Bishop of the Armed Forces in Australia has commended the Bible Society plan to provide servicemen with copies of the New Testament. In his statement the Bishop said:

"As a serving chaplain for nearly 30 years, both in the Australian Forces and the New Zealand Forces I am glad to know the British and Foreign Bible Society is going to make available to all those who are serving in the Armed Forces a copy of the New Testament.

"It is good to see it in modern translation, easily read and easily understood. Those who serve in the Armed Forces, especially when they realise the deeper questions of life and death and suffering do a great deal more thinking than the ordinary citizen believes.

"It is necessary for them to understand that there is a deeper reason behind life than just a progression toward nothingness.

A man understands more fully the implications of duty to his country when he understands there is a spiritual high purpose to living.

"This high purpose to life is of course related to spiritual values. There is only one authority on spiritual values and that is the revealed mind of God as we read it in the Bible. This is the final authority.

NO PAPAL VISIT YET

A proposed visit by the Pope to England for the opening of Liverpool Roman Catholic Cathedral in 1967 has been cancelled "for reasons of protocol."

Welcoming the cancellation, the Protestant Truth Society said it would relieve "this Protestant country from unprecedented Roman Catholic propaganda."

The society expressed concern, however, over a statement by Cardinal Heenan that the Pope might visit London instead.

"Such a visit," said the society, "would be an affront to the Protestant peoples of this country, and not least to our Protestant Sovereign, who, by the Bill of Rights and Act of Settlement, can have no communion with the Church or See of Rome. The society earnestly prays that such a visit will never take place."

LETTERS Cont.

Praise for choir
May I through your columns express appreciation for the wonderful carols programs presented by the A.B.C. over its television channel on Christmas Day.

The singing of the Sydney University Choir just made the "message" come right for me. I could hear every word and realise how fortunate that choir must feel to have a conductor of Mr Winstanley's artistry.

G. B. PRASSON,
Darlinghurst, N.S.W.

Girls' hostels

I am writing on behalf of St. Barnabas' Church of England Hostels, to inform you of a new attempt being made in Sydney to supply accommodation for the increasing number of girls from our country parishes, who come to the city to work or study.

Although there are three Church of England Girls' Hostels performing an excellent service for a limited number of full-time students, the Church has no hostel for part-time students and business girls.

Starting two years ago, in an attempt to meet this need, we now have five small hostels accommodating 60 girls. This project began as a personal one, but has now been adopted officially by the Church Council of St. Barnabas, Broadway, and is a non-profit making organisation run primarily for the benefit of girls within the Anglican Church.

Through the co-operation of the Archbishop and the Glebe Administration Board, the property is made available on the Bishopthorpe Estate. We have girls from every State in Australia, as well as some from England, New Zealand, Uganda, Malaysia and the U.S.A.

We aim to provide a family atmosphere of friendship and fellowship within the framework of the Church. Each hostel is supervised by myself for the committee, and a senior Christian girl is resident, supervising in each.

Each house holds about 12 students and has a modern, equipped kitchen with two stoves and very large refrigerator. The girls cook for themselves and provide their own food. The total cost per person is £3/10/ per

Mainly About People

N.S.W.

ACR offers its congratulations to the Rev. George Harris, who was awarded an M.B.E. by the Queen in her New Year honours. Mr Harris recently retired from active work with CMS and is living at Wiseman's Ferry (see ACR, November 18).

The Rev. Roderick Bowie, at present rector of St. James', Turramurra (Sydney) has been appointed Dean of Grafton Cathedral, N.S.W.

The following students who studied through Moore College have been awarded the Diploma of Religious Education of the Melbourne College of Divinity (Dip. R.E.): The Rev. A. A. Abbott-Smith; A. R. Alcock; B. A. Carter; B. S. Grace; G. W. Grimes; T. R. Wallace; C. L. G. Ware and W. T. Wheeler.

Too late for our pre-Christmas issue word was received of two rectory births in Sydney diocese. To the Rev. and Mrs. Harry Robertson, of Littleton parish, was born a son, Andrew Stuart. To the Rev. R. L. and Mrs. Coleman, of Canley Heights, was born a daughter, Neridah Joy.

The Rev. N. G. Robinson, rector of St. Paul's, Canterbury, from 1957, has accepted nomination of St. David's, Arncliffe. The Rev. C. M. Gillespie, rector of St. David's, Arncliffe, has accepted nomination to St. Paul's, Canterbury.

Canon H. N. Powys has been appointed Chaplain to Readers in Sydney diocese. He succeeds Archdeacon R. J. Hewitt, who has held this post since 1960 and has now resigned.

Due to leave Sydney next month to take up work as a C.M.S. missionary in Pakistan is Miss D. J. Coghlan. Miss Coghlan has had special links with the parishes of St. Matthew's, Ashbury, and St. Stephen's Mittagong. She is a trained obstetric nurse and former A.N.C.M. staff worker. She has trained at Deaconess House, Sydney, and St. Andrew's Hall, Melbourne.

The Rev. K. F. Ansell, from the diocese of Grafton, has been appointed Assistant Curate of St. Thomas', North Sydney.

Mr Ralph Barton, formerly missionary with C.M.S. in North Australia and in recent times working at C.M.S. headquarters in Sydney, has been appointed Warden of the Conference Centre, Katoomba. Sharing the work with him will be his wife. They take the place

of Mr and Mrs John Clarke, who have resigned after 3 years at the Centre.

Victoria

Recent Melbourne diocesan appointments have included:—The Rev. D. C. Orange, vicar of St. Nicholas, Lakes Entrance (Gippsland diocese), to be Chaplain to the Austin Hospital and Bundoora Repatriation Hospital, as from February 1. The Rev. E. Ellis, at present curate of St. Silas', North Geelong, has been appointed to the Melbourne Chaplaincy Department, as from February 14. The Rev. F. A. J. Deamley, curate of St. Andrew's, Brighton, has been appointed to St. James', Moonee Ponds.

Dr Eugene Erny, President of the Oriental Missionary Society, is visiting Australia this month. He will be in Melbourne from January 24-31 and a public meeting has been arranged for Monday, January 24, at 7.45 p.m. in the Assembly Hall, Melbourne. A welcome tea will be held at the O.M.S. Home on Tuesday, January 25, at 7 p.m. Dr Erny will be in Sydney from February 1-8.

Overseas

Bishop C. K. Sansbury, Bishop of Singapore and Malaya, is to be the new general secretary of the British Council of Churches, in succession to the Rev. Kenneth Slack. Bishop Sansbury, aged 60, has been Bishop of Singapore since 1961. He has had constant contacts with the world-wide ecumenical movement.

The general secretary of CMS in Britain, Canon John Taylor, is to visit Australia for a fortnight at the end of February. Canon Taylor, the purpose of whose visit is primarily for discussion and consultation with secretaries of the Society and others, will visit all States and address a limited number of rallies and conferences.

Before becoming General Secretary of the C.M.S. (U.K.) in succession to Dr Max Warren, Dr Taylor served as a C.M.S. missionary in Uganda, and then as Africa Secretary of the Society. This will be Dr Taylor's first visit to Australia.

It is reported from England that Canon H. M. Arrowsmith, general secretary of the British and Foreign Bible Society, has been received in private audience by Pope Paul VI.

Dr Ruth Coggan, daughter of the Archbishop of York, is to commence training for missionary work at the C.M.S. College, Chislehurst (Kent) early this year. Dr Coggan hopes to serve with the Society in Africa.

Th.A. CLASS LISTS

The Australian College of Theology has released the following Class Lists for the Th.A. examination. We regret that lack of space made it necessary to hold these over until this issue.

FIRST CLASS
Dorman, M., G.B.R.E., Bathurst; Bright, D., B.A., Ph.D., G.B.R.E., Sydney; Mark, P., Rockhampton; Scott, M., Newcastle; Kempster, M., D.B.E., Adelaide; Dawson, H., L.L.M., D.B.E., Adelaide.
The F. A. Walton Prize winner is Marian DORMAN.

SECOND CLASS
Bleby, D., L.L.B., Dip. Soc. Studs., G.B.R.E., Unattached; Bain, F., B.E.E., G.B.R.E., Melbourne; Smith, D., G.B.R.E., Riverina; Coleman, A., D.B.E., Adelaide; Hedger, K., Ballarat; Barstow, E., D.B.E., Adelaide; Campbell, J., G.B.R.E., Tasmania; Bryant, R., D.B.E., Adelaide; Hatherley, J., G.B.R.E., Polynesia; Brake, V., Rockhampton; Jeffries, A., D.C.E., Melbourne; Parsons, P., D.B.E., Adelaide; Davey, T., Dip. Ag. Sc., G.B.R.E., Sydney; Bourne, J., Ph.D., D.B.E., Adelaide; Welley, A., D.C.E., Newcastle; Weisser, M., G.B.R.E., Melbourne; Woollett, R., G.B.R.E., Can. Go.; Jones, L., G.B.R.E., Can. Go.; Hill, P., G.B.R.E., Melbourne; Ho, N., B. Pharm., Sydney; Edwards, E., D.B.E., Adelaide; Ridout, Y., D.B.E., Adelaide; Puffner, D., D.B.E., Adelaide; Lewis, R., Tasmania; Stewart, P., B. Ap. Sc., N. Old; Lewis, F., D.B.E., Adelaide; Unwin, R., D.B.E., Brighton; Adams, K., D.B.E., Adelaide; Phillips, D., D.B.E., Adelaide; Bani, Rev. M., Carmarthen; Nation, F., G.B.R.E., Melbourne.

