

Bp Dann's education and youth work honoured

THE AUSTRALIAN CHURCH RECORD

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Easter Issue

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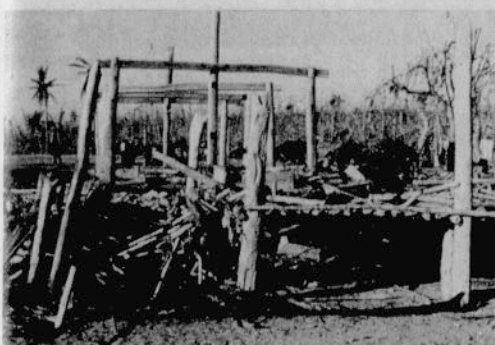
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Pacific diocese devastated by three cyclones

The British Government is to assist the diocese of Melanesia to rebuild schools, dispensaries and other institutions demolished by the three cyclones which have recently wrought havoc in the Solomon Islands and the New Hebrides.



All that remains of the Customs House on the island of Santa Ana. This area bore the full force of recent cyclones.

But aid is conditional upon the church providing professional builders and carpenters, including payment of their fares and wages. Materials for the buildings — classrooms, dormitories, teachers' houses and dispensaries — will also have to come from overseas, but will be provided by the Government.

The Bishop of Melanesia, the Right Reverend John Chisholm, described the British Government's offer of aid as "a massive and generous undertaking," but warned that the task of restoring the devastated areas of the diocese was a "real challenge" to the Church in Australia and New Zealand.

He has asked the Australian Board of Missions to make the need for professional builders and carpenters known as widely as possible. It is envisaged that volunteer help will be required for between six and 12 months. Volunteers will receive a wage of approximately \$1,000 per annum.

As a result of Bishop Chisholm's request, the Australian Board of Missions has announced an immediate appeal for builders especially carpenters with experience in small home building to join immediately a team to be called the Volunteer Relief Building Team for Melanesia.

Describing the havoc wrought by the cyclone, the Bishop said: "One cannot credit the appalling destruction which has taken

been washed away as well, and this means that in the future their splendid efforts at self-support will simply not be possible. Nor can our people call in the army to help — or engineers, builders, etc., because such agencies do not exist in this land."

The Bishop concludes on an optimistic note: "Despite the desolation, the terror of those awful days of the cyclones — the homelessness, the uncertain future for everyone — yet I have found a most wonderful spirit of trust and faith in Almighty God. This is indeed most encouraging and a great cause for thankfulness."

Prof MacKay addresses Tyndale Fellowship

Dr Donald M. MacKay, professor of Communication at the University of Keele, is to address the Tyndale Fellowship and the Victorian IVF Graduates' Fellowship tonight in the Isabel Younger Ross Memorial Hall, Carlton.

His lecture will be entitled "Brains and Person," and it will be the 13th annual public lecture of the Tyndale Fellowship.

Dr MacKay's visit to Australia is by means of a Commonwealth Visiting Fellowship awarded by the Department of Education and Science. His special interest is in the field of brain research and "machine intelligence."

As both a Christian and a scientist, he is vitally interested in the relation between science

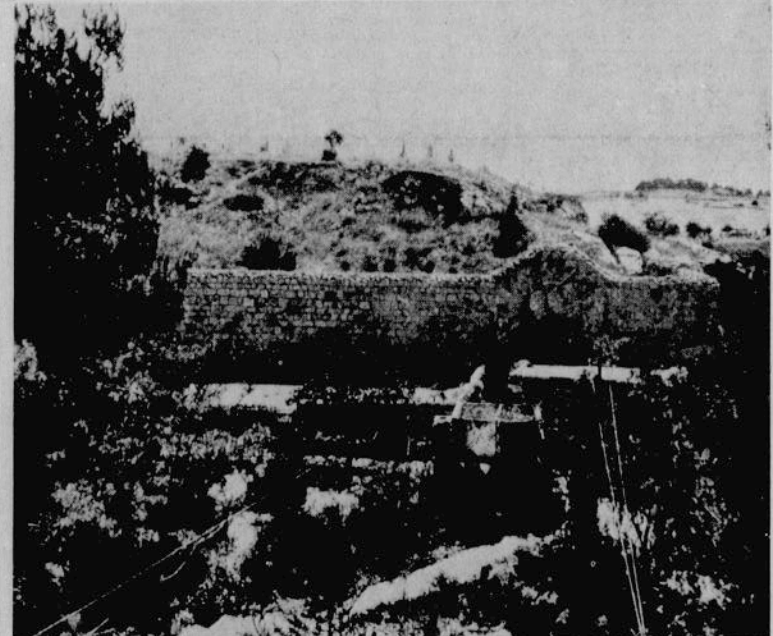
and faith and in the philosophical problems raised by the relation of mind and brain and by free-will and determinism.

One of his recent publications was for the Inter Varsity Fellowship — "Christianity in a Mechanistic Universe."

CENTURIES

A former missionary with the Church Missionary Society, the Rev H. B. Lewis, now living at Worthing, celebrated his 100th birthday on February 22nd. He baptised the present Archbishop of Uganda, Rwanda and Burundi, the Most Rev Erica Sabiti. Another former CMS missionary, Bishop Sherwood Jones, now living at Pyrford, Woking, celebrated his 100th birthday on March 4th.

"WITHOUT A CITY WALL"



The garden tomb enclosure, showing Gordon's Calvary, traditional site of the crucifixion, in the background.

ACC GENERAL MEETING FACED CRUCIAL PROBLEMS

The 25th general meeting of the Australian Council of Churches held in Sydney late in February faced a number of crucial problems, some of them affecting the future of the Council.

In week-long meetings, the council of over 100 people faced severe internal problems concerning a financial crisis and the ACC role in this country, both as servants and as a leader of the denominations which comprise its membership.

For the finance committee, Mr John Denton reported that the budget for this year showed projected income to be \$10,000 less than expenditure. This comes on top of a \$4,000 deficit for 1971 and is exacerbated by falling income, rising costs and increases in salaries.

Mr Denton recommended that increased support be sought from individuals since denominations were facing similar financial difficulties.

But council resolved that member denominations be asked to consider a minimum annual increase of 8 per cent in their contributions over the next three years. If the deficit is not met, council authorised reduced expenditure which could include staff cuts.

Rev Clive Harcourt Norton was asked to draft a statement on the role of the ACC but it was sent back for re-drafting when Mr Harcourt Norton, a former State secretary of the NSW State Council of the ACC admitted in his draft that some ACC actions had not represented a majority of the constituent churches.

Other matters dealt with included a report on mixed mar-

Large numbers attend Caringbah Lent studies

Between 100 and 200 people attended a special series of Wednesday Lenten studies at St Philip's, Caringbah, NSW, during February and March.

