

# "Christianity in Africa inspiration to America"

**TASMANIA**  
Rev H. J. M. Kerly, who has been in charge of the Parishes of Bothwell and Kempton since 1971, has been appointed Rector of the Parish of George Town.  
Rev R. H. Carnaby, Minister in Charge of the Parish of Derby and Ringarooma since 1965 has been appointed Rector of the Parish of Claremont and Chigwell from November 15, 1974.

**SYDNEY**  
Rev Phillip Jensen, Assistant Diocesan Missioner, Board of Diocesan Missions, since 1973, has been appointed Chaplain to the University of NSW, replacing Rev Bruce Wilson who has been Chaplain since 1970.  
Rev Emmanuel Ghasita Mail, of the Missions to Seamen, in Sydney, died November 14, 1974, aged 51 years.

**MELBOURNE**  
Rev G. L. Krack, Curate to St Peter's, Box Hill, has been appointed Vicar at Christ Church, Melton, from 31st January, 1975.  
Rev T. F. Morgan has been appointed Senior Chaplain of 3rd Military District, replacing Rev V. Maddick who retires on June 30, 1975.  
Rev R. P. Robins, Vicar of St Michael and All Angels, Bennettswood, will serve with BCA in Parish of Zeehan, Tasmania, from 27th January, 1975, for an initial 3-year period.  
Rev P. P. Kan has withdrawn acceptance of nomination to the Church of the Ascension, Burwood East.

Rev L. Marshall-Wood, Vicar of St Mark's, Reservoir West, since December, 1973, died suddenly 11th November, 1974.  
Rev B. E. Hancock, retired since 1971, died on 13th November, 1974.

## DIRECTOR APPOINTED

From page 1  
centre, not just tacked on at the end. We need to find a way to make contact with the ordinary Joe in Green Valley. At the moment we only have the middle-class church of Green Valley at church."  
Like others working in Green Valley, Mr Livingstone gets irate at the reputation for crime and delinquency the area seems to have, which he says is quite unfair.  
He will supervise and co-ordinate the Anglican ministry in the Dundas, Cabramatta West, Mt Druitt, Green Valley areas. The area team includes clergy, social workers, Church Army officers and Deaconesses.



## APPEAL TO HELP NEEDY FAMILIES

The Counselling Service of the Anglican Home Mission Society and the Opportunity Shops have begun special appeals to provide goods for needy families during the Christmas period.

The Counselling Service is in need of food, toys and clothing for needy families and pensioners this Christmas.

Remember, in this affluent society, there are many who would not have anywhere near a happy Christmas if it were not for organisations like the HMS's Counselling Service and the generous public who give so that the needy can be helped.

The Rev Bill Payne, Director of the Counselling Service said anyone wishing to donate clothing, food or toys

should phone 211 1244 (Counselling Service) or 798 7888 (on the 24-hour "Op Shop" Open Line) to arrange for a van to collect the goods.

"Your generous financial support is also needed at Christmas," he said.

"Your gift, just now would mean a great deal to many people who look to the Home Mission Society for help."



Rev W. Payne

of the family, including Canon Dawson, are due back on January 15.  
Dorothy Charrock returns from Oenpelli in North Australia on December 10.  
The Rev and Mrs John McIntosh, from Indonesia, on December 15.  
Miss Joan Eatch, from Dodoma, in East Africa, on December 18.  
Miss Anne Nippard, from Osaka, Japan, on December 23.  
Mr and Mrs Keith Hart, from Darwin, on December 28.

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The phenomenal growth of Christianity in Africa attests both to the strength of the indigenous leadership of today, as well as to a solid foundation laid by missionaries in the past.

A symbol of this, a door panel depicting the Epiphany by a Makonde wood carver, was brought from Dar es Salaam in the Province of East Africa by the Rev George H. Woodward (left) and given to the rector of Trinity Parish in New York City, the Rev Robert Ray Parks (right).

Mr Woodward said that the spirit of the Church in East Africa stood as an inspiration for the recovery of evangelism in America.

The Epiphany scene manifests that spirit.

"The growth of the African Church," he said, "is the result of dedicated work by mostly lay pastors (guided by ordained clergy) most of whom are engaged full-time in proclamation without pay."

## For whom the Nobel toll

Professor Antony Hewish, 50, joint winner, with Sir Martin Ryle, of the 1974 Nobel prize for physics, is a member of St Edward's Church, Cambridge, England.  
He was churchwarden from 1966-72, and his children are in the choir.

When sin has used man to break the law, it uses the law to break man, to undo him by condemnation and death.

RALPH VENNING,  
The Plague of Plagues.

## Additions for Ridley College: \$135,000 to be spent in 1975

The Council of Ridley College, University of Melbourne, has been informed that a grant of \$135,000 towards the cost of building a new dining hall and kitchen has recently been approved, the money to be available and used in 1975.

Final drawings are now being prepared by the architects.

It is anticipated that work on the new building will commence before the end of this year.

The present kitchen was intended to serve the requirements of a Victorian family, and allows no room for the equipment needed to cater for over 100 persons three times a day.

When the new building is complete, the present dining hall will provide additional library and office space, also much needed in the college.

Ridley provides accommodation and tuition for university students, as well as theological students.

Many St Arnaud diocesan clergy, both past and present, studied theology at Ridley prior to ordination.

## Godliest Town

Former Robertson (NSW) rector Arthur Horrex, has been commissioned by Archbishop Sambell, of Perth.

He is the first rector of Kamalada, WA's nickel mining town.

The archbishop reminded the congregation that Kamalada had that same day been declared Tidiest Town in the state.

"If 'cleanliness is next to Godliness' the next step will

be to make it WA's Godliest Town", he suggested.

It is a new day for Kamalada's Anglican Community in another sense.

Arthur is the first rector appointed as a member of the Diocese.

While the Bush Church Aid Society will continue to give vital financial support, it is confidently hoped that the parish will steadily take over its own responsibilities as its life develops.

## Increase in ordination candidates this year in the UK

An increase of twenty-three per cent in the number of ordination candidates in the Church of England this year is forecast by the Advisory Council for the Church's Ministry.

By the end of September

the number of men recommended and conditionally recommended for the full-time ministry was 287 — which exceeds the total for the whole of 1973.

The chairman of the Advisory Council, the Bishop of St Edmundsbury and Ipswich (Dr Leslie Brown), gave these figures when replying to a question by the Rev A. G. K. Esdaile (Southwark) in the General Synod.

"The year seems likely to end with a total of at least 340 recommended candidates compared with 277 in 1973," the Bishop declared.

"I may add that, of the 287 recommended so far, fifty-three per cent are under twenty-five and thirty-eight per cent between twenty-five and thirty-five.

"The corresponding figures

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Bishop James Grant at that  
address.

## Off to serve people in need



Drs Brian and Sue Adams, with David (six months) and Bradley (two years), will leave on January 1, 1975, for Hombolo Leprosarium with the Church Missionary Society.

## SUPPORT FOR WOMEN PRIESTS ON INCREASE

There is increasing support for women priests in the Anglican Communion.

In England 11 Diocesan Synods have recently passed motions to the effect that there is no fundamental objection to the ordination of women.

One Synod rejected this, the Diocese of Turo.