PASS
White, E., Melbourne; Lowe, L., G.B.R.E., Nth. Old; Fishburn, T., D.C.E., Brisbane; Hunt, D.C.E., Newcastle; Mitchell, A., Dip. Ed., G.B.R.E., Adelaide; Platt, J., Tasmania; Emmott, A., Dip. Ed., D.C.E., Melbourne; Fisher, J., D.C.E., Melbourne; Mau, K., New Guinea; Nicholl, S., D.B.E., Adelaide; Truebridge, P., Sydney.

PASS PART 1 Th.A.
Berghoff, W., D.C.E., Melbourne; Birbeck, F., D.B.E., Adelaide; Bissland, M., D.B.E., Adelaide; Bourne, F., D.B.E., Adelaide; Butler, J., Sydney; Brock, E., D.B.E., Adelaide; Bruhn, N., G.B.R.E., Melbourne; Burden, R., C.B.R.E., Riverina; Doyle, R., G.B.R.E., Grafton; Drayton, E., L.L.B., G.B.R.E., Ballarat; Elphick, P., G.B.R.E., Riverina; Flint, P., L.L.B., G.B.R.E., Adelaide; Goss, J., D.C.E., Brisbane; Harris, H., B.E., G.B.R.E., Polynesia; Hobbs, P., G.B.R.E., Perth; June, N.S.A., D.C.E., Brisbane; Kelly, E., D.C.E., Brisbane; King, J., Sydney; Littlejohn, M., G.B.R.E., Melbourne; Loan, G., Deaconess House, Sydney; Lucas, G., D.B.E., Adelaide; McDonald, A., G.B.R.E., Armidale; Mitchell, E., G.B.R.E., Bathurst; Nelson, P., D.B.E., Adelaide; Novice, J., G.B.R.E., Brisbane; Novice, E., D.C.E., Brisbane; Novice, G., D.C.E., Brisbane; Parsons, R., D.B.E., Adelaide; Parsons, J., D.B.E., Adelaide; Parsons, N., D.B.E., Adelaide; Plows, A., D.C.E., Brisbane; Plumb, R., G.B.R.E., Can. Go.; Rhodes, P., D.B.E., Adelaide; Rossiter, A., G.B.R.E., Bathurst; Salmon, E., G.B.R.E., Adelaide; Shaw, J., G.B.R.E., Tasmania; SHELLS, B., G.B.R.E., Melbourne; Slater, R., G.B.R.E., Sydney; Smith, N., G.B.R.E., St. Arnaud; Steele, V., Ballarat; Stevens, P., D.B.E., Adelaide; Treagus, A., D.B.E., Adelaide; Tubb, N., St. Paul's Carpenteria; Ward, D., B.A., D.C.E., Brisbane; Whitley, L., D.B.E., Adelaide; Whyte, H., G.B.R.E., Ballarat.

Th.A. Part 1 Single Subjects.
O.T.—1, Doc.—2, R.E.—3, Miss.—4, Burgess, M., G.B.R.E., Sydney; Callender, D., L. 4, D.C.E., Melbourne; Church, P., D.B.E., Adelaide; Coggan, M., L. 1, G.B.R.E., Adelaide; Coggan, J., 2, 3, D.C.E., Melbourne; de Courcy, D., D.B.E., Adelaide; Daly, R., 3, D.C.E., Melbourne; Evans, D., 1, 2, Carpenteria; Evans, D., 1, 2, G.B.R.E., Nth. Old; Farrington, K., 2, 3, D.B.E., Adelaide; Fletcher, J., D.B.E., Adelaide; Foukimoana, T., 2, 3, G.B.R.E., Polynesia; Fraser, E., 3, G.B.R.E., Tasmania; Furmen, J., 1, 2, G.B.R.E., Gippsland; Gilfillan, L., 1, 2, G.B.R.E., Adelaide; Granger, G., 2, 3, G.B.R.E., Sydney; Harley, J., 1, 2, St. Arnaud; Hawkins, D., 1, G.B.R.E., Armidale; Hearn, A., 2, G.B.R.E., Gippsland; Henderson, J., 3, Brisbane; Harvey, G., B.Sc., Dip. Ed., 2, D.B.E., Adelaide; Hunt, E., B.A., 1, G.B.R.E., Brisbane; Kisebe, P., 2, 3, G.B.R.E., Melbourne; Lambie, L., 3, D.C.E., Melbourne; Lane, O., 3, D.B.E., Adelaide; Lewis, M., 2, G.B.R.E., Ballarat; McConnell, J., 1, D.C.E., Brisbane; McDonald, L., 2, 3, D.C.E., Melbourne.

RIDLEY CHAPEL NOW UNDER WAY
THE Foundation Stone for the new Chapel of Ridley College, Melbourne, was laid by the Governor of Victoria, Sir Rohan Delacombe, on December 11.

The need for a Chapel for the college has long been felt, temporary "chapels" having been used for the past 55 years, since its foundation.

The service was led by the principal, Canon Leon Morris. Dr G. B. Bearham gave the address and the Archbishop of Melbourne took part in the service.

Included among items sealed under the stone was a copy of "The Australian Church Record."

The new building will be octagonal in shape, with the Communion Table in the centre. The pulpit will be in a prominent position.

M.R.I. aids Moore

St. Andrew's Church, Roseville (Sydney), has included Moore College as part of its diocesan M.R.I. project.

The M.R.I. Sydney committee has sent to the College a cheque for £100 which it received from St. Andrew's for the work of the College.

In the Th.L. results a Moore College student has been awarded the Hey Sharpe prize for the first place in Australia for the whole examination, as well as the Forster Prize for first place in Greek New Testament. (Full official results have, however, not yet been received from the Australian College of Theology, the examining body.)

THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

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JAN. 27: Jan 20
FEB. 10: Feb. 3
FEB. 24: Feb. 17

Women confer

Deaconesses from Eastern Australia will be meeting in Conference at the Retreat House, Cheltenham, Victoria, from Monday, January 17, to Friday, January 21, under the chairmanship of the Head Deaconess of Melbourne diocese, Deaconess Mary Kent.

Bishop F. Arnott will lead the Bible Studies and lead the services of Holy Communion. Speakers will include the Revs. J. Grant, B. MacGowan and the Rev. Dr M. Thomas, as they speak on youth within and without the Church.

Two Panel Discussions in the evenings will think about the subjects of "Vocation for Women" and "Parents and Modern Youth."

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WORLD NEWS IN BRIEF

The Evangelical Church of Augsburg, Austria, has voted to give full rights to women to be ordained, to preach and to administer the Sacraments.

Scotch Congregationalists, Salvationists, Methodists, Churches of Christ, Church of Scotland, United Free Church of Scotland and Episcopalians have been meeting together to discuss union.

In Argentina Protestants, Orthodox and Roman Catholics have joined in a "Festival of Our Lord" in a public square. Participants surrounded an "altar," carrying placards reading, "Let's all be one" in seven languages.

The Reformed Church in Indonesia reports that the number of Christians in that country is increasing twice as fast as the population.

Within three weeks of issue 16,000 copies of the Bible in Tiv, language of Northern Nigeria, were sold and 15,000 more ordered.

The South African Lutheran Church has been unable to obtain an extra permit for a proposed visit by Pastor Martin Niemöller and has abandoned the plans laid for the visit.

Classified advertisements should be sent to THE AUSTRALIAN CHURCH RECORD, 511 KENT STREET, SYDNEY. They should be prepaid. Rate: 6d per word, minimum 4/. Replies may be addressed to a Box Number on payment of an additional 1/- to cover the cost of forwarding replies to the advertiser. Receipts will not be forwarded unless requested and such requests should be accompanied by a stamped addressed envelope.

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THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SIXTH YEAR OF PUBLICATION

No. 1355 — January 27, 1966

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney. Price 1/- (10c.)

GOLD COAST GOSPEL



Nearly 800 young people converged on the Queensland Gold Coast town of Burleigh Heads over the Christmas-New Year holiday period for the annual Gold Coast Crusade.

The largest group of young people travelled by train from Melbourne and included in this party was a sizable group of Anglican young people.

Sunday Observance

"MISLEADING" TV STATEMENT BY CHIEF SECRETARY CHALLENGED

THE president of the NSW Council of Churches, Canon D. B. Knox, has expressed surprise that the Chief Secretary for NSW, Mr E. A. Willis, has persisted in "spreading the misleading notion that the Churches had approved the Government's proposals to liberalise the Sunday observance laws."