The series of studies organised by the rector, Rev Tony Lamb, were on the Holy Spirit. They dealt with questions of special interest today in the light of the renewed emphasis on the Holy Spirit's work.

They were studies in depth on the Old Testament, the New Testament, the baptism of the Spirit, prophecy, tongues and healing.

Among the visiting speakers were Rev Dr William Dumbrell, Dr Broughton Knox, Canon Donald Robinson and Rev Bruce Smith. Full opportunity was given to all attending to question the study leader.

KIAMA RI CO-OPERATION

All Protestant ministers in the Kiama area (NSW) are co-operating to present a challenging elective Scripture program for high school students of the fourth, fifth and sixth forms.

This follows a successful pilot scheme conducted by the ministers last year.

This year, the electives include: "Science and Religion," "Hatred Unlimited" (studies on war and conflict), "Over to You" (an open forum session on topics selected by the students), "Relationships," and "Christianity, Sex and Marriage."

W.A.'S THIRD OLDEST

Holy Trinity, York, Western Australia, third oldest church building in W.A. in order of consecration. It was consecrated by Bishop Hale of Perth, on February 14, 1858.



N.Q. broadens its mission support

The Bishop of North Queensland, Right Rev John Lewis, has announced the formation of a Mission Committee as a sub-committee of the Diocesan Council. It will formulate policy and help widen the scope of the diocese's mission involvement.

Bishop Lewis said that the new committee would ensure that the diocese takes an interest in missionary bodies such as the Australian Board of Missions, Church Missionary Society, the National Fund, the Bush Church Aid Society and our own Home Mission Fund.

"In the past, the bulk of our support has gone to the Australian Board of Missions, but as the diocese increases in viability

Except for lazy people and those who insist upon looking for him only on their own terms, God can be adequately understood. That's why he has revealed himself in the written and the incarnate word.

(Christianity Today)

The Christian's offensive weapon

How Satan hates the Scriptures and how consistently he has attacked them! In the entire armour of God the Scriptures are the only offensive weapon.

Can we not learn from our Lord's three thrusts of the Sword at Satan the wilderness? Are we so ignorant of the validity and effectiveness of this weapon that we fail to use it when beset by the devil?

In the mysterious providence of God he has ordained the power of prayer. Countless saints know by experience that the impossible becomes a reality because prayer is powerful. By it the resources of Almighty God are brought to bear on problems and situations that confront us; we see and know that "prayer changes things."

— L. Nelson Bell in Christianity Today.

A DISEASE PROMOTED BY MASS MEDIA

"Alcoholism is the only disease which we employ all major public communications media to promote and extend" is one of the statements in the most recent Issues and Answers leaflets produced by the diocese of Sydney.

"The financially and politically powerful liquor trade has conditioned society into accepting the ever-increasing use of beverage alcohol despite its appalling record of personal and community havoc in this modern technological age."

The pamphlet points out that drug pedlars cannot advertise their wares, and if they do they face a gaol sentence. On the other hand there are "never-ending hidden political pressures which are always seeking to extend liquor markets... It seems hypocritical for a government to condemn drugs, but at the same time to increase facilities for the sale of alcohol."

Christians are urged to "study community conditions to determine whether existing laws are being observed, whether new laws are needed, and whether conditions exist which encourage drinking."

JOHN E. SOUTHARD: The only people with whom you should try to get even are those who have helped you.

SHADOW OF SECULAR MAN

Let me not only do the Christian's task, But fill me with Your living Spirit, God. Otherwise, one whose hands are warm with work, Pressing on swiftly where I lurch and plod, One without faith, will say: "Move over, son, Leave it to me, I'll do what must be done!"

by Merrick Webb

Treasures of Egypt Adelaide display

The 50th anniversary of the opening of the tomb of the Pharaoh, Tutankhamen, will be marked by a display at Holy Trinity, Adelaide, from March 12 to 25. It is being organised by the Australian Institute of Archeology.

The display includes replicas, colour photographs and Egyptian

artifacts and will be open every day at stated hours. It has been arranged as part of Holy Trinity's contribution to the Adelaide Festival of Arts.

Rev Gordon Garner of Melbourne, who is Director of the Australian Institute of Archeology, will preach at Trinity on March 12 as the display opens. "A Dream of Kings," a dramatic presentation in light and sound highlighting the treasure of Tutankhamen's tomb and the

empty tomb of Christ, will have its premiere at Holy Trinity on March 15.



Tutankhamen.

First united law service in Brisbane

An ecumenical service in St John's Cathedral, Brisbane, on February 14, was the first ever held to mark the opening of the law year.

Two hundred and fifty judges, Queen's Counsels, barristers, solicitors and their wives attended, as did the State Governor, Sir Alan Mansfield, and the Minister for Transport, Mr Knox.

The Anglican and Roman Catholic archbishops were present. The service was taken by the Dean, Bishop Muschamp, the administrator of St Stephen's Cathedral, Dr Oxenham and Rev T. Rees Thomas of the City Congregational Church. Dr Oxenham preached.

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The mystery of God's love

When we contemplate the sufferings and the death of Christ we focus on the mystery of the love and the wisdom of God. The whole realm of revealed truth has no subject so fraught with mystery and so profoundly sacred.

Brought face to face with the cross of Christ, the believer cannot plumb the depths of its mystery but he does become deeply conscious of his need of all it stands for. The life of the believer is inextricably bound up with the events of the first Good Friday in a sense in which all other facets of our Lord's life and resurrection and ascension must be of lesser significance.

In his incisive way, Leon Morris in an essay on the atonement has pointed out R. C. Moberley's basic error when he spoke of the incarnation as "the crucial doctrine" of Christianity. Moberley completely gives his case away in using the adjective "crucial," derived from the Latin "crux," meaning "a cross."

The centrality of the cross to our faith has shaped the very language we use. At the cross was played out the world's blackest hour. There too the love of the Father for sinful man shone in all its glory.

All the paths of human history before that day led to Calvary. The present and the future lead from it. On the cross the sinless Son of God died in the place of the whole human race. From the cross salvation flows to every believer.

Thus the cross proclaims the good news, the best that man has ever heard and will ever hear.

Sin may be of no concern to modern man but the cross testifies of the moral concern of

a just and holy God. Man can deny his sin, but only God can deal with it as he did deal with it in that loving, voluntary, sacrificial act on Calvary.

No man can ever emulate that sacrifice or demonstrate that mighty love. No man can repeat, in any sense, that work once done and finished on the cross. Fallen man cannot even sympathise or understand. From the full mystery of the cross, man is excluded because of his sin, his twisted will, emotion and intellect.

But man can, in childlike trust, take the gift he cannot understand and experience the joyful mystery of the new birth as he finds forgiveness and freedom at the cross of Christ.