In New Zealand, the Christchurch Diocesan Synod and also the Synod of the Diocese of Waiapu both passed motions supporting women priests. In Waiapu there was strong opposition from Maori clergy.

Meanwhile, in the Episcopal Church in America, 97 bishops endorsed the principle of opening the priesthood and the episcopate to

women at a meeting of bishops in October. Thirty-five bishops opposed the motion and six abstained.

This represents a strong shift of opinion. In 1972, 74 favoured such a motion and 61 opposed with five abstentions.

This vote follows the controversy over the illegal "ordination" of 11 women this year.

The dioceses in England which voted for the ordination of women are Manchester, Sheffield, Bristol, Newcastle, St Edmundsbury and Ipswich, Wakefield, Ely, Exeter, Hereford, Rochester and Bath and Wells.

# Mass famine 'threat to world in 1975'

Warnings are coming in from many quarters on the desperate prospects for millions of people in 1975.

The Rev Alan Booth, Director of Christian Aid, a UK group, said recently: "Doomwatchers sometimes seem to exaggerate our human predicament. This time, however, their warnings are real. Within 12 months men are going to see clear signs that the world is desperately short of food."

"For us it will mean higher prices. For tens of millions elsewhere it will mean death."

"Death threatens on an unprecedented scale. The first major toll of victims will be on the Indian sub-continent, India, Pakistan and Bangladesh."

In 1972 there was, in America, 12 months' reserve of grain. Today these reserves are down to 25 days.

According to the UN Food and Agriculture Organisation it will take 10 years of co-ordinated inter-governmental activity, costing \$US1500m, to restore some balance.

## Higher prices for us — for tens of millions elsewhere it will mean death

Last week, Dr Philip Potter, General Secretary of the WCC, said any plans coming out of the recent World Food Conference which did not change the

existing world economic and political structures were "doomed to failure".

Dr Potter said the WCC was convinced that the present concept of purely economic growth needed to be replaced by a "process aimed at economic and social justice, self reliance, and people's participation in establishing goals and priorities and in making decisions regarding economic growth".

The churches were interested in the world food crisis because Christianity had its origins in the Hebrew prophetic cry for justice and a shared community of all

human beings made in the image of God."

World Vision International has put out a country-by-country survey on the refugee, poverty and food problem.

It paints a gloomy picture. Quoting the "New Internationalist", it says: "The world's food is so precariously balanced that one more season of shortage could lead to global disaster."

The hope of new "miracle grains" has been counterbalanced by droughts and by floods in many areas.

The report states that 17 countries face serious, or perennial, food shortage and that another 13 nations are in danger.

The total number of people affected is 950 million — or about one-third of the world's population.

## Christmas greetings to readers

The next issue of "The Australian Church Record" will be January 23, 1975.

The editor, directors and staff take this opportunity of wishing our readers a very happy Christmas.

## IN THIS ISSUE

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## EDITORIAL CHRISTMAS 1974

Australia is about to plunge into its annual extravaganza of spending and feasting. For the next two weeks millions of people will worship at the shrine of self-indulgence. All this will be on the pretext of remembering the birth of Jesus.

There is something especially inappropriate about this kind of celebration this year. While we enjoy our prosperity, millions of mouths will go unfed. Millions of children will edge closer to an agonising death. Poverty, which is only a word to most of us, will continue to eat away the resistance of one-third of this world's peoples with unrelenting force.

The contrast between Christmas in Australia and the life and death struggle of people in the Third World is such that should make us all think afresh about how we celebrate Christmas.

How can we in good conscience indulge ourselves while others suffer? How can we consume more and more of the ever-shrinking stocks of food while millions stand by unfed and unhelped?

Of course it is idle to suggest that anything we can do will make an immediate difference to the people of

Bangladesh or India. Yet the magnitude of the food crisis poses a fundamental moral question which should be faced now when we are tempted to increase our consumption of food and other things.

Are we morally justified in persevering with a life style that expresses little practical concern or tangible help to the human beings suffering on a scale almost without precedent?

This is the situation this Christmas, 1974, and all the indications are that next year it will get worse. Should the 1972 weather pattern be repeated next year, something up to 75 million people would be expected to starve to death in 1975.

This is a moral question of the first order for Christians. It's not just a question of how we will spend Christmas. Will we go without to make a donation to the many funds calling for help?

The real question is how will we change our life style to make the appropriate response to this situation?

In the UK a campaign has been launched by church leaders to encourage people to cut consumer spending on food to release resources for the crisis programmes.

The idea is not just to give something off the top but to significantly and voluntarily reduce expenditure. By this gesture it is hoped to manifest solidarity with the hungry of the world, to indicate a personal commitment to bear the burdens and to make a real, not a token, contribution to the crisis.

Should not the Christians in Australia, the "lucky country", do the same? As indicated earlier, for Christians there is a moral question to be answered.

How in good conscience can we indulge ourselves in the usual way, as a means of recognising Christ's coming for us when there is so much real suffering in the world? Should not the spirit of grace that motivated Jesus to be born in Bethlehem, to share the home of a refugee family, to live in modest surroundings, to lay aside his all for us, inspire us to do the same? Would that not be the best way to celebrate Christmas in 1974?

"You know the grace of the Lord Jesus Christ. Though he was rich, yet for your sakes he became poor so that by his poverty you might become rich."

Moore College  
Library



## Notes and Comments

### Last chance for Family Law Bill

Unexpectedly and at the eleventh hour the House of Representatives has decided to defer consideration of the Family Law Bill until next year.

This could be the last opportunity for people concerned for justice and family life to make representations concerning the serious defects of this bill.

In the Senate the Bill survived almost unscathed. More of the objectionable features, such as the 12 months' separation and the maintenance provisions were unaltered.

It is likely that members of the Lower House will be more open to representations than were the senators, because of their more direct relationship to the electorate.

This has prompted Senator Murphy to express concern that the failure to rush the bill through the House will allow opponents to lobby their members.

Accordingly, he has called upon all the groups who support the bill to intensify their efforts during the next two months.

That is fair enough! In a democracy everybody should have the right to make representation to their members.

Or to put it another way, every member has the right to hear and consider representation from their constituents on legislation before the House of Representatives.

But Senator Murphy and the Prime Minister sought to deny this right by rushing the bill through the House, even before printed copies of the amended bill were available to Members or the public.

Having been given this extra time, it is important that those who oppose the bill consider their actions very carefully.

Because the opponents of the bill were slow to come forward with positive suggestions to improve the bill, they were labelled as negative.

Senator Murphy claimed on the Brian White pro-

gramme on 2GB that he spoke with the Festival of Light deputation for two hours and they failed to come up with any constructive suggestions. If this is true, this is greatly to be regretted.

Nobody is happy with the present laws. They do encourage people to make false petitions, they are very costly, and in some cases can cause unnecessary humiliation.

But the imperfections of the present system do not in themselves justify the acceptance of the Government's proposals which also will allow and encourage exploitation and injustice.

The open letter to Members of Parliament, published in the last issue of the Record, gives the lie to the charge that the opponents have made no positive suggestions.

However, they did come late in the piece — almost 12 months after the bill was first tabled.