Dr Knox said that to dispel this false notion was one of the purposes of the Council's deputation which saw Mr Willis on November 18 and this fact was reported in the Press.

Dr Knox was referring to a Christian Television Association program on ATN Channel 7 on a recent Sunday afternoon, during the course of which Mr Willis said:

"I was very interested to note that the Heads of the Churches overwhelmingly seemed to accept the idea that as long as Sunday morning was preserved for observance of the Sabbath, then it seemed to be a perfectly correct thing in accordance with modern standards to permit of more organised forms of entertainment in the afternoon."

Dr Knox said that Mr Willis' claim was not substantiated by the replies he had received from the Churches and that Mr Willis is well aware of this because this fact was stressed at the deputation on November 18.

This deputation was composed of official representatives of the Council's member Churches, namely — Church of England (Diocese of Sydney); Baptist Churches of Christ, Congregational, Methodist, Presbyterian, The Salvation Army.

Same status

Dr Knox added: "We made it clear to Mr Willis that the Churches oppose any legislation which provides privileged opportunities for commercialised or entertainment pursuits on Sundays on the ground that this would reduce Sunday to the same status as other days."

"I hope that, should this legislation eventually come before Parliament, Mr Willis will not continue his attempt to claim the support of the Churches for what he personally advocated and in which he has involved his Cabinet colleagues."

Dr Knox said that a Council of Churches' deputation had also interviewed a Committee of the State Opposition Party to make clear that the Churches are opposed to the proposed widening of commercial activities on Sunday.

The President of the Methodist Conference, in a letter to the Chief Secretary dated August 20, 1965, stated the Methodist position as follows:—

"In formulating laws regarding Sunday observance the State should regulate and restrict personal actions only if necessary (a) in the interests of public welfare, i.e., health, working con-

ditions, etc.; (b) to protect Sunday from exploitation in the interests of profit; (c) to safeguard the rights and opportunities of the worshipping community."

The Anglican Bishop of Armidale in a letter to the Chief Secretary dated September 13, 1965, stated:—

Church views

"Whilst there are strong pressures in the community for the revision of this Act and substantial reasons are produced for such action I am convinced that the Government would not be serving the best interests of the community by any action which would cause further encroachment upon the sanctity and dignity of the Christian Sunday."

"I would further add that whilst this is a request, only for certain limited amendments, you would provide that precedent which would make it impossible for the Government in the ultimate to refuse to lift all restrictions on the use of Sunday."

"May I express the hope that the Government will feel able to continue the status quo in the matter of amending the legislation relating to Sunday sport and entertainment?"

A Presbyterian statement on the subject had declared that the Presbyterian Church opposes "any legislative measures which would provide privileged opportunities for commercial and entertainment pursuits which would reduce Sunday basically to the same status as other days."

... the Presbyterian Church opposes the making of legislative provision for commercial pursuits and commercial entertainment on Sunday afternoons."

In a statement in one of his Diocesan Letters the Anglican Archbishop of Sydney said: "Members of the Church of England in Australia believe that Sunday should be observed as a day for worship of Almighty God and of rest for as many people as modern conditions of life allow."

"There can be no question that a weekly day of quietness and restfulness is of great benefit to all people whether they are Church attenders or not."

"We would regret, therefore, any developments which would tend to destroy the traditional observance of Sunday and to take away from others their chance of rest with their families."

In a letter dated August 16, 1965, the Chief Secretary of the Salvation Army, Colonel G. S. Palmer, said: "The Salvation Army would oppose the commercialism of organ-

ised amusements which would seek to misuse the day by turning the people's leisure to private gain."

"The Salvation Army is convinced that any legislation which, by design or default, curtails the freedom, or weakens the desire of the ordinary citizen and his family to attend the church of his choice, or diminishes the true character of the Lord's Day, is against the public good and is a contradiction of the divine intention for the day."

A statement issued by the Baptist Union of N.S.W. said: "We are aware that there are always pressures on State Government legislators from interests which are indifferent to the spiritual and moral well-being of the community."

"We view alterations to the present laws regarding Sunday entertainment and Sunday sport as a further concession to these interests. We trust that the present government will take whatever action is possible to prevent any further decline in our moral integrity and well-being as a community."

William Booth remembered

The Salvation Army has announced plans to incorporate the birthplace of William Booth in a big new social centre costing £300,000.

Under a scheme which is being put to the City Council the small Georgian terrace house will be the focal point of the new building which will incorporate the two Centenary Appeal projects — a goodwill centre and a men's hostel.

William Booth was born in Nottingham in 1829.

"New" trowel



● Pictured is one of the four new full colour covers for the "Trowel" Teaching materials for 1966. Further details on other developments appear on page 4.

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Who shall separate us from the love of Christ?

The following is the text of a sermon preached in December by the Rev. Dr. Howard Guinness, rector of St Michael's, Vaucluse, at a Valedictory Service to mark the departure of Miss Annette McCaw for service with the South American Missionary Society. We are publishing this sermon as we believe it has much to say to the whole Church at the present time.

My text is taken from the eighth chapter of Romans, verse 35. "Who shall separate us from the love of Christ?" This service is the climax of three years for it is three years ago in this church that Annette found Christ and was saved by Him.

Since then He has been disciplining her, teaching her and using her for His glory. Now He is commissioning her to go to the Argentine to be His witness there.

This is a glorious chapter, this eighth chapter to the Romans, and I want her always to remember it in connection with this service.

It starts, as you all know, with the message of NO CONDEMNATION and then, as Paul goes through the Christian life with its battle and its joy we can see clearly the message of NO FRUSTRATION; finally, in the climax of our text, there is NO SEPARATION.

NO CONDEMNATION

First then, NO CONDEMNATION. There is no condemnation to those who are trusting in Christ, the apostle says, and the reason is clear: the Saviour has borne our sins in His own body on the Cross.

As a result there is no judgment coming to the Christian. His sins have already been judged in his Saviour Who died in his stead. Now this glorious message of no condemnation is right at the heart of the Gospel, and it is this which has changed Annette's life; it is this that she is commissioned supremely to preach and to share with those to whom she goes.

Let the Cross always be your glory, Annette, and the very heart of your message, whether it is accepted or rejected.

NO FRUSTRATION

(i) No frustration in the war against the lower nature.

As we go on to the rest of this chapter, we find first of all in verse 7 that the Christian is at war with his lower nature.

The apostle says this, "The mind that is set on the flesh, that is on the lower nature, is hostile to God. It does not submit to God's law so that those who are in the flesh, that is who are pleasing the lower nature, cannot please God."

This is a picture of the war which is a life-long war for the Christian against his lower nature, for let us be clear, the influence of the lower nature can never be annihilated, done clean away for the Christian while he is in the body, that is while this natural body of ours is alive.

The lower nature can indeed be NOT IN CHARGE. This is the very heart and centre of the message of the fullness of the Spirit which this chapter is about, that the Spirit may dominate the life and not the flesh, not the lower nature.

As we battle against our lower nature, through the power of Christ, there will be many and grievous temptations, but there need not be defeat. Indeed, there may sometimes be battles lost but let us remember that although individual battles may be lost, the war is to be won.

For the overall picture is of victory of Christ, here in this life, and finally in the life to come when temptation itself is

done away because the body as we know it now with all its limitations and all its temptations and weaknesses will be done away and we will have a new body. Therefore, despite the fact that there may sometimes be defeats, yet nevertheless, the war is won in Christ and there need be no frustration at this level.

(ii) No frustration in the matter of guidance.

Then you will notice in verse 14, where the apostle speaks about the guidance of the Spirit, he says, "For all who are led of God, they are the sons of God."

Now I think it is perfectly true that in finding the guidance of the Spirit in the Christian life we are often perplexed. The life of guidance is not an easy life. It is far from automatic.

Sometimes we are not at all sure whether we should go forward or go to the left or to the right. Indeed, we are often called to go forward by faith and it is only when we do step forward by faith, turning neither to the left nor to right, that we hear the voice behind us saying, "That's the way. Walk in it."

But when at the end of life or further along the path we look back, then we can see clearly that the Holy Spirit has indeed been guiding us. Let us make sure of this that, although there is sometimes perplexity and sometimes a lack of absolute certainty, we indeed have to walk by faith, sometimes in the dark yet, in this life of guidance there is no frustration.

(iii) No frustration in spite of suffering.

Then on to verse twenty-three, where he talks to us about the mystery of suffering and says this, "We groan inwardly as we await the adoption of sons the redemption of our bodies."

Suffering is indeed a mystery and is normally linked with this body of ours, as he does here in verse twenty-three. And in this suffering which is a discipline in our pilgrimage we'll get hurt, hurt sometimes to the point of crying out with the pain of it. Indeed, we will sometimes be tempted to blame God, and even in extremity, to curse God.

Yet, even despite that, in the depth of that temptation, we will find our Saviour with us, for there is no point of our suffering where He has not already suffered and been tempted. We are being initiated in this way into the fellowship of His sufferings; sufferings of the mind and the body and the spirit.