A LETTER TO MYSELF

I'm reading Mark, chapter 11: Jesus has shown me the power of faith in verse 24—"whatever you ask in prayer, believe that you receive it, and you will." Then, why does so much of my private praying fail?

The next verse gives me a cause. My unforgiving spirit so often puts me out of harmony with my Father. To pray effectively and powerfully I must be in harmony with Him. My life, my will and my desires must be adjusted to His mind.

By Kenneth B. Roughley

Verse 25 says: "... whenever you stand praying forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses."

Now, as there can be no harmony without forgiveness from Him, and, as there can be no forgiveness from Him while I remain unforgiving, it is useless for me to pray until this matter is rectified.

Have I "anything against anyone?" How difficult to find real forgiveness of personal slight and injury! It requires a power stronger than I naturally possess. I cannot really forgive without the power of the Holy Spirit. I

DISCORD OVER NZ UNITY PLAN

"THERE is perilous discord regarding the plan for church union. While divisions between the denominations have blurred, new divisions are being created in the individual churches. In the Church of England there is danger of its splitting, from top to bottom."

These were the words of Rev Matthew Calder, Vicar of St Mark's, Wellington, in a recent Sunday morning broadcast on union. Within an hour it had provoked 30 phone calls and two telegrams and within four weeks there were over 1,000 letters and 600 phone calls.

Do you know — I whisper it! — it has even been suggested that we do a little jig to show our joy in the Lord. Just try singing one of those miserable old verses while you're doing that. It simply wouldn't work.

In Africa the Christians used to jump up and down with joy

after these words were spoken, for all there knew that God had served his sentence and that his judgment would be just. (From St Paul's Cathedral, Rockhampton, Gazette.)

THE JUST JUDGE

On Judgment Day Satan called out to the people who were standing before the throne of God, "How can you stand there and let God judge you. He doesn't understand why you did the things you did. He doesn't understand how you suffered on earth."

"That's right," cried a man. "I suffered along with millions of others just because I was a Jew."

"I was an outcast because I was born an aboriginal," said another. "I was deserted by my wife and children," said another. "I lived all my life without knowing my real parents."

"I was a slave." "I was kicked out." "I was a political prisoner." "So" said Satan, "What right has God got to judge you who have suffered so much. Let God endure what you have endured. Let God be born into the world of men without His Divine power to help him."

"Let him be born as a Jew. Let him be born in a country with no civil rights. Let him be deserted by his dearest friends. Let him suffer humiliation and beatings and let him have nowhere to live. Let him be denied the right to worship as he pleases. Let him be tried on trumped-up charges of sedition and treason. Let him be tortured and put to death in the most terrible way possible."

There was silence in Heaven. CARL F. H. HENRY: There is only one real inevitability: it is necessary that the Scriptures be fulfilled.

ALBERT NIELSEN: The promises of sin are fair but the payoff is cruel.

Away with gloom!

Have you ever sung hymns with your lips and not with your heart? Well, I suppose I had better confess . . .

I do sometimes wonder about that note of gloom from a past age. For, more's the pity, most of the hymns we Anglicans use nowadays, were written decades ago. Fine, robust theology in a good many of them, but too often with an emphasis on evil, sorrow and judgment.

You know, I could have counted a dozen negative adjectives in the first two verses of one hymn! The singing was not joyful, we were all labouring hard to get through.

Every true Christian has been under conviction of sin through the law, and this of course is our schoolmaster, to bring us to Christ. "And such were some of you. But now you are washed . . . sanctified . . . justified." Note the tenses. We were like that — lost without hope and without God in the world. But now, now we are restored and made new in Christ.

When we know — I whisper it! — it has even been suggested that we do a little jig to show our joy in the Lord. Just try singing one of those miserable old verses while you're doing that. It simply wouldn't work.

In Africa the Christians used to jump up and down with joy

when they met together to praise the Lord. These joyful jinks replaced the doubtful dances of the beer feast.

Man must express his feelings — but it seems he can do this anywhere but in the Christian Church, where he is worshipping the Lord of life, the One Who came to give us abundant life!

By Margaret

You've probably heard that corny old joke, where someone in an Anglican Church shouted "Praise the Lord!" once or twice. One of the sidesmen tried to silence him. "But I've had a blessing, brother!" replied the joyful one. "Maybe, but you didn't get it here," was the stern reply.

I would like to see more lay-folk, especially the committed Christians of our congregations, take an intelligent interest in the Church services they attend. If they feel something is dead, or outmoded, or pointless in them, why don't they take their courage in both hands and say so?

A balance must be kept and administration and church plant development must be sufficiently flexible for the Kingdom of God to grow, for I believe that in the long run most vital work is in the parish.

Geoffrey Hayles.

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VIEWPOINT

Diocesan structures

Though I can write with some appreciation of the subject, it must be remembered that the West Australian scene is my field. What I put forward, therefore, may not relate to the Eastern States.

W.A. is divided as an ecclesiastical province into four dioceses, though Kalgoorlie has at last been recognised as no longer viable and the Bishop of the North West acknowledges the difficulty of running a diocese from the Sun City of Geraldton when as he says: "W.A. is Perth!"

On the other hand there is a very good relationship between the bishops and dioceses of the State, and the Anglican Messenger (our provincial paper) makes us conscious of what is going on in the other parts.

Perth diocese, the mother and biggest in the province, has undergone many changes during the last couple of years and they are due largely to the administrative ability of the Archbishop who has brought the vast experience of his Melbourne background to the West.

The Diocesan Council is the Standing Committee of Synod, and this meets monthly, and is constantly advised by its various committees. The Anglican Missionary Council is a provincial body co-ordinating the work of Foreign Missions. The diocese has a Religious Education Department and a Home Mission Department dealing with work in new areas.

When comparing our structures with those in England one concludes that the church in Australia is truly self-supporting and self-governing, whereas in England diocesan administration and outreach can be almost ignored by an individual parish.

One criticism that may be partly justified in ecclesiastical government is that there tends to be more centralisation and direction from headquarters, though it is also true that the Archbishop is keen to see more lay responsibility at the local level.

One therefore wonders whether specialists and other office-chair ministries have developed without a like expansion at the pastoral level.

A balance must be kept and administration and church plant development must be sufficiently flexible for the Kingdom of God to grow, for I believe that in the long run most vital work is in the parish.

Geoffrey Hayles.

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HENRY VENN 1725-1797

A tonic for tired Christians

Henry Venn lived at a time when good works were the sum of religion and sincerity had been adopted into the divinity. His views were unpopular. A Brighton rector wrote of him with surprise: "Who would have thought such a cheerful open countenance could have had any connection with Methodism?"