In the few weeks left it is important that Christian people, both as individuals and congregations, express their views strongly and clearly to their local Members.

What is more important is that Christians be prepared to change their vote according to their views on such questions. It is not right that the ordinary political considerations that distinguish Labor from Liberal should take precedence over the more fundamental questions of social justice and righteousness.

Christians should be prepared to back up their views with real political action in the ballot box.

There are many seats that could definitely change if Christians gave these questions first priority.

MPs would think twice about embracing humanist policies if they realised they would alienate a sizeable section of their people who would vote according to their conscience on these moral questions.

As a matter of fact, the Christian population would be in a stronger position if it adopted a non-partisan stance and acted together.

It is to be hoped that Christians will be able to rouse themselves to stand up for righteousness and justice on

this particular question of divorce law reform.

Once the bill becomes law it will be very difficult to get a Government interested enough to change it.

### Sunday Trading — a satisfactory conclusion

The recent decision of the NSW Government parties to shelve their plans for Sunday trading is a testimony to the power of ordinary people to influence sufficient politicians on a point of principle.

The principle was that the population of this State had decisively rejected the proposal at a referendum and the Government was not entitled to overthrow this decision just because it felt like it.

Those Labor Party, Independent and Liberal Party Members who announced their intention to vote against the changes deserve the thanks of all citizens in NSW.

It is hoped that with the inevitable changes to the NSW Government, due to the retirement of Sir Robert Askin and Mr McCaw, that the very important portfolio of Justice which administers the liquor laws will be offered to someone with a sense of obligation to the true welfare of the people, and who will not be the champion of vested interests of the liquor industry.

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# The answer to frustration is to trust in God

John Dollard of Yale University "believes that severe or prolonged frustrations heighten tensional states and that, as a result, the person may find an outlet in aggressive behaviour." (Encyclopaedia Americana, Vol X P 298b).

Philip L. Harriman, editor of "Encyclopaedia of Psychology" writes, "senseless acts of vandalism, physical injury to defenceless persons, wanton destruction, self-injury, and crimes that are easily detectable by police officers, are conceived to be the aggressive behaviour of frustrated individuals, motivated by unreasoning rage or hate."

This may well explain the vandalism we witnessed recently in our city.

It is another expression of some pent-up feelings of those whose goals in life have not been reached.

A similar expression is seen in the young child who, when frustrated, will get up and go outside and kick the poor cat.

I know of a woman who does the same! It gives a kind of satisfaction even though you may not have achieved your aim.

Theologically speaking, the

## A MINISTER'S REFLECTIONS

root of our frustrations lie in the area of our ego, the self.

It means we do not reach our goals or fulfil the will of God because we have not trusted God in every aspect and avenue of life.

We tend always to look inwardly and rely on our own physical and spiritual resources.

Paul's answer to worry and frustration is prayer to God. To the Church of Philippi he wrote, "Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

"And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus."

And Paul also knew that the grace of God was able to meet the probable frustra-

tions that arose over his thorn in the flesh.

As Paul was thwarted by this handicap God said, "My grace is all you need; power comes to its full strength in weakness (2 Cor. 12:7-9 NEB).

How will we face the frustrations and tensions of this life, yet He does promise immunity from sin in all the storms and pressures of this life, yet He does promise His grace and peace and concern and power in the Person of Jesus Christ, and that becomes a present reality when we conceive of His indwelling Spirit within us.

John Gelding

## Perth announces better retirement scheme for clergy

Clergy in the Perth Diocese can now look forward to a more secure future, as a result of a Synod decision to set up a new superannuation fund.

This was reported in the November issue of the Diocese's "Anglican Messenger".

Introducing the Bill to set the scheme in motion, the Rev John Cook said this would take "one more, and probably the last" step forward in bringing the clergy's provident funds to the point where they should be.

The scheme would create what was known as a managed fund.

Each clergyman would contribute five per cent of his stipend, the Diocese would contribute a similar amount, and the final third would be earned by money in the fund.

Benefits would amount to eleven and a half per cent of a member's final average salary for every year of service he gives, up to a maximum of 40 years.

For example, a clergyman on a salary of \$4000, serving 40 years, would receive a lump sum of \$18,000; after 20 years he would get about \$9000, and so on.

The main purpose was to enable a clergyman on retirement to set himself up in a reasonable residence.

It would involve a man paying, for example, \$17 a month compared with \$10 under the existing scheme and this was regarded as a small extra price to pay for family security.

"Both of these senators praise the progress of Russia and China, but unfortunately condemn Australian citizens' movements such as the Festival of Light, which oppose the blind adoption of 'Clockwork Orange Society', the USA 'Sick, Sick Society' and the Swedish '1984 Society'."

"We strongly support the call by the exiled Russian writer, Alexander Solzhenitsyn, for a 'moral revolution', rather than the moral collapse of our Australian nation and family", Mr Nile said.

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C. R. JAMES  
Chief Executive Officer

# "God is hope, and God is now"

That hope has become such a rare and sought-after commodity stems from the Western World's long neglect of a great spiritual heritage.

The questioning eyes of the sick and dying cry for hope. The empty eyes of the mentally disturbed hunger for hope.

Victims of flood, famine, of oppression or destitution, plead with unbelieving eyes for meaning and hope.

Even the eyes of teenagers whose youth is wasted by drugs or licentiousness call for hope.

No less do prisoners of war long for hope, and free men also who lack purpose and a sense of personal dignity.

It was Christianity that

not renounced war even in a nuclear and missile age and in which the growing involvement of great powers on a strip of ancient biblical geography might signal Armageddon?

Has this hope relevance in a time when confidence in democratic processes has slumped to depressing depths and when the United States should recall with what ease mighty powers in the past have marched off the map?

Can this hope survive intellectually at a time when secularism runs amuck on campuses and when students are encouraged to view reality in terms of comprehensive contingency, radical relativity, total tran-

## "Resurrection of Jesus that launched hope"

inverted the meaning of the Greek term *elpis* (hope).

While this was an ambiguous term in the ancient world, forbidding some portentous event if not specifically good or bad future, the gospel of Christ emptied *elpis* of all bleakness and filled it with only good.

It was the resurrection of the crucified Jesus from the dead that launched hope into its high and holy orbit.

The opening of Peter's first letter to scattered Jewry resounds with this fresh spirit of triumph: "Praise be to the God and Father of our Lord Jesus Christ, who in his mercy gave us new birth into a living hope by the resurrection of Jesus Christ from the dead! The inheritance to which we are born is one that nothing can destroy or spoil or wither" (1 Peter 1:3-4, NEB).

Has this hope any practical value today in a world that has

science and absolute autonomy?

Not long ago on a Saturday afternoon a theologian friend phoned to ask if I could perchance drive him to a retirement home and hospital to visit some aged and dying patients.

With a somewhat twinged conscience I mused that it said something exemplary that not even an incapacitated auto could keep this scholar from ministering to lonely souls on the brink of the world to come.

Even more gratifying was his comment when the visits were over, "These people," he said, speaking of a banker who had served many years as a deacon and of a dying woman whose face was aglow with confidence in God, "are capitalizing the cash value of their faith in an hour of individual need."

Several observations should be made about this hope that in a time like ours enables Christians to brace against pervasive cynicism and public disenchantment.