But while we suffer there need be no frustration if we will share it with Christ. Who knows so much about it. Out of it will come strength, added ability to sympathise with others and added maturity of character.

(iv) No frustration in the prayer life.

Then, in verse twenty-six, he speaks about the discipline of prayer, "Likewise the Spirit helps us in our weakness, for we know not how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words."

And He Who searches the hearts of men, knows what is in the mind of the Spirit because the Spirit intercedes for the saints according to the will of God." Annette will probably

discover, like the rest of us, that times of prayer may get skipped through weariness or disinclination and yet, deep within her there will be an inward pressure of the Spirit in wordless prayer. And I would remind her that God, praying within her, cannot fail. God's prayers within her and through her cannot remain unanswered. She will be perplexed in prayer, I am certain.

She will sometimes wonder whether the heavens are not brass. She will sometimes be tempted to doubt whether there is anything in prayer.

Let her always remember that her Saviour before her was tempted to such doubts, "My God, My God, why hast Thou forsaken Me?" Was not the heaven at that moment as brass? And so with her Saviour, Who passed through these temptations and came out victoriously on the other side, she too in His strength will be victorious. There will be no frustration, even when tempted to the utmost limit to doubt the value of prayer.

(v) No frustration in interpreting the providence of God.

Verse 32 brings us to the conclusion of this thought, no frustration. He speaks here about God's wonderful provision in these words, "He Who did not spare His own Son but gave Him up for us all, will He not also with Him freely give us all things?"

The South American Missionary Society is vividly aware that God's provision does not always cover safety of body. For it is reminded that Gardiner, in the early days, died of starvation in Tierra Del Fuego.

And yet this verse is true that Christ intends freely to give us all things necessary for our task of being His witnesses wherever He places us; we here at home and Annette out in the battle field in the Argentine. And we would remind her now that the provision does not necessarily mean that she will be kept safe from hurt of body, and mind and spirit. It does not even mean that she will not be called upon to suffer death, there.

This we do not know, but we do know that, until her task is done, she is immortal; nothing can touch her.

We know that if the Lord were to call her, in our view prematurely, to be with Himself and to lay down her weapons of battle so far as this earth is concerned that her task would indeed be finished and she would be promoted to glory. Until that moment, and none of us knows when that is, all provision for every task is hers.

And so, whether at war with the lower nature, or being guided through life by the Spirit, or facing the mystery of suffering or the discipline of prayer or the fact of God's loving provision which sometimes may perplex us since it may not cover some of the things that we think we urgently need at this moment, right through this there is no frustration, there is liberty of the Spirit, there is joy in service.

NO SEPARATION

Thus finally Paul brings us to NO SEPARATION, in verse 35, "Who can separate us from the love of Christ?" Many things will try; unbelief; sometimes even a doubt whether God exists; so severe may be the temptation;

or possibly an inability to get on with one's colleagues; possibly a disappointment with the meagreness of results; or physical weariness and illness and pessimism; or loneliness or depression.

Almost anything in the gamut of human temptations will assail and will try to drive a wedge between Annette and Christ.

They will fail. They will fail signally to do this, for her Saviour has left the pressure of all these things, every single one of them. He has been tempted at every point as we are, yet without sin. Therefore He is able to succour those who are tempted in this way. And I want to finish with the words of Paul, or may I say, a modern interpretation of the words of Paul from the words of our text to the end of the chapter.

Here they are: "Who can separate us from the love of Christ? When we have trouble or calamity? When we are deserted by those we love or disowned by those we trust?"

When even doubts about God Himself shake the very foundations of life, is it because He doesn't love us any more? If we are hungry or penniless or in danger or threatened with death, has God deserted us? No, for the Bible tells us that for His sake we must be ready to face the worst life can do to us and accept it patiently. But despite all this, overwhelming victory is ours through Christ Who loves us.

For I am convinced that nothing can ever separate us from His love. Death can't and life can't. The devils themselves can't and the angels won't.

Nor can distance even though we were banished to some far galaxy or buried in some fathomless ocean. Nothing, nothing will ever be able to separate us from the love of God that is ours in the Lord Jesus. Amen.

EDITORIAL:

WHO IS CHEER-LEADER?

The whole world is screeching at Rhodesia. But before we join in the chorus we would do well to ask ourselves a question—who is the cheer-leader?

We suggest you will find him not on Africa's soil but in an ancient Oriental city to Australia's north-west. And he's been at this musical game for many years now.

That a great many of Africa's black people are today being denied their rights cannot be denied. Whites are denying them. So also are fellow-blacks and Arabs. That black Africans are being exploited, ill-treated and ill-used in many places cannot be denied. Whites are doing this. So also are fellow-blacks and Arabs.

The issue of basic human rights is a highly important one. But if some of Africa's black people are being denied some of their rights we must also face the fact that there is active in the world today a force which would deny all men all rights—the force of International Communism.

For let us not delude ourselves as we bask in the sunshine of Moscow's smiles. Behind all the talk of peaceful co-existence, behind the trade pacts and cultural exchanges, behind the efforts at patching up the India-Pakistan quarrel, there lurks the unchanged face of naked Communism.

It was that great protagonist of "peaceful co-existence," Nikita Khrushchev, who reminded us that the smiles of the Reds do not mean the abandonment of their basic beliefs. He who thinks so is "deceiving himself cruelly." Communists, said Khrushchev, are as sure that their ideology will destroy the West as "we are sure the sun will rise tomorrow. All we have to do is grease our ideology with butter."

The West may be adrift from its moorings and have lost its direction but International Communism knows where it is headed — to a goal of world domination.

If Rhodesia's white rulers are overthrown who will benefit the most? The black people of that country? Like their fellows elsewhere — the massacred Tutsis of Rwanda, the political prisoners of Ghana and Malawi, the persecuted Negroes of the Sudan, the deposed leaders of Nigeria?

Of course, we are so often told, our own history is every bit as splashed with blood as the history of modern Africa. But we are not living in the 11th century, or the 16th or the 18th. We are living in the 20th and we face a peril such as the world has never seen before, born of the very Pit itself, fathered by Satan himself.

We are not in the midst of a struggle with International Communism. We are in the late stages of that struggle. For the Red areas on the map of the world are not the full measure of Communist expansion. The forces supporting Communism are active everywhere as they are in our own country.

The issues in Africa today, the issue of Vietnam, the issues of the Middle East, of Latin America, of Cuba, must all be judged in the light of this struggle.

Let us not be too quick to join the screaming mob. Before we throw Rhodesia to the wolves let us ask ourselves whose wolves they are!

C.B.A. PROGRAMS WELL RECEIVED

The Christian Broadcasting Association is now supplying Gospel program material in one form or another to almost 100 of Australia's 111 commercial radio stations.

With constant efforts being made by C.B.A. to produce programs which are good in both content and technical quality, radio station managers are welcoming C.B.A.'s many programs.

One manager spoke recently of the "valuable service C.B.A. has rendered to the commercial stations throughout Australia." The manager of a South Australian station wrote recently: "Again we wish to express our appreciation for the magnificent effort of the Christian Broadcasting Association and we are pleased to be able to include eight C.B.A. features in our 1965 Christmas programs."

The manager of 6GE Geraldton, W.A., wrote: "May we compliment you on the manner by which you have maintained such high quality in production of your features, and for the contribution you make to the broadcasting industry."

The chairman and one of his officers at the Australian Broadcasting Control Board in Melbourne also conveyed their thanks for the way in which C.B.A. programs have "helped to raise and maintain the standards of religious broadcasting in Australia."

Readers who would like more information about the work of the Christian Broadcasting Association or who would like to contribute to the association's financial needs are invited to write to:—Christian Broadcasting Association, 420 Lyons Road, Five Dock, N.S.W.

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Accommodation is provided in single rooms with full board and lodging. In addition, houses and flats for married men are available on the campus.

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Scholarships are available for award within the graduate school.

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Applications should be made to the Principal, Moore Theological College, Carillon Avenue, Newtown, N.S.W., from whom further details may be obtained.

A.C.C. STATEMENT ON VIETNAM

The Australian Council of Churches has forwarded to the Prime Minister (Sir Robert Menzies) a statement on the Vietnam conflict agreed to by Asian and U.S. Churchmen meeting in Bangkok.

The statement urges "restraint in military operations" and particularly calls for a halt to the bombing of North Vietnam "with a view to removing a barrier and creating better conditions for negotiation."