Henry Venn owed much to the Methodists, John Wesley and George Whitefield; he worked with them but he never joined them and later was to be critical of aspects of Methodism. But in most matters he agreed with them and shared their optimism. His own son, John, was somewhat reluctantly admitted to Sidney Sussex College, Cambridge, because his father was a "notorious Methodist."

HIS CONVICTIONS

Henry Venn held to his convictions with clarity and graciousness. As he saw life, the bewitching charms of sin were vain, despicable and odious. More serious still, man was so bound by sin that he could never fulfil the perfect obedience which God required. Rightly he saw that popular formal religion of his day held shallow and unscriptural views of God whose nature is holiness.

But the centre of his theology was a positive and joyful faith in Christ. He wrote, "faith alone justifies because it puts all from itself and ascribes to God the whole glory of our salvation." And such a faith, he stressed, produced a profound spiritual renovation and a sense of infinite obligation to God which was seen in self-abasement and an ardent desire to know and to do his will.

A WARM FAITH

This was no dusty theological system but a vibrant, warm, and personal trust in Jesus Christ. Christ was the delight of Henry Venn's life, he meditated on Christ's grace and truth, his compassion, his dying love, his perfect obedience.

Whimsically the doctor who attended his death bed said Henry Venn was in such high spirits at the prospect of heaven that he delayed his departure for a fortnight.

The story of Venn's life's work can be briefly told.

In 1754 after a quiet curacy at Horsley he went to Clapham in Surrey, the country residence of many prominent London businessmen. Here he came to know the banker John Thornton who was to remain his lifelong friend and a most generous supporter of all things evangelical. Here too he came in contact with the Wesleys and fell under the magnetic personality of George Whitefield.

It was Whitefield who led him to a clearer understanding of the gospel of the grace of God and Venn joined the Methodists on their preaching tours and began to preach extempore instead of the customary practice of reading sermons.

By the Ven. Maurice S. Betteridge, Archdeacon of Armidale, NSW and Chaplain to the University of New England.

He came to know the redoubtable Countess of Huntingdon and joined those who preached to the polite society of London in her drawing-room meetings.

But he did not have much success in preaching to the businessmen of Clapham. When he took his bride to Clapham one of the first things the women of the parish did was to try to persuade her husband to give up his "disgusting earnestness." In fact, it was frustration with Clapham which was a major factor in his accepting the parish of Huddersfield in Yorkshire.

AT HUDDERSFIELD

Here, in Huddersfield, Henry Venn was to spend the 12 most active years of his ministry. The contrast from Clapham could not have been greater. Venn went there in 1759. Two years earlier when Wesley preached in the village he noted in his Journal "A wilder people I never saw in all England."

Huddersfield, with a population of some 5,000, was already becoming an important centre of the cottage weaving industry and Venn's ministry there was of great significance for the north of England.

He set himself an almost impossible pace. His preaching drew large crowds to the parish church and he tells us he did all he could to make the sermons bright and real for the simple folk who came.

During the week he visited outlying districts on horseback and preached in the open air regularly eight to 10 times each week. He organised class meetings like the Methodists for prayer and Bible study. He formed a clerical society to encourage his fellow evangelical ministers in the study of the Greek New Testament.

He did all he could to alleviate the poverty of so many of his parishioners and he was helped by wealthy converts in his own congregation as well as John Thornton at Clapham.

The strain on him was great. The stipend was a mere pittance and he was generous to a fault. His wife, with 5 small children to feed, often took the precaution of emptying his pockets before he set out visiting.

It was his wife's death and his own failing health which led to his accepting the parish of Yelling, a tiny village just 12 miles from Cambridge in 1771. Lugubriously he wrote "I go to Yelling a dying man," but his robust good health returned and he laboured there for a further 27 years.

Life was leisurely now. He had time to give to the education of his children, time to spend 2 hours a day horse-riding with them. On Tuesdays he regularly dined with Berridge, his evangelical neighbour at Everton, some 7 miles away.

He went on many itinerant preaching tours, although by this time he had, like other evangelicals, severed his connection with the Countess of Huntingdon's chapels now registered as dissenting meeting places.

The one curious exception was Rowland Hill's chapel at Surrey where Venn often preached. Hill was a loner. He had stood out against the Countess of Huntingdon. He was a deacon and had no episcopal recognition but he continued to use prayer book services.

Undoubtedly, however, the most important aspect of Venn's ministry at Yelling was his contact with the undergraduates of Cambridge, brought to the vicarage by his son, John.

INFLUENCED SIMEON

In 1782 Venn first met young Charles Simeon who became vicar of Holy Trinity, Cambridge in the following year. There grew up a deep understanding between the two men and Simeon had no better friend or wiser counsellor in the difficult first 10 years of his ministry in Cambridge.

It was Venn who first suggested to Simeon that he should preach his way through the great texts of the whole Bible, an idea which bore fruit in the 21 volumes of Simeon's *Horae Homileticae*. It was Venn too who dissuaded Simeon from field preaching in other men's parishes. While Venn could, with a clear conscience, justify his own practice of itinerant preaching because of the state of religion in England he had the wisdom to adapt to changing times.

He saw so clearly the opportunities within the established church which lay ahead for young men like Simeon and his own son, John, founder of the Church Missionary Society.

We should note too that his own relationship with the Methodists had not been easy. Not a controversialist by nature, he stood outside the Calvinist-Arminian strife which rent Methodism in the 1770s.

He was critical of Wesley's doctrine of Christian Perfection and he charged the Methodist preachers with finding assurance



Rev Henry Venn

in religious feelings rather than the promises of God.

At Huddersfield he clashed with a Methodist society which had been formed there a short time before his appointment. Although he and John Wesley reached an amicable understanding, in actual fact the Methodist leaders in Huddersfield were to prove a constant problem to him.

Perhaps this is reflected in a letter he wrote to John some years later in which he warns John against the youthful intolerance of those who abuse learning and believe they have an impulse from heaven and a divine call to justify all that they do. He found them a compound of ignorance, enthusiasm and spiritual pride! His advice and remedy was to preach and teach the whole of scripture.

Venn wrote only one book, *The Complete Diary of Man*, published in 1763. It was a manual of doctrine and practical Christian living for family use. This is in itself significant because it shows that concern for the Christian home was a keynote of the ministry of the Evangelical Revival. Written in the popular style of the age it met with widespread approval. Because it was essentially designed to be popular and contemporary it died with its own generation.

BIBLE READING

While much of it is dated, his advice on how to read the Bible is not:

Read short passages and ponder them carefully! Read with prayer because its precepts will offend our natural pride and only the Spirit of God can open our understanding; Read most frequently those portions which deal most plainly with vital doctrines. Where we see God's glory we are to adore Him, where we see the work of our Saviour we are to give Him thanks, where we see the blindness and guilt in man we are to examine ourselves. In short, we are to read the Word of God like men in earnest.