The Christian hope in no way rules out a world where embattled nations bleed to death, where mighty powers fade like spent meteors in the horizon of history and where proud intellectuals fashion beguiling myths about the nature of reality.

Indeed, in these very features of aberrant humanity the Christian hope finds confirmation that mankind outside of Christ mortgages its future to hopeless ideologies.

When the Roman Empire,

This meaningful message, on hope being a rare commodity due to the western world's neglect of its spiritual heritage, is by Dr Carl F. H. Henry. Dr Henry is the founding editor of "Christianity Today". The essay is reprinted from the June, 1974, issue of "World Vision". Our heading was the title of an earlier sermon by the same author.

for all its contributions to philosophy and jurisprudence, vanished into smoke and cinders, the Christian fellowship was able to carry in its bosom the moral fortunes of a stunned world.

The promised Second Coming of Jesus Christ pledges the final vindication of righteousness and the doom of evil.

To some persons — especially the social planners of a new society, politicians charting an international strategy, academicians analyzing contemporary cultural crises, scientists probing a breakthrough at the frontiers of empirical research, technologists computerising cycles and trends — the prospect of an absolute end seems unthinkable, even a threat to earnestness.

To use the doctrine to dull social and evangelistic concern betrays a profound misunderstanding, however, for the prospect of an end time should motivate the Christian to strive for the truth and right that Christ will vindicate when He returns.

As Peter's second letter puts it: "Look eagerly for the

God is everywhere active either in grace or in judgement.

Even now Christ the coming King rules the world by His providence in earthly affairs.

When mighty nations totter for lack of national purpose, it should be remembered that great leadership is a divine gift, and in fact anticipates messianic rule when "the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9:6 f.).

Strengths and weaknesses result not simply from the ideologies that nations pursue; rather they reveal how much or how little of God's "new covenant" the nations anticipate.

It is no less the case in 1974 than in antiquity that righteousness exalts a nation, while wickedness is a reproach to its people.

God intends a present role for the nations (cf. Romans 13), nations that in His time will be sifted in judgement (cf. Matthew 25); it is incredible, except to one who per-

ceives the corruption of human nature, how many governments that set out as sheep eventually as goats.

The Christian hope in no sense implies, moreover, that its individual rewards are reserved for the future only.

It is now, daily experience, in the present moment, that the Christian knows hope as an already operative factor.

The purpose of God in history concerns not only the present fortunes of nations, but also the present fortunes of individuals.

To be sure, in this fallen

## "Terminus to which history assuredly moves on ..."

coming Day of God and work to hasten it on ... We have his promise, and look forward to new heavens and a new earth, the home of justice" (II Pet. 3:12-13, NEB).

The terminus to which history assuredly moves is therefore to spur on evangelistic engagement in behalf of God's truth, justice and grace.

The Christian hope is not anchored only to the expectation of God's dramatic intervention at the end of history, however, for the God of the Bible is at work right now in the affairs of men and of nations.

utterly depressed.

Jesus was tempted in all points as you are tempted, Mr Williams.

But have you noticed the meeting of two extremes at His temptations in the wilderness?

"He was with the wild beasts ... the angels ministered unto Him." (Mark 1:13)

His human nature had never been so lowly.

He was experiencing what we all at times experience — a sense of the desert.

The sheen had faded from His Jordan experience; the cloud had gone; the crowd had deserted; again as in His infancy He was with the beasts of the field.

Yet it was now again that the angels came. It is always in His depression that I read of the angels coming — in the

history, the the righteous suffer along with the wicked; Peter points to Jesus's crucifixion as the supreme example that it is better to suffer for righteousness' sake than for evil-doing.

While the blessings of redemption remain to be applied "far as the curse is found," the friends of God live out their days alongside the foes of God in a cosmos and history that await the climactic fulfilment of God's program.

Yet in these very experiences, the power and plan of God are at work for the believer's present and future good rather than for coming doom.

The early Christians knew that God's working in history has and must take priority; to them that love Him and who are the called according to His purpose He works all things together for good, imparting meaning and worth into the yawning chasms of modern life.

## Ministers losing 'common touch' claims bishop

The newly appointed bishop of Gippsland, Bishop Graham Delbridge, believes too many ministers are too academic and losing touch with the common people.

Speaking at a press conference in Sale, Bishop Delbridge gave his views on a wide range of problems facing the church today.

He was quoted in the Melbourne press as saying: "Many clergy are 'Bible seduced'. They live dull, isolated lives and preached dull sermons."

Bishop Delbridge said: "The more people learn from books, the more they turn away from the real lives of the people."

"What are books after all, but the thoughts of people of a bygone age?"

"If you spend all your days in study, you are never among the people, and some of our graduates are hiding themselves in study."

Speaking on the church's role in the community, he said: "The church should make greater effort to put the Christian standpoint in politics."

"I'm not ashamed of lobbying," he said. "I don't think we're involved enough."

"We ought to be involved more in helping shape the thinking of the community."

While other men seem to be only half alive, Whitefield was all life.

— C.H.S.

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# Tribute to women's auxiliary of Sydney's Deaconess House

## Bullet failed to pierce the "Word"

A recent donor to the Bible Society in Western Australia told how his life had been saved at Gallipoli by a New Testament.

Mr G. J. Owen, then Private Owen, was on duty in the trenches when he was almost knocked down by a solid blow on the chest.

He found he had narrowly escaped death.

A Turkish bullet had been stopped short of his heart by the small Testament in his pocket.

I've often heard a Bible has at times been known to save a soldier when in battle from a swift and early grave; What doubts I had regarding same have now been set at rest.

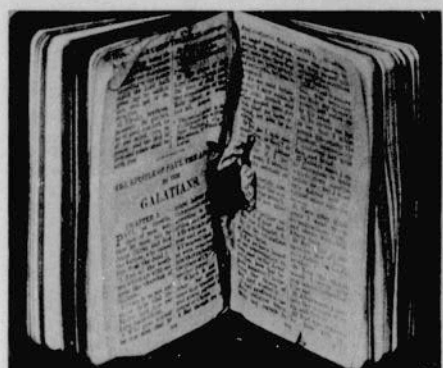
On beholding how a Testament today withstood the test, And stopped a deadly bullet from causing death to one. Those who hear about it scarcely comprehend how it was done;

But the fact is undisputed — the Testament will show A bullet which would otherwise have dealt the "final blow".

The book with the bullet penetrating the pages is shown in the photograph.

The officers and men with Private Owen were astounded by his narrow escape and a Private E. St Ives Bilston wrote a poem in the trenches called "Narrow Escape of Private Owen".

The poem begins:



The soldier's Bible shows where the bullet penetrated to — the chapter from which Martin Luther obtained his great revelation of "Justification by Faith".

## TO KNOW HIM IS TO LOVE THEM

True Christians have always been marked by their creative compassion for people in need. Now as Christmas approaches, we have another chance to express that compassion and our desire for justice. By giving to the Christmas Bowl.