The nine-point statement:

1. Seeks all possible initiatives to move action from the battlefield to the negotiating table.
2. Urges that U.S. and South Vietnam forces discontinue the bombing of North Vietnam.
3. Urges all contending parties to use restraint in military operations so as to avoid escalation of the conflict, to encourage by evidence of good faith the move to the conference table and to limit suffering and loss of life.
4. Advocates that the authorities in Hanoi and Saigon develop greater flexibility in their attitudes towards relationships between negotiation and withdrawal of troops.
5. Advocates that, when an opportunity for discussion or negotiation appears, all contending parties test the seriousness of others in the process of discussion or negotiation and not by advance judgment.
6. Supports the Secretary-General of the U.N. as he continues to explore the possibility of creating the conditions and opportunities for the negotiating process.
7. Encourages restudy of the Geneva Conference of 1954, with a view to finding a means of

bringing together the interested parties in the present situation. 8. Seeks recognition of the importance of Asian countries not directly involved in the conflict making available their good offices in seeking and facilitating the way to solutions.

9. Pressures for increased steps to alleviate human suffering caused by the conflict.

English Church numbers decline

A statistical survey of the Church of England released in England this month shows a decline in the number of confirmations per thousand of population in recent years.

In the age group 12-20 confirmations per thousand have fallen 49.5 in 1911 to 31.3 in 1964. There was a fall from 191,000 in 1961 to 156,000 in 1964. The survey's compilers attribute at least some of this fall to the shortage of clergy in England.

Other interesting facts uncovered included:—

● Ordinations of deacons rose from 455 in 1955 to a peak of 636 in 1963, but declined to 605 in 1964. But the numbers in the full-time ordained ministry showed an average increase of entrants over losses of 109.4 for the years 1959-64.

● The average age of all dignitaries (from archbishops to rural deans) remained constant from 1959 to 1963 at 58. On average during this period a dignitary's duration of service in his office was 54 years.

● The average age of parochial incumbents is constant at 53. The average duration of an incumbency has risen slightly in recent years, from 6.8 years in 1959 to 7.3 in 1963.

The average age of parochial incumbents at their ordination is 29.9, over 3,000 of the total of a little over 10,000 having been ordained when they were 30 or more years old.

● A table of deaths of clergyman shows that in 1964, 371 died after retirement and 118 before retirement.

● Although there were in 1962, 27,384,000 baptised Anglicans in England, the survey points out, only 9,842,000 of these had been confirmed (forty-four per cent of baptised aged thirteen and over).

● The number of these who were on an electoral roll was a mere 2,793,191 (thirteen per cent of baptised aged seventeen and over), while the 2,347,201 Easter communicants represented only twenty-four per cent of confirmed members.

(All these figures relate to 1962—the latest available).

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CMS DIARY DATES

The following are some of the functions planned by C.M.S. in Victoria during the year 1966. Clergy and others are invited to note them.

Public Rallies: Monday, March 7—Kew Town Hall, for Canon John Taylor, General Secretary of C.M.S., London. Wednesday, June 29—Birthday Rally. Friday September 16—Annual Meeting and Rally. Friday, December 9—M.S.L. Annual Meeting and Rally.

Camps and Conferences: January 21-28 Summer Conference at Belgrave Heights. April 8-11 (Easter)—C.M.S. Members' Camp at Belgrave Heights. April 23-25—Prayer Conference at Belgrave Heights.

Missionary Service League (M.S.L.): Saturday, March 26—Annual Reunion at St. Thomas, Essendon from 3.30 p.m., Saturday, July 9—Members and Friends Meeting from 3 p.m., Friday, December 9—Annual Meeting and Rally in Chapter House.

Prayer Meetings: Every 1st Saturday at 3 p.m., at 9 Finch Street, East Malvern. Every 2nd Tuesday, from 1 p.m.-1.30 p.m. in Fellowship Rooms. Every 3rd Saturday at 3 p.m., at 11 Winslow Green Road, Canterbury. June 19-26—Week of Prayer. November 21-25—week of Prayer. Tuesday, November 29—Day of Prayer (St. Andrew's Eve).

("The Messenger")

World outreach of S.A. church

PEOPLE from a number of overseas countries are receiving regular weekly mailings of Bible Study notes and Christian publications from an Australian church.

As part of its outreach program Holy Trinity Church of England, Adelaide, well known as a strongly evangelical centre, has a program called "Holy Trinity Overseas Bible Correspondence Fellowship."

Members of Trinity's congregation sponsor clergy, missionaries and laymen from overseas countries to make possible regular mailings of study material. The list of those receiving this material has now grown to 150. People in India, Pakistan, Tanzania, Kenya, Peru, Brazil, Iran and New Guinea are being helped in this way as well as some in North Australia.

Writing about the scheme recently, the secretary, Miss Ann Fander, said:

"We have just heard that His Excellency, Mr. J. Malecela, is now a member of the Tanzania Mission to the United Nations in New York. How appropriate to his task are the Bible Study Notes on the Book of Isaiah which have been sent to him regularly from our church."

OFF THE RECORD

ALARMING EVENT.

From "The Australian Baptist" comes the story of the American preacher who had his morning sermon interrupted in a most alarming manner. His wrist watch alarm sounded out loud and clear at 11.40 a.m. Immediately under suspicion were his 16-year-old daughter and 11-year-old son. The culprits later admitted to having set the alarm, but added that they really meant it to go off at 11.50 a.m. to remind their father that he had 10 more minutes to preach!

FIFTY YEARS AGO.

From "The Church Record," January 21, 1916: "Perhaps no sin—not even that of ill-temper or of drunkenness—mars the happiness of so many lives as worry. . . Now, why is worry wrong, so wrong that in the first line of this article I called it a sin? Worry is wrong, and sinful, for the simple reason that it is distrust of God. It is a constant fear for the future, a fear that God will be less gracious and loving to us than He has been in the past; and it is this mistrust of God that is wrong, after all the love that He has so abundantly showered upon us."

MOSLEM VIEWPOINT.

Mrs D. M. Clack, writing in "The Australian Baptist," says: "We have never doubted the evangelistic fervour of the Moslems but it was nevertheless rather a shock to read this quotation from one of their publications: 'The task of shattering the Cross to pieces demands that Moslem missionaries should carry the fight into the home lands of Christians. The day does not seem distant when only one religion will prevail over the world—the religion brought by the prophet Mohammed!'"

Put this way the Moslem fervour certainly gives Christians cause to think anew of their own evangelistic task in the light of that day when Christ returns.

WELL SAID.

"It is easier to talk with other Christians about unity than to talk with those who are not Christians about Christ." (Bishop Joseph Fison.)

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BOTH SIDES OF THE UNITY FENCE

STEPS TO CHRISTIAN UNITY, edited by John A. O'Brien. London, Collins, 1965, 318 pages, 28/-.

Twenty-four scholars, theologians and churchmen of various denominations, from the Continent, Great Britain and the United States, contribute essays on some of the issues of ecumenism today.

Quite a galaxy has been assembled, for the authors include Karl Barth, Hans Kung, Yves Congar, Cardinals Bea and Cushing, Max Thurian, Visser't Hooft and Canon Bernard Pawley.

The Editor is a Roman Catholic Professor of Theology, and the main emphasis of the book is on the problems of unity in the light of Roman and Protestant differences. It begins—as conventionally nowadays—with "The Scandal of a Divided Christendom," and asks, with some realism, what steps need to be taken if a rapprochement is to occur.

Although the contributors are mostly experts of one sort or another, this is specifically a book for the general reader.

The frank and uninhibited approach of the Roman Catholic writers is a notable feature, and it is a pity that this side is so much better represented than the Protestant side, which is of a somewhat "liberal" flavour.

It is, however, refreshing to find Karl Barth asserting the doctrine of the invisible church ("the unity of the church does exist, but on an invisible and spiritual plane"), and expecting "visible unity" at the return of Christ.

Accordingly, Barth does not believe that "any step backward" in the ecumenical movement could "deal a terrible blow to the Christian cause."

The whole discussion is made more interesting by the short biographies given of each contributor.

The steps actually being taken from the Roman Catholic side to clear away unessential impediments are duly recorded in the course of the debate. How intractable are the ultimate differences?

Barth speaks kindly, but firmly. "I think the greatest obstacle could well be a very small word which the Roman Church tacks on to the end of every one of our propositions."

"This very small word 'and.' When we say Jesus, the Catholics say Jesus and Mary. We seek to obey only our sole Lord—Christ. The Catholics obey Christ and his earthly vicar, that is to say, the Pope. We believe that the Christian is saved by the merits of Jesus Christ; but the Catholics add: and by his own merits, that is to say, his good works. We think that the only source of Revelation is the Scriptures; the Catholics add: and Tradition. We say that knowledge of God comes from faith in His word, as it is expressed in Scripture. The Catholics add: and from Reason."

An interesting and informative book; itself a sign of the very welcome change in the climate of relationship between Roman and Reformed Christianity.

—D. W. B. ROBINSON.

—W. J. DUMBRELL

SUNDAY SCHOOL TEACHING COURSES—1966

David C. Cook new curriculum is now available, covering the "Bible-in-Life" Sunday School all age series. Features include: Bible learning applied to life in every lesson. Unified themes add direction and harmony. Church-home ties strengthened. New simplicity. Adaptability through eight separate age groups. Details, catalogues, sample kits supplied entirely free of charge and obligation.