Henry Venn himself was always very much in earnest.

"Religious people," he said, "are heavy and moping and cast down principally because they are idle and selfish. O pray for me that every morning I may arise with an active and steady purpose to do something for God."

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Notes and Comments

Open table vote in UK.

The overwhelming vote of England's General Synod of 271 to 46 in favour of the "open table" at Holy Communion as mentioned in these columns in our last issue, is even more interesting when we look at the details of the voting.

The bishops voted for it 24 to 0, the clergy 101 to 31 and the laity 136 to 15. It says volumes for the charity and commonsense of England's General Synod that they gave explicit recognition to communicant members of other denominations who may wish to partake with us.

The new canon, which now goes to receive the Royal Assent, places the onus of conscience on the person who presents himself for communion. No right of refusal is given to the minister.

JOHN HENRY JOWETT: We get no deeper into Christ than we allow him to get into us.

N.G. CRUSADE—KEEPING TENSION ALIVE—NON-STOP MUSIC

EVEN A HOME SECRETARY MUST DO HIS HOMEWORK

When the Australian Board of Missions announced the appointment of journalist Alan Gill of the Sydney Morning Herald as its new Home Secretary, many in the communications field thought this would be a very good move. His recent free-lance effort in the Herald's magazine section (26/2/72) makes you wonder.

Journalists, by the very pressures and immediacy of their medium, often are obliged to write from the top of their heads but the story has to meet a deadline and they learn to take the rap for unintentional mistakes.

But when the Home Secretary of ABM as a free-lance journalist gets a feature article into a large daily newspaper, an article which closely relates to his work for ABM, he has a most serious responsibility. He has to get the facts and as a missionary executive, he must also do all in his power to resolve the tensions he may find in the church, not heighten them.

Mr Gill is an Englishman who has only been in Australia for a few years and he cannot be expected to know how men like John Needham, Bishop George Cranswick, Frank Coaldrake and latterly Bishop Donald Shearman have laboured long to avoid the kind of petty issues which he publicly airs in an article on Archbishop Loane's proposed walk over the Kokoda Trail to help the diocese of New Guinea. His pleasant little jibes about "low" churchmanship and "popish" custom (Mr Gill's inverted commas) are at the archbishop's expense and a lot of others are at the expense of the diocese over which he exercises distinguished leadership. Readers of the article couldn't

help being fascinated by the young clergyman on the ABM board, who, according to Mr Gill, watched Archbishop Loane "like a hawk and his eyes didn't even show a flicker." Or by his statement "Sydney evangelicals see this as an Anglo-Catholic plot."

It is a pity an article like this ever got written. It is not surprising that it was printed for the daily press thrive on the blowing up of petty differences in the church and between churchmen.

But it is difficult to imagine how the ABM Home Secretary could think that journalism in such poor taste could help the Bishop of New Guinea's appeal.

The Crusade in Papua-New Guinea

Backed by the prayers and support of all the Christian denominations in Papua-New Guinea, the Ralph Bell Crusades throughout the month of April may prove to be a spiritual landmark in the history of that emerging nation.

The Graham organisation has sent in Ralph Bell, one of its finest evangelists and the Evangelical Alliance of the South Pacific Islands will spare no efforts to see that the largest possible number of people is reached with the gospel.

We can support them with our constant prayers that through the Holy Spirit's working, many will be born again into the kingdom of God and that believers will be strengthened. Christians in the territory are now being asked to show their unity in Christ.

A barrage of sound

We are indebted to the Bishop of Manchester, Dr Patrick Rodger, who asked recently "whether it is necessary for the administration of the Holy Communion to be accompanied by a veritable barrage of sound, comparable with a non-stop musical program on the radio."

The Bishop recommends a pause for silence so that communicants may come and go with quiet reverence to the communion rail.

Various habits have become entrenched in Australia. One which completely destroys the quiet, calm sense of thanksgiving with which one approaches the Lord's table is a kneeling choir churning out some repetitive dirge, calculated to distract the most devout. Much more common is the anxious organist (or is it the anxious minister?) who finds only base metal in silence and insists on playing "soft music" during the distribution of the elements.

These attacks on the atmosphere of quiet reverence occur in churches of all musical standards and none. But organists with no standards usually take it a step further still.

We refer to the habit, fortunately dying out, of filling in with music all movements of ministers or all pauses in our services. Perhaps our dislike of silence is reflected in piped music in shops, factories and businesses and the never-turned-off transistor radio in public transport, beaches, recreation areas and so many homes.

At least in our church buildings we should be encouraging each other to regard silence as precious — valuable for meditation, prayer and quiet reflection.

Growth in the C. of E. in South Africa

At St John's Church, Umlazi on Sunday, February 6, Mr Emmanuel Hadebe was made a deacon. The service was conducted by Bishop Peter Chamane (in Zululand) and Bishop Stephen Bradley preached the sermon.

Five hundred and seventy people came forward to join in the service of Holy Communion in remembrance of the Saviour Who has provided for us this great salvation. Mr Hadebe is a Zulu from Ladysmith in Natal. He received his formal training at the Union Bible Institute, and his practical training under the late Enoch Mzike.

At Christ Church, Hillbrow, Johannesburg, on Wednesday 9th February Mr Brian Cameron was made a deacon. The service was conducted by Bishop W. D. Douglas and Bishop Stephen Bradley preached the sermon. Mr Cameron has grown up at Christ Church. He obtained his BA (Theology) at the University of South Africa and has had much practical training at St Paul's Church, Kenilworth, from the Rev D. Steyn and also as a member of the Executive of the Church of England in South Africa.

At St Stephen's Church, Claremont (in Cape Town) on 28th February Rev Norman Richards was ordained and Mr George Logan was made a deacon. Bishop Stephen Bradley conducted the service and Rev J. B. Bell preached the sermon. Both of the ordinands received their formal training at the Bible Institute of South Africa in the Cape. Mr Richards is on the staff of St Stephen's Church, Claremont; Mr Logan comes to the work from the Sudan United Mission.

At this service Bishop Bradley announced that two people from St Stephen's, Mr and Mrs J. Nesbitt, had been accepted for service with the Overseas Missionary Fellowship.

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The charismatic revival

Your article on the 'Charismatic Revival' prompts me to contribute the following. I recently read the book — 'Nine O'Clock in the Morning' by Rev. Dennis Bennett, an Episcopal priest of Seattle U.S.A. I was quite disturbed by the book as one cannot read of the exhilarating experience of Mr Bennett and the subsequent revival in his church, without comparing it with one's own ministry which seems to be so flat and dead.