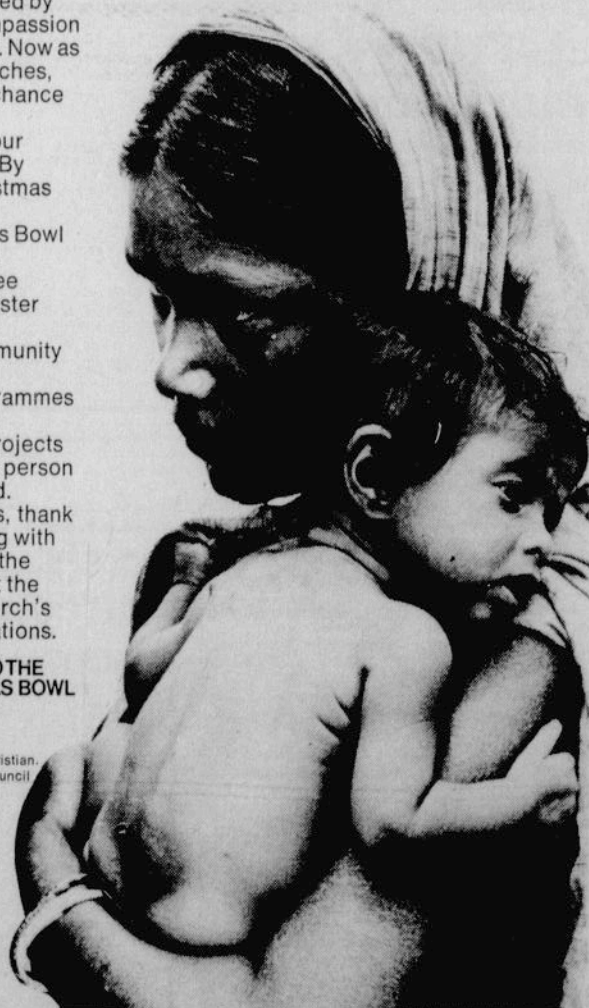
Your Christmas Bowl gifts support food production, refugee resettlement, disaster relief, medical, educational, community development and evangelistic programmes around the world. Christmas Bowl projects care for the whole person — just as Jesus did.

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## "JUNIOR ASSOCIATES" OF 1904 RETIRING AFTER 70-YEAR SERVICE

A group of women who started helping Sydney's Deaconess House as schoolgirls, nearly 70 years ago, will discontinue their annual meetings because of advancing age and travel difficulties.

The head deaconess (Miss Mary M. Andrews) said last week that the women concerned had joined the "Junior Associates" in 1904.

Minutes of the meeting revealed that it was called at the instigation of the Associates of Bethany.

About 30 young people attended and 22 joined the associates.

They supported the deaconess institution by conducting jumble sales and an annual sale of work.

"In 1935, Archbishop Mowll's wife encouraged them to continue," said Miss Andrews.

"They felt they were getting too old to serve as Junior Associates."

"The archbishop suggested they change their name to 'women's auxiliary'."

"Mrs Holt was elected president, Mrs Uty honorary secretary and Mrs M. Yates, honorary treasurer."

"Since 1938, the objective of the women's auxiliary has been to help support a student at Deaconess House through providing a bursary."

"In 1953, the members decided they were too old to engage in fund raising activities but in future they would hold an annual meeting and support the work at Deaconess House by direct giving."

"They found they had enough money through this method to supply two bursaries."

"Since 1959, not only has this faithful band of about 24 women supplied bursaries, but with their surplus funds they have supplied Deaconess House with most of its amenities — kitchen ranges, floor coverings, deep freeze, refrigeration, furniture, gestetner, adding machine."

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• To page 8

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## The Word and Spirit

Sir,

I was interested to note that your Reformation Edition included a divisive article attempting to drive a wedge between the Sixteenth Century Reformation, during which the Ministry of the Word was rediscovered, and the current Twentieth Century rediscovery of the Ministry of the Spirit.

If indeed the Spirit and the Word agree, your writers would spend their energy more profitably by showing the close affinity between these two areas of the continuing Reformation.

While your article did in fact point out a couple of serious errors in Pentecostal thought, to continue to snipe at what God is doing today on the grounds of "doctrinal purity" while ignoring the positive contribution of the Neo-pentecostals is to turn your Reformation cry into a Pharisaic bleat because you stand where where the Church of Rome stood more

## Letters

TO THE EDITOR

than 400 years ago — defending your own brand of traditionalism against God.

You may deny this, but while you deny fair debate, confining Neo-pentecostals to the "letters" column, you will convince no-one, except perhaps yourselves.

(REV) PETER HOBSON, Surry Hills, NSW

## Justice should be for all

Sir,

At a time when the Palestine Arab's voice has been held to a whisper in this country, when fallible people decide what people should know, it comes as a shock to one proud of this country, that a minister of the Anglican Church should be asked to give a vow of silence on the land and the people he loves.

Gordon Boutagy has been granted the rights accorded an Australian by naturalisation and has daily watched our media present a biased view of his kin.

His personal struggle for freedom began when the Turks occupied his country.

To-day he sees his land and his Holy places occupied by aliens whilst for him and his kin there is no return.

Who has a greater right to speak out than a man whose only fault was to believe in ultimate justice from Christian people.

A man of 76 years who in spite of all his tribulations has retained his faith in God and his religion.

Would that we all could share his courage and his faith or that of Cardinal Mindszenty.

JOHN McFEAT, Canberra, ACT

## Injustice in Israel

Sir, In the "Notes and Comments" column of your issue of Nov 14th, you speak of injustices, and say, "there are a great many injustices in human society."

You mention amongst the cruellest injustices, the cruel imprisonment of people in the Soviet Union.

It is a pity you do not draw attention to the cruel imprisonment of Palestinians, Christian and Moslem alike, in Israel.

It is my view that the greatest injustice of the century is the expulsion of the Palestinian people from their homeland and replacing them with foreigners from the four corners of the earth.

This injustice was inflicted on the Palestinians whilst Christians all over the world were looking on; and after

twenty-five years it is still there. Could there be anything more cruel?

It is a continued injustice, and as you have stated, Christians must be alert for these injustices and eager to remove them.

Surely when inequality of wealth and political and economic power are used to inflict injustice on others, preventing them from living truly human lives, is the time when Christians must step in and take action against this.

Unfortunately, for some reason or other, the Christian Church in Australia fails badly in this.

They know perfectly well of the injustice but keep silent, and silence in this respect is a grave sin.

Committed Christians, from whatever rank in the church they may be, need the courage of John the Baptist and Elijah, to speak out on these injustices in the Holy Land, and call for their removal, whatever the cost may be.

So long as there is injustice, society will not enjoy peace.

(REV) J. GORDON BOUTAGY, Mosman, NSW

## Sacrament and 'blasphemy'

Sir, I refer to your Notes and Comments of November 28.

I, too, have reservations about habitually reserving the blessed sacrament, though it was the practice of the early Church (Reservation was in parishioners' homes).

However, I feel unhappy about two features of the article.

First, there was a narrow-mindedness and unchristian spirit of antagonism throughout the whole of it.

Second, you describe the sacramental bread and wine in reservation as blasphemy. Surely this is the wrong word. I do not think Jesus would have been so beligerent, nor do I feel he would have used the word "blasphemy".

(REV) KEITH STEVENSON

WE ARE all in danger of substituting delight in the Gospel for diligence in living it. True religion is not diction but action; not a sedative but a stimulant; not an indulgence but an inspiration; not a message to be heard but a deed to be done. Every doctrine has an associated duty and every truth its task.