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Reprints

A third impression of Bishop Ryle's *Five English Reformers* (paperback, pp. 160, 3/6 English) has also been published by the Trust. This was first published in *Light from Old Times* in 1890.

As an example of his vigorous writing, listen to this on Bishop Hooper of Gloucester: "He was, perhaps, the noblest martyr of them all. . . . Some might say that (he) was not more so than the Thirty-nine Articles."

"Hooper was a far-sighted man, and saw the danger of leaving nest-eggs for Romanism in the Church of England. In his famous dispute with Cranmer and the other bishops about wearing Romish vestments at his consecration, it has been I know, the fashion to condemn him as too stiff and unbending. I say boldly that the subsequent history of our Church makes it doubtful whether we ought not to reverse our verdict. The plain truth is, that in principle Hooper was right, and his opponents were wrong."

The author states in his preface, "I confess that it is with the greatest diffidence that I have made the following addresses on New Testament characters into a book. Unfavourable comparison with such shining examples as Dr. Alexander Whyte's classic studies, is almost inevitable. Nevertheless I think there is a place especially in the Bible Classes for something more strictly factual than his brilliantly original, and often highly imaginative treatment of character about whom we are seldom given more than the briefest details. I have made very little attempt to draw on the imagination after the manner of Dr. Whyte, nor do I think the method to be recommended; without his genius it would be presumptuous."

The selection of characters is 30 in number, all in the New Testament, and of more or less prominence in the Gospel story. They are very readable and full of interest and stimulating.

They should be of help to Bible Class leaders and teachers and preachers too will find in them information for sermons. This is a book to be recommended. One study is full of pathos, on Timothy, "Come before Winter," reminding us, as the writer points out, of the imprisonment of Tyndale.

R. B. ROBINSON.

Banner of Truth

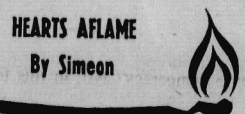
REPENTANCE, by John Colquhoun. Banner of Truth.

This Banner of Truth paperback expounds the Evangelical doctrine of repentance and makes the right connections between the Work of The Spirit in Repentance and Justification.

To some degree it is tediously written, but this is understandable when the author's background and times are borne in mind.

But it does offer to its readers a fairly full treatment of these important Biblical themes, displaying the wide Bible knowledge which commands our respect in this Banner of Truth publications.

—W. J. DUMBRELL



HEARTS AFLAME
By Simeon

All I need to live by is the golden rule, you can keep your religion.

The Golden rule is just too much for us. "For by the Law is the knowledge of sin."

May the weight of the Ten Commandments drive us to rest our faith in Christ.

The first book published by the Banner of Truth Trust, in 1958, was the Puritan Thomas Watson's *A Body of Divinity*. This was a series of sermons on the Westminster Assembly's Catechism, originally published in 1692. The Trust has now put out a new edition, entirely reset in modern type (328 pages, 15/- English).

It is prefaced by C. H. Spurgeon's brief memoir of Watson, in which he says: "Thomas Watson's Body of Practical Divinity is one of the most precious of the peerless works of the Puritans. . . . Watson was one of the most concise, racy, illustrative, and suggestive of those eminent divines who made the Puritan age the Augustan period of evangelical literature."

But it does offer to its readers a fairly full treatment of these important Biblical themes, displaying the wide Bible knowledge which commands our respect in this Banner of Truth publications.

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Sunday schools move to RSV

The Board of Education, Diocese of Sydney, publishers of the "Trowel" Curriculum materials have announced new materials for 1966 to coincide with the first year of a new cycle of the seven year syllabus.

The first of the new features are new Grades offering completely new material for Upper Primary and Secondary scholars (Grades 7, 8). Special material has been produced for Grade 8 (Senior) scholars employing a loose leaf file system for Study Sheets and students' own work.

This material will also be suitable for use in Fellowships, Bible Class groups and among Teacher Trainees.

Further changes involve a new page size, new layout and format of teachers' manuals, together with co-ordinated full colour illustrations for covers of Trowels and Activity Binders.

These changes have been made at practically no extra cost over the previous. However, general increases in printing and other charges have necessitated some increases. Such increases have enabled the offer of a unit rate for all materials at reduced rates.

An additional new move is the use of the Revised Standard Version as a "pilot" scheme for 1966 (Jan-June). Low cost scripture portions are available for St. John's Gospel and the Book of Genesis.

The Board of Education has released a statement of its Editorial policy to accompany a brochure on the new materials for 1966. Both are available from the board's office at 511 Kent Street, Sydney.

Protestant church leaders in East Germany have sent a "most emphatic" warning to Government leaders against new instructions which would liberalise present abortion laws. Roman Catholic bishops in East Germany also have expressed concern.

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CHRISTIANITY AND COMMUNISM

EXTRACTS from an article by Pastor C. Victor Barnard, a Baptist minister working in India. Originally published in "New Life."

At the rise of the Bolshevik Revolution, now nearly 40 years ago, the Christian conscience was shaken to its core by Communism's anti-God propaganda and the trail of hate and blood that Communism's prophets and soldiers left in their train.

For years the Church eyed Communism as its arch-enemy: an enemy more dangerous and ferocious than the dreaded Papacy.

Slowly, by degrees, however, the theological wind has blown the other way, so that now some professors of Christianity suggest they see many striking similarities between the two systems.

This change has come about by Communism first putting on a velvet glove over its iron paw, and liberal theologians departing yet a little further from the Gospel.

Christianity is rooted in God, in the Bible, in Christ, in the Cross, and in the ultimate personal reign of Jesus Christ; the whole faith is a movement towards redemption on the part of God whereby He redeems and regenerates man.

Communism is rooted in a philosophy in a godless materialism with its assumption of inveterate evolution, both physical and social.

Its choice weapon is hate, which is kept well furbished after every conflict, and it scorns Christian love as Goliath scorned young David.

Communism professes to care for the poor and needy: the "proletariat" they are called — but in reality the proletariat provide only an arena where the leaders compete to show their skill.

The Communist is a selfish man at heart and loves the poor no more than Satan loves Christ, but he finds the poor good fodder for his ambitions to feed upon.

The Communist World, whether it sits behind an iron curtain or a bamboo curtain or no curtain at all, is a fear-stricken world, where both big and small tremble with their hands upon their loins.

Freedom? There is only one form of freedom: the freedom to do as you are told!

Freedom to think? Yes, after all brains have been melted into a conglomeration of atheism, and then run out into a mould previously decided upon by "the People": the people not being the people, but the People (V.I.P.'s).

Flirtations

Slowly, slowly Stalin's disgrace and Khrushchev's removal, a kindlier smile has crept over the Soviet's face, but this is not a sincere smile, it is a diplomatic smile, for it has its reasons.

In the first place, the world had become tired of Communism's brutality and, in the second place, Russians themselves were becoming restless and there was the threat of revolt.

Then, also, China, Russia's baby, grew up quicker than expected.

And yet again there had been flirtations, religious and political, between Communists and others, and rather than spoil the friendship at an early stage the wise Communists decided to say nothing more for the time being on Communist World Conquest.

It had coined a new word, "co-existence," with the definite

understanding that the other part is permitted (for the time being, at least) to exist.

Such existence does not guarantee any specific period of time, for Communism is even more dogmatic than Rome, and sooner or later a man must toe the party-line or die!

The missionary expansion of Communism is something well thought-out, and very well carried through.

The idea is not to major on active confessed disciples, for it was deemed wiser strategy to infiltrate society with fermenting or explosive ideas, so that when revolution came it could be managed from Moscow by a kind of a remote control, while Russia looked on from a distance.

The most active army in all the Communist world is its fifth army, and it does more by its fifth army than all its other armies do together.

It is only in an emergency such as was experienced in Hungary about 10 years ago that guns and cannon were needed, because the ideal is "peaceful" co-existence — but if there can be no peaceful co-existence there must be no existence at all!

If the man cannot swallow the whale, then the whale must swallow the man!

A deep red dye has been seeping through the West for some years now, infiltrating politics and, alas, in some respects Christendom, also.

Mass thought

The nations with one accord have taken a distinct swing towards the socialistic conception of life, where men are not only all levelled down or levelled up to one standard (that in itself is not too bad in a world of glaring inequalities such as exist in our time), but the mentality of the people has to be first melted and recast as one huge social brain, also, where individuality is lost and mass thought produced.

The resultant collective brain, of course, cannot be Christian, for the collective brain is able only to think in materialistic and atheistic terms.

There can be no room for faith or Christ, or heaven either, for these things will remain as archaeological exhibits of a past age.

If the Gospel is allowed to exist at all, it must co-exist, and co-exist under the conditions laid down by the materialistic mass-brain.

The Church that exists can not fully be called a Christian Church for Christ claims lordship over His Church: an absolute and unchallenged lordship.

Even the churches are more deeply infiltrated with germs of Communism than we think we are.

Slowly, by subtle, propaganda within the realm of politics, the social sciences and religion, we have imbibed the very thing that two decades ago we hated with a positive hatred.