I formed two conclusions after reading this book. Mr Bennett's teaching is as follows:—

1. All Christians must speak in tongues in order to get this full and overflowing experience of Holy Ghost Power, and to have one's ministry and life transformed.

2. The speaking in tongues is a sign to other Christians that this baptism in the Holy Spirit has been received.

I then consulted 1 Cor. 12 and 14 and found as follows:—

1. Paul states that not all Christians must speak in tongues. "Does God give all of us the ability to speak in languages we have never learned... No..." (1 Cor. 12 29-31 in Living Bible).

2. Paul states that speaking in tongues is not a sign to other Christians at all.

"So you see that being able to 'speak in tongues' is not a sign to God's children concerning his power, but a sign to the unsaved." 1 Cor. 14-22 (Living Bible).

There is therefore a wide discrepancy between the teaching of Mr Bennett's book and the scriptural teaching on these points. This emphasises the necessity of checking the experience of Christians with scripture for not

every experience of a Christian is of necessity Christian experience.

(Rev) G. C. Bennett, Adelaide, SA.

Evangelising Arab migrants

There has been a great deal said and written lately, on the subject of evangelism and evangelisation, and its importance in the Christian field.

I wonder whether any thought had been given to this, in respect to the inflow of migrants from Arab States.

A few migrants have banded themselves together and formed what they call the Arab Evangelical Community. Its members hail from different Arab States in the Middle East, and from different Christian backgrounds. The majority of them are Arabic speaking, but there are some Armenians, who speak Arabic too.

They meet every Sunday for worship, in a church hall made available to them, by the Baptist Church in Redfern. They conduct their worship in a very simple form of hymn singing, prayer, Bible reading and sermon. They have no paid clergyman, but an evangelist from Egypt is their spiritual leader. Laymen conduct the affairs of the community. From my observations they are all keen Christians and long for fellowship with other Christians.

They need all support and encouragement. It will be worthwhile to have a special committee formed to study the possibility of evangelisation among these migrants, with the object of helping them in this Christian venture in their new homeland.

(Rev) J. Gordon Boutaev, Mosman, NSW.

Baptism & the covenant

The letters of Rev Geoff Croft and D. J. Palmer (ACR, February 24) on

Letters to the editor should not exceed 300 words.

baptism prompt the following comments.

Regeneration: The English Reformers believed that regeneration is a sovereign act of an omnipotent God and that it is the spiritual grace associated with baptism.

For this reason it is not strictly correct to say that the prayer book services declare a person regenerate on the basis of his profession of faith. This is an important point in understanding the significance of infant baptism in the prayer book.

In the private service, for example, there are no proxies, no profession of faith, just prayer and baptism, yet thanks are immediately given to God for the child's spiritual regeneration. Moreover, when the child is subsequently received into the church, the prayer book declares that "... this child ... being born in original sin, and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God ...". It is only subsequently, after being declared as "being born again" that proxies speak on his behalf. Their vows are not concerned with his new birth, but with his future responsible church membership.

It is true that Cranmer, for example, insisted on worthy reception of the sacraments, but he also believed, as the prayer book teaches, that God does not deny His grace to infants.

Since the new birth (ie, the grace of baptism) is essential to entry into the kingdom of heaven, it is argued, we must pray that God will give to these infants that thing which by nature they cannot have. The forebodings, therefore, of some parents whose children may be dying unbaptised is understandable.

Covenant: The problem here is that some insist on giving the Prayer Book a Presbyterian interpretation. But Cranmer was not a Presbyterian, nor is the prayer book Calvinistic. It owes most to its Catholic and Lutheran origins.

Furthermore, the Elizabethan Settlement was a defeat for the Geneva party and the theology of baptism remained as it was in 1552. Calvin's view was that children of believers should be baptised because they are already members of Christ's body. Contrast this with the prayer book services of baptism. On prayer book grounds the denial of baptism to an infant is a denial of assurance of its regeneration.

Where does all this lead us? Simply to the point where we have to make up our minds whether we are going to take our stand on scripture or not, and whether we can rest content with an arrested reformation.

(Rev) A. D. Deane, Croydon, NSW.

Admiration for Dean of Perth

After a long association with the evangelical diocese of Sydney where I was privileged to worship at St. Paul's Wahroonga, I moved to Western Australia, where, for the past 18 months, I have been attending services at St. George's Cathedral, Perth.

I have found worship to be a very real challenge and my admiration of Dean Hazelwood's work among not only youth, but those of us who are older, is an experience I trust will continue to be a blessing to those with whom he comes in contact.

The excellent standard of music provided under the direction of Rev Michael Wentzell, a brilliant organist, is equal to that which I have heard in any cathedral in this country and in England.

May I suggest to those who are ready to criticise Dean Hazelwood that they do not read a short extract from a long address he has given, but consid-

er all and come to Perth and see for themselves.

Those who know St Paul's Wahroonga will be assured that I speak of a church where the gospel has always been faithfully and loyally preached and the music provided to be of a quality above many parish churches. So perhaps I can claim to write with some small amount of authority through my experiences.

Can anyone suggest a better place to accomplish unity other than beginning in or own church?

(Mrs) Yvonne Kenneison, Tuart Hill, WA.

Suggestions for Baptism reform

The subject of the administration of Holy Baptism mentioned by D. J. Palmer (ACR 24/2/72) is of interest and I hope will stir the church to new thinking.

It is my firm belief after 15 years in the ministry that many if not all our problems stem from the Church's inability to make membership meaningful. Our present practice condones the attitude of many that one doesn't have to associate oneself with worshipping Christians on the Lord's Day or even contribute towards the maintenance of the ministry to be a Christian.

I think all the bad effects listed are reasonable. The remedies I suggest with respect are unrealistic. 1. The sermons would not be heard by those who need them 2 and 3. Three month "preparation" has generally failed to indicate confirmees and I daresay would have little lasting effect with respect to Baptism.

Any change with the present system would of necessity be slow as Anglicans are not conditioned to rapid change.

The following are suggested: 1. Dispense with godparents who are an anachronism in the twentieth century as few take their vows seriously.

2. Defer Baptism until one of the parents or guardians is confirmed.

3. Defer Baptism unless one of the parents if confirmed is not a communicant of the Church ie, at Christmas and Easter.

This would not satisfy me entirely, but would be a revolutionary change nevertheless compared to the present corrupt practices. In the main, and I only write from parish experience, where the church makes an honest attempt to reform itself, the people will respond to the discipline.

(Rev) John Adam, Nambac, NSW.

What he did say

Just for the record, in my address at the launching of the Action for World Development campaign, I did not say, as you claim (ACR, February 24, 1972) "The Christian church has been long on words and short on deeds."

The words used — and issued to the press — were "Christians have a rather unenviable reputation for being long on talk and rather short on deeds."