W. GRAEME SCROGGIE.

## Jewish leader refers to improved Christian Relationships

Dr Gerhart Reigner, Secretary-General of the World Jewish Congress, who visited Australia last month, spoke of the improved relationship that has developed between Judaism and Christianity in recent years.

Speaking to representatives of the Christian Press he outlined what he saw as the cause of friction in the past and why he sees an improvement.

He said there were basic differences in the structure of the institutions. "Churches are churches," he said, but Jews are a "people and a faith community, not only a religion."

Also he said, that each views the other from a different theological viewpoint. For Christians Judaism is part of Christian history of salvation. For Jews Christianity is a fact that belongs to the social side of life.

"We have to realise these differences if we want to build bridges. We have to accept each other as each views himself."

On this basis, relations have been established with the WCC and the Vatican. The World Jewish Congress

have developed on similar lines.

"Jewish relations have been taken out of the Dept of Evangelisation in the WCC and the Secretariat of Christian Unity in the Vatican. This was good from the Jewish point of view," he said.

Dr Reigner said, "If you want to speak to Jews on an equal footing you have to suspend evangelisation aims."

He said the reason for improved relations with Jews was firstly the support in the Churches from Biblical scholars and secondly the churches, through the WCC and Vatican are taking the world seriously as it is now.

When asked if he felt optimistic about the situation in the Middle East he said he has faith in the genius of the Jewish people to overcome these and future trials. "We have to fight — we have no choice."

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## The Word and Life

D. B. KNOX

## WHAT BIBLE SAYS ABOUT RACISM

There is a good deal of talk about racism nowadays and this raises the question whether the Bible has anything to say about race.

A verse that immediately comes to mind is Galatians 3:28, where Paul says that for those who are in Christ "there can be neither Jew nor Greek, neither slave nor free, neither male nor female for you are all one in Christ Jesus."

Paul repeats this in Colossians 3:11 where he says that in Christ "There cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, bondman, freeman but Christ is all and in all."

From these verses we see that the differences which estrange man from man no longer do so when the Spirit of Christ changes the heart.

Before his conversion, Paul as a Jew did not even eat meals with Gentiles. So too, Greeks despised barbarians and men regarded themselves as superior to women.

But when a man gives his loyalty to Christ, the old loyalties which centred round these differences are done away with. All are one in Christ Jesus.

Fellowship with each other is no longer restricted in the way it was before a man was converted in Christ.

It would, however, be a mistake to use these passages as though the old differences had evaporated.

They are still there, but they are no longer barriers to Christian fellowship.

### "A man is still a man"

For example, a man is still a man and a woman a woman; the barbarian Scythian still belonged to a very different culture to the civilised Greek.

These divisions were still real and were still the basis of political life, and it would be folly to ignore them. But what Paul is saying is, that in Christian fellowship

they are not barriers to true relationship with one another because Christ is a unity.

These verses refer to the fellowship of Christ amongst those whose hearts have been changed.

They are misapplied if taken to be the mind of God in regulating the affairs of nations.

The Gospel deals with the supernatural relationship of the believer with Christ in the Holy Spirit and the consequent relationship of Christians with Christians in the heavenly church or gathering, as we all stand together in the presence of God.

To turn the Gospel into a social program as modern preachers do will greatly mislead those who follow them.

They will all finish up in the ditch, as Jesus warned, if they are not already in it.

So let us turn back to the Bible to see what it teaches about nations and races.

The word "race" in its current use is modern.

The Bible term is nation; another synonym would be culture.

All three words "race", "nation" and "culture" refer to the fact that people form themselves into groups round a common centre of loyalty; they identify themselves with the group.

People who live in the same territory identify together and form a nation or race and often develop a distinctive culture which strengthens the concept of being members of the one group.

But there are other centres round which people group themselves, such as religion. The Jewish race or nation is an example of this.

But more frequently, language is added to religion and historical background to become the centre round which the group forms, as in the case of the French-Canadians where language, religion, common ancestry and all living in the same locality combine to form a very self-conscious centre of loyalty.

And when colour of the pigment of the skin and different physiognomy of the face are added as well, there is a very strong and distinct unifying force to keep the group conscious of itself.

The true centre of loyalty for every man created is God's image is Christ.

### Christian sub-cultures

But even Christians form sub-cultures making their own denomination a centre of loyalty and so cutting themselves off from fellowship with other fellow Christians.

How much more, then, those who are not regenerated by the Spirit of God form strong and exclusive centres of loyalty round the group with which they identify.

Thus, they form races or nations.

The nations, in their separateness as we know them today, are God's judgment on the sinfulness of man; this is clear from Genesis 11.

Not that nations, that is to say, groupings, are in themselves wrong for in fact they are natural developments of family descent.

But their isolation and division through the growth of self-centred loyalties is the result of sin.

Nevertheless God uses this separateness as a way by which the world is able to continue on in some sort of peace, in order that the Gospel might go out to win men and women to Christ the true King.

Genesis 10, verses 5, 20, 25 and 31, together with Acts 17:24-27, make clear that the separation of the nations into geographical units each in its own territory and land is the will of God.

It is part of God's providential order by which He governs the world.

All God's providential government takes into account sin in the heart of men and is for the purpose of providing an opportunity of the Gospel, that man may be saved.

### Division of the nations

The division of the nations into separate units, each in its own geographical area, is an example of this, for without this geographical separ-

ation there is bound to be unbearable friction.

Even with this geographical separation it is difficult enough to get the nations to live peacefully together.

It would be much worse without it.

We have a simple illustration from ordinary life.

If three or four families live in the same house it is difficult to keep the harmony, even among friends, for each family is its own centre of loyalty, and members of each family will be in friction with each other and be jealous of each other.

They will criticise each other and quarrel with each other.

If, however, you separate the families into three or four houses next door to each other then there is the possibility of true relationship developing as people talk to each other across the back fence, help each other, bring each other's washing in, and exchange plants for each other's gardens and so on.

The same is true of the nations. Thus, God has ordained that national groups should occupy their own geographical areas.

Now if one group wishes, by force of arms, to settle down in the territory of another group, the latter group has the right to resist this invasion, and it is normally assumed that this settling down on one national group in the midst of another can also be lawfully prevented by immigration regulations.

In fact, every country has immigration laws to prevent another nation taking over a country by swamping it with migrants even though it is not a deliberate policy.

To page 7

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## BOOKS

### Tom is "waspy" at authority of "Black Theology"

"If Christ is the Answer, What are the Questions?" by Tom Skinner  
Published by S. John Bacon

Tom Skinner is a converted gang leader from Harlem. He has worked for the last 10 years as an evangelist and is at present the president of Tom Skinner Associates.

In his evangelistic efforts, Skinner has become embroiled in the issues and questions of his own culture at the moment.

This book is a series of short answers to the questions which Skinner says people are asking him.

Many of the questions, especially about racial issues,

are not typical of Australia.

The author's answers are a fairly balanced common-sense rather than a careful analysis of the Bible.

Consequently, often good answers are based on faulty exegesis.