We have been dozing in a room of lethal gas, slowly dying, and not aware of it. The rough edge has been worn off Communism, but it has been replaced with so sharp an edge we are not aware of it cutting at all.

What is the remedy for civilisation at this late hour?

Is Communism to be opposed

(Continued foot Col. 3)

Letters to the Editor

"Unfortunate editorial"

Canon Aubrey's protest ("A.C.R.", Jan. 13) against our unfortunate editorial of December 2 calls for support.

I am a little ashamed that I have not raised my voice earlier, but frankly, as a supporter of the "Record" for over 30 years, I was embarrassed into silence by the attitude you displayed to Archbishop Gough's comments.

Of course his comments were provocative, and a spirited response was appropriate enough, but surely you missed the point. I am sure he was trying to provoke healthy honest thinking, not a defensive attitude.

This is how I see the situation. Archbishop Gough makes no bones about being an Evangelical and he has given constructive and courageous Evangelical leadership both within the Church of England and in interdenominational movements and activities. At the same time, without resorting to guile or compromise on vital principles, he has gained and held the confidence of people of diverse churchmanship in his leadership of the Australian Church.

His Grace has repeatedly said that in his view true evangelicalism is the purest expression of Anglicanism, and many of us will go all the way with him on this. At the same time, as Evangelicals we should not think that we have a complete monopoly of the Gospel.

Nor should we think that we can clutter up the expression of the Gospel with non-essentials any less efficiently at times than some of our fellows of differing churchmanship. If closer involvement in the life of the whole Church does no more than scrape some of the outworn tradition off what we are sometimes pleased to call Evangelicalism, the result can only be to make the Gospel shine out more brightly to a world that needs it more than ever.

RONALD R. WINTON, Drummoyne, N.S.W.

By Capitalism, or socialism by pure democracy? No, in this tormented world men willingly will trust no one, or no thing. Christ is the answer!

The world faces two alternatives (these words are being written in a non-Christian land) — Christ or Communism!

Gospel absolute

The rise of the hitherto backward nations of Asia and Africa make no secret that they prefer Communism to anything else, as it promises them to reach their goal in the speediest possible time.

These nations are held on a leash by foreign aid and such things, but the leashes are strained to breaking point and soon the democratic nations will have to let go. What then?

The Gospel must be presented as an absolute, and as a thing without rival.

The Bible must be offered to the world as God's Word to the human race. Man must realise his lost and beastly estate.

The Cross must be lifted so high that no eye can escape it, and the cup of salvation pressed against the dying sinner's lips as an anxious physician would urge a life-saving drug upon a life ready to expire.

The coming rule and reign of Christ among men must be the antidote to Communism's vicious program, and by the Gospel men must see that they may by regeneration be lifted from the tragedy of human existence into that glorious state spoken of as "children of God."

As such they must live as such, demonstrating the power of the indwelling Spirit that now activates them.

Within perhaps a score more of years will come the cry, "The harvest is past, and the summer is ended, and we are not saved" (Jer. 8:20).

This kind of positive involvement in the life of the whole Church cannot be easy, especially at the top level. I am sure that it is much more demanding than the kind of "backs-to-the-wall" stuff that some of us in Sydney indulge in.

At the risk of seeming to presume, I suggest that what the Archbishop's actions say (and his words imply) is this: "We Evangelicals have something very precious to share with our fellow churchmen, something that really belongs at the heart of the Church's heritage but has unhappily all too often lost its place. Let's get into the middle of things, pull our full weight in all honesty and humility, and commend what we believe to be vital truth to the whole Church."

It may be tough going—certainly tougher than sitting on the periphery proclaiming that we know all the answers, but feeling pipped because nobody bothers to ask us the questions. But effective involvement tends to be that way. It is part of the wonder of the Incarnation and of the Cross.

His Grace has repeatedly said that in his view true evangelicalism is the purest expression of Anglicanism, and many of us will go all the way with him on this. At the same time, as Evangelicals we should not think that we have a complete monopoly of the Gospel.

Nor should we think that we can clutter up the expression of the Gospel with non-essentials any less efficiently at times than some of our fellows of differing churchmanship. If closer involvement in the life of the whole Church does no more than scrape some of the outworn tradition off what we are sometimes pleased to call Evangelicalism, the result can only be to make the Gospel shine out more brightly to a world that needs it more than ever.

RONALD R. WINTON, Drummoyne, N.S.W.

Black and white in Africa

I would like to make some comments on the space given in your early December issue on the problem of southern Africa, i.e., Africa south of the Zambezi River.

During our stay of 4½ years in East Africa I was enabled to make three trips to the Rhodesias and one to South Africa. In all 10 weeks and 10,000 miles of driving from 1963 through 1965 gave me a pretty good glimpse at relationships between the races in both town and country.

Generally speaking wherever white men live in Africa they regard the black man as an inferior being to themselves.

This has resulted in condescending and patronising attitudes on the one hand and brutality and bestial cruelty on the other. In actual fact in taking over the reins from former colonial governments the African nationalists have showed themselves to be extraordinarily restrained in not wreaking their revenge on their humiliators. The Congo is perhaps the only real exception to this.

This refusal of the whites to recognise the blacks as fully human and treat them with the same respect as they treat one of their own colour is particularly to be seen in Rhodesia and South Africa.

For example I rarely heard an African addressed civilly in the many shops and hotels we entered in Salisbury, Gwelo, Bulawayo, Pietersburg, Pretoria,

Johannesburg, Harismith and Durban. They are shouted at, abused, insulted, cursed and worst of all ignored. Often the African is made an object of fun between the shopkeeper and a European customer.

In 1963 I had an African travelling companion. In one hotel we entered we came into the dining-room for lunch and I was asked by the proprietress "Who told you to bring 'that' in here?" She was of course referring to the African.

Of course the Africans of southern Africa are better off economically and educationally than their brothers to the north. But then again the white man's dog is also better off than most blacks in Africa.

In South Africa the legal enforcement of segregation has angered both black and white liberal opinion. All social intercourse between the races has been forbidden by law.

Angered whites

Most South Africans practised a form of "apartheid" before Maian's Government introduced it. But there are many who freely associated with those whose skin was of another hue. South Africa was a free society. A man could choose his friends. There was freedom of association. Today South Africa is a police State.

The white man in southern Africa is afraid. He is afraid that his position of privilege and economic superiority will be forfeited if he allows the black African the same opportunities for freedom and advancement that he has for himself.

The present policies of Rhodesia and South Africa are designed to maintain the security of the white man's position. This can hardly be called Christian.

There is a double standard in southern Africa. Both have been established by the white minority for their own benefit. These standards apply throughout all areas of life. Is it any wonder that that part of the world has the highest registered crime rate per capita in the world. If justice with all its ramifications is denied (viz. Man-Continued on page 6

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Amended Th.C. results

We regret that the first section of the examination results in the subject, **PRAYER BOOK I** of the Th.C. course (published in our December 16 issue) contained a number of inaccuracies. The first part of this result list should have read as follows:—

PRAYER BOOK I

DISTINCTION
Devine, Mr J. T., Lake Heights, N.S.W.; Pridmore, Mr A. C., Greengrove, N.S.W.; Johns, Mr D. V., Panania, N.S.W.; Powers, Mrs V., Newtown, N.S.W.
CREDIT
Tay, Mr J., Newtown, N.S.W.; Vockler, Mrs J., Clovelly, N.S.W.; Rodgers, Mrs R., East Hills, N.S.W.; Dodd, Mr G., Jannali, N.S.W.; Rooke, Mrs S., Como, N.S.W.; Armistead, Mrs M., Allambie Heights, N.S.W.; Bower, Miss K., Hurstville, N.S.W.; Avery, Mrs M., Randwick, N.S.W.; Bell, Mr J., Rosebery, N.S.W.; Carroll, Mrs O., Panania, N.S.W.

FOOTNOTE: Owing to lack of space it has been necessary to hold over DOCTRINE I results.

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Pope prays to Mary

The Pope of Rome uttered the following prayer at the close of the Vatican Council: "O, Virgin Mary, Mother of the Church, to you we recommend the entire Church and our ecumenical council!"

... temple of light without shadow and without blemish, intercede with our only Son, mediator of our reconciliation with the Father that He may have mercy on our shortcomings and may dispel any difference between us, giving us the joy of loving.

To your Immaculate Heart, O Mary, we finally recommend the entire human race. Lead it to the knowledge of the sole and true Saviour, Jesus Christ; protect it from the scourges provoked by sin, give to the entire world peace in truth, in justice, in liberty and in love.

And let the entire Church, by celebrating this great ecumenical assembly, raise to the God of mercy the majestic hymn of praise and thanks, giving, the hymn of joy and exultation, because the Lord has worked great things through you, O clement, O pious, O sweet, virgin Mary.

LETTERS Cont.

Continued from page 5

del and the Rivonia Trial) to a people, how can you expect them to respect the laws based on this injustice?