They were the opening words of the address which dealt largely with the fact that such a reputation, where it exists, is hardly borne out by the evidence.

I took considerable pains to indicate that members of the Christian community are "doers" as well as "sayers" and that a program such as Action for

MORE LETTERS
PAGE SIX

KATOOMBA CONVENTION

EASTER -- March 31 to April 3

The Council of the Katoomba Christian Convention invites you to attend the "Keswick" Convention of N.S.W. held over the Easter period.

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Bob Pierce was an American evangelist turned war correspondent in the horror that was Korea, wracked and broken by a new kind of war.

The killing and the destruction he got used to. Even to the lead-heavy heat in the summer, and the cutting, soul-destroying cold in the winter.

But the waifs . . . lost . . . so young . . . hungry unto death . . . it was the waifs he never got used to. They tore his soul, his very being asunder.

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More recently, World Vision Australia has accepted responsibility for the New Life Babies Home in Saigon. Here, children near death through lack of affection are loved and nursed back to life.

One Anglican congregation reports that since it began to sponsor eight children its missionary giving has increased by 25 per cent apart from the sponsorship contributions.

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BIBLE CROSSWORD No. 50

We will give a book for the two nearest entries to Bible Crossword No. 50, which should reach the office no later than April 3rd. All answers come from the Revised Standard Version of the Bible.

ACROSS
1. And said to him "out your hand." And he did so, and his hand was restored (7) Lk 6:10.
5. I tell you, something greater than all that is written in the temple is here (4, 3) Mt 12:6.
9. He who — pit will fall into it (4, 1) Ecc 10:8.
10. an alabaster jar of very expensive ointment, and — it on his head (3, 6) Mt 26:7.
11. But when the crowd had been put — went in and took her by the hand, and the girl arose (7, 2) Mt 9:25.
12. then the devil comes and takes away the word from — hearts, that they may not believe and be saved (5) Lk 8:12.
13. Believe in the Lord Jesus, and — you and

your household (3, 4, 2, 5) Ac 16:31.
16. through Jesus Christ our Saviour, so that we might be — grace and become heirs (9, 2, 3) Ti 3:7.
20. If — him go on thus, every one will believe in him (2, 3) Jn 11:48.
22. they received the word with all — examining the scriptures daily to see if these things were so (9) Ac 17:11.
23. God is our refuge and — present help in trouble (8, 1) Ps 46:1.
24. Therefore you, also must be —; for the Son of man is coming at an hour you do not expect (5) Mt 24:44.
25. new Jerusalem, coming down out of heaven from God, prepared as a bride — for her husband (7) Rev 21:2.
26. the merchants of the earth weep and mourn for her, — one buys their cargo any more (5, 2) Rev 18:11.

DOWN
1. Get behind me Satan! For you are not on the — God, but on (4, 2) Mk 8:33.
2. The angels will come out and separate the evil from the —, and throw them into the furnace (9) Mt 13:49.
3. you shall meditate on it day and night, that you may be careful to do according to all — it (4, 2, 7, 2) Jos 1:8.
4. the scripture may be fulfilled. "He who ate my bread has lifted — against me" (3, 4) Jn 13:18.
5. as the gentle rain upon the tender grass, and as the showers upon — (3, 4) Deu 32:2.
6. any one who practises divination, — augur, or a sorcerer (1, 10, 2, 2) Deu 18:10.
7. For where two or — are gathered in my name, there am I in the midst of them (5) Mt 18:20.
8. But recall the former days when, after you were enlightened, you — hard struggle with sufferings (7, 1) Heb 10:32.
14. and a — from heaven, "Thou art my beloved Son; with thee I am well pleased" (5, 4) Mk 1:11.
15. How is it that you, — drink of me, a woman of Samaria? (1, 3, 3, 1) Jn 4:9.
17. I answered you in the secret place of thunder; — you at the waters of Meribah (1, 6) Ps 81:7.
18. Every one that laps the water with his tongue, as a —, you shall set by himself (3, 4) Ju 7:5.
19. But — you that every one who is angry with his brother shall be liable to judgment (1, 3, 2) Mt 5:22.
21. Praise the Lord! Praise the —, my soul! (4, 1) Ps 146:1.

COMPILED BY TOSW
ANSWERS TO NO. 49
ACROSS
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MORE LETTERS

CONTINUED FROM PAGE FIVE

World Development, is simply one more evidence of this fact.

I trust that your readers will prove me correct by their active involvement in Action for World Development, which aims to bring much-needed Christian perspectives to bear on the goals of this entire nation.

Vaughan Hinton, Executive Secretary, Sydney, NSW.

The covenant & Baptism misunderstood

In your issue of February 24 I read the letter attacking the covenant theory of Baptism.

I find these words, "Surely, if Baptism had replaced circumcision as the sign of the covenant, would not Paul have used this argument to silence those who were clamouring for his gentle converts to be circumcised: Paul's Epistle to the Galatians provided him with ample opportunity to expound the whole theory put forward in the synod charge!"

But Paul was not arguing to silence those who were saying that baptism had not replaced circumcision as a sign of the covenant. He was arguing to silence those who were using the sign of the covenant given to Abraham, that is, the sign of justification by faith alone, and pretending that it was the sign of obedience to the law given through Moses 430 years after the covenant.

Paul showed the Galatians very clearly that the covenant given to Abraham had nothing whatever to do with the Law given through M.C.s, and that Christians who had faith in the gospel message are spiritual children of Abraham, who himself put faith in the Gospel message when God declared it to him.

Note that in Paul's letter to Galatia, he deals with the Judaistic party and their false physical sign by making it completely irrelevant to the matter of being a child of God — "circumcision is nothing" — but note also — "uncircumcision is nothing" —

Crossword prizes

Book prizes for Bible Crossword No 48 have been posted to Mrs T. Jewett, Gulargambone, NSW, and Miss Robyn Smith, East Ballina, NSW.

"the only thing that counts is a new creation." Physical circumcision, to Paul, had ceased to be of any consequence because Jesus has come. But the spiritual circumcision, of which physical circumcision was the sign, was absolutely vital.

The true Jew is not he who is such in externals, neither is the true circumcision the external mark in the flesh. The true Jew is he who is such inwardly, and the true circumcision is of the heart, directed not by written precepts, but by the Spirit. Paul made this quite clear in his letter to the Romans.

He also emphasised the importance of this true spiritual circumcision in his letter to Colossae. He said "In Christ also you were circumcised, not in the physical sense, but by being divested of the lower nature; this is Christ's way of circumcision. For in baptism you were buried with Him, in baptism also you were raised to life with Him through your faith in the active power of God who raised Him from the dead. And although you were dead, because of your sins and because you were morally uncircumcised, he had made you alive with Christ."