However, many of the author's answers are seriously marred by his over-reaction to white Anglo-Saxon Protestantism.

Consequently, Mr Skinner adds serious confusion to teaching on the church, the Kingdom of God, eschatology and the authority of Black theology.

Phillip D. Jensen

### Archaeology — where does it end?

"The Australian Journal of Biblical Archaeology" Vol 11 No 2, 1973, 117pp

This is an interesting edition of this particular handy annual, although it is always difficult to draw the line as to where Archaeo-

Australians need to ensure that our migration policies are wise to forestall the destruction of our homogeneous society through the development of unassimilable groups in the same geographical area.

But what is to be done when this situation has already come about; that is, when one national group, one culture, one race finds another race occupying the same geographical area.

If it were possible to assimilate the two together, this, of course, would be the solution.

But human nature being what it is, each group will

fight tenaciously for its own continuance as a cultural unit and will resist assimilation if possible.

When one group is small compared to the other, the two may live at peace, though perhaps not without friction.

Nevertheless, unscrumbled the situation by designating different geographical areas for each group to settle in does not seem, in itself to be an unjust solution, so long as it is carried out justly and fairly, and it is to this that Christians should direct their criticism.

When Abraham separated his family from the family of his nephew Lot, because of the quarrels that arose between the two groups, he offered Lot the best land to settle in, himself taking the poor hill country.

This is the example to be followed when a governing group separates another group from its own territory.

It is not the policy of geographical separatism that Christians should condemn but any injustice in applying the policy, but they need to be on their guard lest they hastily conclude that things are unjust when they are not really so.

For example, inequality in the vote is not in itself injustice, but genuine injustice needs to be fearlessly condemned.

For no policy that is a right one ever requires acts of injustice for its implementation.

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congratulated on his editorial activity.

More important, it is one of the avenues open locally for the publication of local efforts in this area, although for various reasons, not many local contributions appear in this issue.

Alan Cole

### Her insights a guide to many people

"Life of Lady Colquhoun" By James Hamilton  
Free Presbyterian Press  
Inverness, 1969

This is a highly readable reprint of a biography first published in 1849.

Her concern to achieve personal holiness was matched only by her conviction that her salvation rested in the work of Christ alone.

Her methods of evangelism provide useful insights for the church today. Would make an excellent small gift.

David Cheetham

## Answers about spiritual experiences

"Cares of Conscience" by S. Pike & S. Hayward  
Published by Free Presbyterian 1968 (180pp)

This book answers 16 questions that were put to Messrs Pike and Hayward in weekly lectures during the winter of 1955.

When the language is translated into twentieth century English, many of their questions appear to be the same as those asked by Christians today.

Which raises the important question: Why republish a book which is over 200 years old?

If it is for the purpose of historical research into the eighteenth century piety, then this edition may be welcomed.

However, the foreword, written in 1968, sees it as helpful for twentieth century piety.

This helpfulness is to be seriously doubted.

The only people likely to wade through 15 pages of archaic English on the subject of card playing or 12 pages on going to the theatre are the historian, the person already committed to eighteenth century piety or the unfortunate reviewer.

Theologically the book is marred by a legalism which applied to twentieth century would exclude not only theatre-going and card-playing, but also most beach mission activities and scrabble.

This is a great pity as some of the answers about spiritual experiences and guidance are, for the foreword claims, "judicious".

Phillip D. Jensen

Puritanism has been misconceived as restrictive moral prohibitions, weighed down by sexual guilt, in the mid seventeenth century it was a fiery religious and social dynamic resembling contemporary Marxism more than modern Fundamentalism.

ROGER SHARROCK, from the Introduction to the Penguin edition of Pilgrim's Progress.

Judge and King. We read this in Revelation 22.

Meanwhile, the separateness of the nations is God's will and will continue on till the Coming of Jesus.

But both within the nation itself and in a nation's relationship with its neighbour nations, the principle must always be that of justice, treating

people as persons and giving them what is due to them and being in true relationship and fellowship with them.

Only those who are regenerate in Christ will be able to achieve this truly and that is why we must bend our prayers and our efforts to increasing the knowledge of God and of Christ throughout the world.

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## Mainly About People

### ADELAIDE

The Rev J. B. Razzell has been issued a General Licence to Officiate within this Diocese. Mr Razzell is also to act as chaplain to the students at St Barnabas' Theological College.

The Rev G. Roper has tendered his resignation as Minister-in-Charge, Kangaroo Island Mission, to take effect on January 29, 1975. Mr Roper accepted the incumbency of St Alban's, Largs, as from January 30, 1975, and will be instituted that evening.

The Rev K. M. Lindsay, at present Rector of Port Fairy in the Diocese of Ballarat, has accepted appointment as Minister-in-Charge, Maylands-Firle. Mr Lindsay was admitted to his new charge on Tuesday, December 3.

The Rev J. S. Dunkerley has been appointed Locum Tenens of St Mary Magdalene's, Adelaide, for the period ending January 31, 1975.

### BRISBANE

The Rev D. B. Bartholomew, formerly Rector of St Luke's, Rosewood, has been appointed Rector of St Mark's, The Gap.

The Rev R. G. Beal, ThL, has been appointed a Residential Canon of St John's Cathedral, Brisbane.

The Rev R. W. Bowie, BD MTh, formerly of the Diocese of Calcutta, has been appointed Vicar of St Bartholomew's, Bardon.

The Rev D. H. Edgar, BA, ThL, has been appointed Vicar of St Hugh's, Inala.

The Rev H. G. Hansford, Dip ThL, formerly Curate of St James's, Mount Isa, has been appointed Vicar of St Oswald's, Banyo.

The Rev P. N. Jackson, former Chaplain to the Australian Military Forces, has been appointed Rector of St Barnabas', Ithaca.

The Rev G. W. McGrory, has been appointed Assistant Curate of St Paul's, Roma.

The Rev A. J. L. Nott, ThL, formerly Vicar of St Paul's, Jandowae, has been appointed Rector of St Augustine's, Oakley.

The Right Rev R. E. Wicks, ThL, has been appointed Archdeacon of West.

The Rev D. J. F. Williams, BA, ThL, formerly Honorary Canon of St John's Cathedral, Brisbane, has been appointed Residential Canon of St John's Cathedral.

The Rev E. K. Clarke, ThL, has resigned as Assistant Curate of St Thomas', Beaudesert, as from January 31, 1975.

The Rev B. Tringham, BA, has resigned as Rector of All Saints, Wickham Terrace, Brisbane, as from December 31, 1974.

### PERTH

The Rev Tasman Cope, at present Locum in the Parish of North Perth, has been appointed Rector of that parish.

The Rev Terry Curtis, at present Associate Minister in the Spearwood-Willagee Group Ministry, has been appointed Chaplain of Perth College as from January 1, 1975.

The Rev Bill Down, Senior Chaplain to the Mission to Seamen, is returning to London to take up an appointment as Assistant General Secretary to the Mission to Seamen.

The Rev Ray Molyneux, at present Associate Minister in the Parish of Applecross, has been appointed Associate Minister in the Parish of Gosnells-Maddington as from December 1.

The Rev Angus Murray-Stone, previously Chaplain of the British Sailors' Society in Takoradi, Ghana, West Africa, has been appointed Senior Chaplain to the Mission to Seamen, Fremantle.