The black man of southern Africa will get justice. He is a patient man who will abide his opportunity. Moreover there is a God of justice who hears the cry of oppressed peoples and whose judgments upon injustice do appear in history—testimonies to that coming Day of Judgment.

May the white Christians of southern Africa cease trying to hide behind their "do good" action to black Africans and opens their ears to hear the prophecy of Jeremiah on a people who refused to hear it:—

"I bring evil from the north, and great destruction. A lion has gone up from his thicket, A destroyer of nations has set out; He has gone forth from his place To make your land a waste; Your cities will be ruins without inhabitant."

TED NEWING.
Ashfield, N.S.W.

Single woman's problems not met

Recently a correspondent wanted to know whether society would miss the Church if she vacated fields of endeavour similar to the State, and whether she was doing anything the State was not doing.

There is one sphere where the Church has a very serious omission and where the State could not care less for it keeps on creating the situation which causes the problem. That is in meeting the needs of the single woman in the 30-40 years age range.

When it is thought about it will be realised that there is very little attention being paid to this group.

Yet a psychiatrist at the Melbourne Mental Hospital recently wrote in the Medical Journal of the concern he felt at the suicides and breakdowns of women who are single in this age group.

While the State sends men to the wars and society pressures young women into marriage this problem will remain. It is hidden because of the capacity of industry to take the single woman into its ranks. But today the single woman is being displaced by the married woman and often she has to retire to look after aging parents or for some other reason of a like character.

The moral standards of society are such that the single woman is looked on as a bit dim, and as man wants to excite his own lusts he wants the younger woman to fill his biological needs.

Here surely is a sphere where the Church can and ought to be taking up combat with society and leading society, place these women in more secure and profitable situations. How many years will elapse before the Church does take action. It will be interesting to see.

W. TERRY,
Brisbane, Qld.

Knowing Christianity

THE EARLY CHURCH, by W. H. C. Frend. London, Hodder and Stoughton, 1965, 288 pages, Aust. price 24/3.

This is one of the first titles in a new series, "Knowing Christianity," edited by Dr William Neil of Nottingham University. Dr Frend is a first class historian who lectures at Cambridge, and this book is based on lectures given for the Certificate of Christian Theology in that University.

Each chapter has full documentation, and suggestions for further reading. There is a chronological guide to the main events up to 461.

The ground covered is the same as that covered by Foakes Jackson's well known *History of the Christian Church to 461*, and the treatment is excellent. It might well be adopted as a text book in theological colleges, especially as it forms so admirable a companion to Stevenson's *A New Eusebius*, and as an introduction to early church history for the general reader, it would be hard to beat. For here is no mere re-hash of the "standard" stuff.

Dr Frend has done a lot of original work himself in this period, and he writes with freshness and authority.

On the persecutions, on Gnosticism, on Jewish Christianity, on the diversity of the early church—there is something new and perceptive every time. The style is good, and the whole book is very good value.

—D. W. B. ROBINSON

Receptions in the Church of England in the U.K. from the Roman Catholic Church numbered 3,770 in 1958; 3,210 in 1960 and 2,620 in 1962.

The proportion of marriages in churches of the Church of England in the U.K. has declined from 49% per 1,000 in 1957 to 47% in 1962.

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ISLINGTON LOOKS AT BISHOPS

EVERY believer is a bishop, "his brother's keeper". This is the verdict of the Rev. John Stott, given in an address at the famous Islington evangelical conference in England.

The subject of the conference was "Bishops" and Mr Stott concentrated his attention on 1 Timothy 3 and Titus 1.

Mr Stott had little difficulty in demonstrating that the N.T. terms *episcopos* (bishop) and *presbuteros* (presbyter or elder) were synonymous.

Episcopacy in its present form is, he said, "a flower which grew from a N.T. seed" but other flowers have grown in the same soil.

The oversight of the "bishop" is to be exercised over all the flock, so it must be able to encompass all the flock—as the Good Shepherd's oversight was such that He "knew His sheep" and was known by them.

Without drawing the obvious comparison with a modern bishop, with a diocesan population of millions and a Church population of tens of thousands, Mr Stott pointed out that this meant that parishes must be small enough or overseers numerous enough for proper pastoral oversight of this type to be possible.

One step towards this would be to increase the number of bishops; another to appoint in every congregation lay "elders."

Both of these suggestions were repeated later by other speakers.

No bishops there
The bishop's two tasks are to "feed the sheep" and to defend them from wolves (including the sort who come in sheep's clothing). These functions are primarily expressed in the bishop's teaching ministry—he must be "an apt teacher" . . . able to give instruction in sound doctrine," in Paul's words.

In one of the few moments of passion in a rather clinical day's work, Mr Stott added with some warmth, "Oh for bishops and presbyters who would take seriously this commission!"

The final paper was by Mr George Goyder, only the second layman, it would appear, ever to address the conference.

He dealt—pretty trenchantly—with "Bishops and Church Government," and argued strongly for full synodical government, with bishops, clergy and laity partners in Church legislation and action.

He urged that Parliament should not surrender its present authority in Church affairs until "the laity are accorded the same rights in the Church as parliament has long held on their behalf."

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£500,000 U.K. CONFERENCE CENTRE

BRITAIN is to have a new Christian Conference Centre to cost £500,000. It is expected it will be ready in Spring of 1967.

Located in Surrey, the new centre is being sponsored by the directors of the Movement for World Evangelisation, an organisation responsible for an annual Christian Holiday Crusade at Butlin's Camp in Filey.

Speaking of the proposed centre, the Movement's chairman, the Rev. George B. Duncan, said recently: "Over the past 10 years we believe that God has been leading the Movement for World Evangelisation into ever increasing fields of responsibility and service both at home and abroad."

"Recently, the vision as come to our council of yet another service that the Movement for World Evangelisation could render to the Church, namely that of bringing into being a Conference Centre able to meet effectively every kind of demand, whether of societies or Churches, for this kind of facility."

"The project envisaged includes the building of a Conference Centre within easy reach

of London amid the beauties of the Surrey countryside, and close to both London and Gatwick airports.

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"It is hoped that the final scheme also will include on the site a limited number of flats and flatlets available for missionaries on furlough, and also some office accommodation in the main building for societies which might wish to move from central London."

"The whole project will be run on a non-profit-making basis designed to give the very best in service at the lowest possible cost."

UK get-together

The following account of a combined Anglican and Roman Catholic retreat comes from the Canterbury Diocesan Notes.

"This was a planned ecumenical venture which took place at the Carmelite's Allington Castle in the autumn. There were some twenty-two clergy in all, more or less equally divided and coming from all parts of the country."

The Retreat Addresses were given by a Benedictine from Quarr Abbey in the Isle of Wight.

In addition, Anglicans attended the daily Roman Conventional Mass where there was Concelebration in which all the Roman clergy took part.

Some of the Roman clergy attended the daily Anglican celebration in the library and all came to our Evensong, where they shared our Office Books.

At all our worship and prayer we sang hymns together from the English Hymnal. The silence was broken in the afternoon when Anglicans and Romans went out for walks together to share our mutual possibilities and problems, and to get to know each other.

The wonderful charity and tact displayed put us all completely at our ease, and made the Retreat a most wonderful experience in mutual prayer and fellowship. It is hoped that these retreats will be extended all over the country and eventually be planned for the laity too."

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GRAHAM'S MAIN HELP GIVEN TO CHURCHGOERS

Churchgoers were the main group who benefited from the 1961 Billy Graham Crusade in England, according to a survey "Crusade"

Of the 325 inquiries referred to churches included in the survey, 137 were considered to be still "going on" in the Christian life.

Of these 137, people who had been churchgoers prior to the crusade numbered 121 and former non-churchgoers 16.

Twenty-five churches in the Manchester area co-operated in the survey out of more than 100 contacted. The high proportion of churchgoers benefiting from the crusade leads "Crusade" to comment: "It is plainly absurd to hire a football stadium, engage in extensive publicity, and bring the world's most renowned evangelist across the Atlantic just to have a convention for churchgoers."

"It is also depressing that so many members of our evangelical churches apparently lack an experience of conversion!"

The report on the survey also concludes that the transition from a decision in a crusade atmosphere to church membership is a difficult one and comments:

"We really cannot expect complete 'outsiders' to step straight into the rather rarefied atmosphere and quaint vocabulary of our church life without a fair amount of 'give and take' all round."

"Many churches just are not willing to pay the price of getting out of their routine, facing a disturbing blast of fresh air and the challenge of new life."

WORLD NEWS IN BRIEF

Communists increased their strength from three to seven, out of a total 15, in recent elections for the Nazareth municipal council. They are now the largest single faction.

A group of Methodists in England who are opposed to a union of the Methodist Church with the Church of England have forecast formation of a "continuing Methodist Church" if the reunion proposals are approved.

For his services during the past 12 years in connection with the Roman Catholic edition of THE R.S.V., Dr Luther Weigle, of Yale Divinity School (Protestant) has been named a Knight of St. Gregory the Great by Pope Paul VI.