He was commissioned on November 24.

The Rev Duncan Pierce, at present Rector of the Parish of Chapel, North Midlands, has been appointed Rector of Riverton as from February 1, 1975.

### RIVERINA

The Rev Twigg, Senior Archdeacon, Administrator and Rector of Griffith, will retire at the end of January, 1975. Archdeacon Twigg has been Rector there for 36 years.

### WILLOCHRA

The Rev D. Crispe, Elliston and Peterborough, has

resigned as from Dec 31 to take up studies in Religious Studies at the Adelaide College of Advanced Education.

The Rev S. Thorne, Yorktown, has resigned as from Dec 31.

### TASMANIA

The Rev J. D. Gibson, Assistant Curate at Bernie, has been appointed to the parish of Derby, Ringarooma, from the beginning of December, under the supervision of the Archdeacon of Launceston.

### SYDNEY

The Rev R. Dowthwaite, Rector of the parish of Sutton Forest, has resigned as from January 31, 1975, to become the first full-time General Secretary of the Africa Evangelical Fellowship, based in Canberra.

The Rev G. Knight, formerly Curate at Holy Trinity, Adelaide, has been appointed Curate-in-Charge at Manly Vale.

The Rev R. N. Wheeler, Curate-in-Charge of Provisional parish Bexley North since 1971, has accepted the position of Registrar and Senior Lecturer in New Testament at the Sydney Missionary and Bible College, Croydon.

Those to be ordained this year (all to be Priest) at St Andrew's Cathedral on December 15 are:

Bayliss, Paul Harley, BA, BD, DipEd; Coxhead, Ross Herbert, ThL; Frewer, Kenneth Gilbert, BA, ThL; Gee, Frank Richard, BA, ThL; Harvey, Richard Kenneth, ThL; Humphreys Robert Allan, ThL; McMiles, Anthony Ronald, ThL; Muers, Robin Peter, BE, BD, ThL.

There were three additional men made Deacon in February last.

These will be Priest at St John's Provisional Cathedral, Parramatta, on the same day. They are:

Foran, John William, ThL; Kirkaldy, Denis John, BA, ThL; Nelson Colin Gordon.

# Sydney protests at trading on Sundays



Marchers after the protest meeting in Sydney included women of all ages, and even children. Banners and posters proclaimed their viewpoints.

An estimated 1100 people filled St Stephen's Presbyterian Church, Macquarie Street, Sydney, on Tuesday, November 19, to participate in a protest rally against the proposed legislation planned by the NSW State Government, to allow Sunday hotel trading.

A few men and children were noticed amongst the congregation, but by far the greater number present were women, representing many denominations and organisations.

The rally was organised by the women's sub-committee of the Committee for Responsible Liquor Reform.

Miss Doris Mitchell BA (president - Women's Inter-Church Council) chaired the meeting, which was addressed by Mrs Freida Brown (Family Action Movement), Mrs Jean Darby (wife of Mr E. D. Darby, Liberal MLA) and Mrs Hulme-Moir (wife of the assistant bishop, Rt Rev F. O. Hulme-Moir).

Mrs Hulme-Moir: "If, as Mr Maddison says, the increase in Sunday trading will not increase sales, then why have it?"

"We don't want temptation placed before husbands and children on the one day we have as a family day," she said.

Her closing remarks: "We deplore the way in which the Government seeks to ignore the wish of the people".

Opening speaker, Mrs Freida Brown asked: "Where did this legislation come from?"

"In 1969 a Referendum resulted in a vote against Sunday hotel trading.

"A more recent opinion poll, 'of all ages', still showed the same desire.

"Nobody asked for this legislation, so again I ask, 'Where did it come from?'", she said.

Miss Karen Cairnes told of asking her young friends for their opinions, and again the response was against such a move by the government.

Some friends had been personally involved in a serious accident, caused by drink, while others wanted their parents with them, "at least one day a week".

Miss Betty McAsee said simply, yet very emphatically: "Elderly folk are not the only ones concerned in this matter. If Sunday trading goes on, our family life and society will perish."

Mrs Darby caused spontaneous applause with her opening of: "Dear fellow wowsers!". She went on: "That is what they call us and I hope we're all proud of it."

## Warden appointed to St Andrew's Hall, Melbourne

The Rev David Penman has been appointed Warden of St Andrew's Hall, Melbourne.

Mr Penman is a New Zealander who was ordained in the Diocese of Wellington after graduating from the Victorian College of Canterbury University.

He obtained a Bachelor of Arts Degree in Education, a post-primary teacher's certificate, and the NZ Board of Theological Studies, LTH.

Mr Penman was accepted

as a candidate by NZ CMS in November, 1964, and with his wife attended St Andrew's Hall in 1965.

He then went out to Pakistan where he was engaged in student work in Karachi.

During this time he completed his Master of Arts Degree with first-class honours in Sociology at Karachi University.

His thesis topic was "The Church in an Islamic Community".

Mr Penman is currently working on a Doctoral thesis. Two years ago he became co-ordinator for the International fellowship of evangelical students throughout the Middle East and, stationed at Beirut, Lebanon, his work took him throughout all the countries of the Middle East.

He is at present also an active clergyman within the Diocese of Jordan, Lebanon and Syria.

Mr Penman expects to take up his position at St Andrew's Hall early in 1975.

His wife, Jean, has also been very active in student work and they have four children.

## Testimonial to Bishop Delbridge

A farewell to Bishop and Mrs Delbridge has been organised for Friday, December 20, at 8pm, in St Andrew's Cathedral Chapter House, Sydney, for all friends of the Delbridges.

It is hoped that the Diocese will honour them with a worthy gift and it is suggested that Parish Councils and individuals may like to contribute donations towards the gift.

Cheques should be made out to "Bishop Delbridge Testimonial" and sent to Archdeacon R. G. Fillingham, Box Q190, QV Post Office, York Street, Sydney.

A list of donors will be published (without amounts) in January "Southern Cross" to avoid the cost of sending receipts.

## BISHOP HARDIE RETIRES

The retirement of Bishop W. A. Hardie next April after a 14-year term in Ballarat will remove a colourful figure from the Victorian scene.

Known as "Basher Bill", the ex-boxer was presented with a pair of "golden" (not solid gold!) gloves at his last synod a few weeks ago.

In his last synod sermon he predicted a restructuring of the church to meet the needs of an "unstable and changing society" and called for a conversion and renewed commitment among his people.

Bishop Hardie will commence long service leave on December 31.

The diocesan board of electors will discuss his successor at the end of February.

## Tribute to auxiliary

• From page 4

"Individual members, through legacies and donations, have given considerable assistance to the Building Fund.

"Their yearly visits will be greatly missed, but we are glad we shall continue to have the support and prayers of this faithful band of former school girls," Miss Andrews said.

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## Chesalon Home is not closed

Last issue, in a heading, we stated that the Chesalon Home at Harris Park, in Sydney, had closed down.

This was not so. In actual fact it was the Parish Nursing Service operating from that Home which had closed down.

The Home Mission Society general secretary (the Rev N. J. Keen) said cancellation of the nursing service had resulted from many difficulties in keeping the service operating.

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