Christ's way of spiritual circumcision is spiritual baptism, and it seems to be obvious that baptism has replaced circumcision as the sign or seal of righteousness before God. A good illustration of this fact will be seen if we look at Paul's description of Abraham's experience, in his letter to the Romans (Paul made much of the fact that Abraham's spiritual experience is ours also, if we walk in the footsteps of the faith which our father Abraham had). So let us substitute the name "Paul" for "Abraham", and "baptism" for "circumcision" in Paul's summary of Abraham's experience.

"We say that faith was reckoned to Paul as righteousness. How then was it reckoned to him? Was it before or after he

had been baptised? It was not after, but before he was baptised. He received baptism as a sign or seal of the righteousness which he had by faith while he was still unbaptised."

I doubt if you could ever find a clearer description of Christian experience than that. In instituting circumcision God went on immediately to order this sign of justification by faith to be applied to Abraham's household — even baby boys eight days old. And we see in the New Testament that baptism also was administered to a household because of the faith of its head. The cases of Cornelius, Lydia, the Philippian gaoler, and of Crispus, come to mind.

It seems clear to me that baptism has replaced circumcision as the sign of the covenant.

Of course the view we have about the relationship between circumcision and baptism depends upon our presuppositions and how biblically informed these are.

My basic presuppositions are that God the Father, as well as God the Son, is the same yesterday, today and forever. That the gospel proclaimed to Abraham is the same as always, that the faith of Abraham is to be the faith of all God's people everywhere, and God's response to that faith is always the same, in bringing within His covenant of promise the faithful person and his or her family.

Externals may change, but the relationship between God and His people remains the same — forever.

(Rev) R. G. Goodman, Moorookina, Vic. (One letter of considerable length has been published on each side of this question. Future correspondence must not exceed our normal limit of 300 words. Ed.)

ESMA HARRIS: Christ strode into my living room, rolled up the blinds and threw open the windows.

SOCIAL WORKER — N.S.W. BAPTIST COMMUNITY SERVICES

A challenging new field of employment is available to a Social Worker interested in pioneering a counselling service for the Baptist Denomination in N.S.W.

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FURTHER ENQUIRIES should be directed to the Secretary, Mr R. G. Robertson, Baptist Community Services, 153 Epping Road, Marfield, 2122. Telephone 888 1000.

Books

STUDY OF ARMINIUS

ARMINIUS. A Study in the Dutch Reformation, by Carl Bangs, Abingdon, 1971. 382 pages. \$9.95.

In his search for a deeper understanding of Jacobus Arminius, the Dutch Reformed preacher and theological professor in the late sixteenth and early seventeenth centuries, Dr Bangs has undertaken extensive research, not only into the life of

Arminius, but also into his relationship to the entire political, economic and religious life of Holland in the later period of the Reformation.

This extensive work is divided into three parts. Student, Pastor, and Professor. Through this Arminius emerges, not as a hero, but as a man, albeit one who was not to lead a tranquil life.

His vigorous advocacy of a mild reformed theology in the face of strict Calvinism made him an influential public figure in his own time and the source of enduring theological movements in Holland, Britain and America in the centuries that followed. His influence on Anglican theology and the Methodist of John Wesley is well known.

This is an expensive book but of great importance to the historian and theologian.

Keith Cole

AUSTRALIAN C.M.S.

A HISTORY OF THE CHURCH MISSIONARY SOCIETY OF AUSTRALIA . . . by Keith Cole. Church Missionary Historical Publications, Melbourne, 1971. 370 pages. \$4.60.

This book represents a careful compilation of the records of the Church Missionary Society in Australia from the beginning of the first CMS Auxiliary by Samuel Marsden in 1825 until the present day.

Dr Cole divides his work into three parts, "Australian CMS Policy and Organisation," "Australian CMS in the World" (the largest part) and "CMS State Branches." There is inevitably some overlap between the sections. Dr Cole names all those who have been and are missionaries of the Society or leaders in the work at home down the years, and tells something of their work.

One gains the impression of the breadth of Australian CMS interests — more than 750 missionaries in no less than 20 different countries.

The book is a mine of information rather than a work of inspiration, and the writer has undertaken to give a full record of the Society's work rather than a description at depth of any aspects of it.

Consideration, however, is given to certain matters of policy, especially the place of CMS as a voluntary Society within the Anglican Church; and as the story is told of those sent to many lands in peace and war, often glimpses of the cost and devotion of missionary service

breaks through. We are reminded that we have more than one or two martyrs on our lists, as well as many who, despite all their weaknesses and failings knew something of what it is to offer life as a "living sacrifice" to God that the Gospel may go out to the nations.

Francis Foulkes.

Christians in China

THE AUTOBIOGRAPHY OF A CHINESE CHRISTIAN by Jeanette Li, Banner of Truth Trust, 1971. 361 pages. UK 66p.

In these days when China is very much in the news, this autobiography of a radiant, remarkable Chinese Bible woman gives some important insights and details of life under the communist regime.

The spiritual story of twentieth-century China has yet to be revealed, but this autobiography, with its vivid descriptions of suffering, loneliness, war, brainwashing, imprisonment and triumph, serves as the first instalment of what must be a wonderful record of those who have endured hardship and faced death in the cause of Christ.

Mary M. Andrews

NEW GUINEAN REPORTS ON BIBLE SOCIETY

Visiting Australia for the annual Commonwealth Council of the Bible Society in Australia, is Mr John Maisu, a native of Papua-New Guinea who was recently appointed organising secretary for the Territory.



Mr JOHN MAISU

John presented a report on the work of the Bible Society in Papua-New Guinea shortly after the conference opened at Gilbulla Christian Conference Centre in Menangle, NSW, on March 1.

In his report he drew special attention to the increase of over 50 per cent in scripture distribution throughout the Territory last year. The figures released show that the Bible Society in Papua-New Guinea distributed more New Testaments (\$8,000

than any State in Australia. The Commonwealth secretary for the Bible Society, the Reverend J. R. Payne, in his annual report, stated, "The 1971 distribution figures for . . . Papua-New Guinea give cause for rejoicing."

There is an increasing interest among Roman Catholics in the Word of God. They have really received both the "Good News" and pidgin versions all over Papua-New Guinea.

There has been a marked improvement in communications between the Bible Society and local missionaries. Since his appointment as organising secretary, John has travelled extensively throughout the Territory (relying heavily on the aid of the Missionary Aviation Fellowship) in an effort to reach scores of mission stations which are only accessible by air.

Besides keeping missionaries supplied, John is also responsible for supplying religious book shops and volunteer agents, many of whom set up stalls on weekends in village market places to distribute scriptures.

Helping John around the coasts of Papua-New Guinea are three dedicated native collectors who travel by canoe on inland waterways and by larger boat to reach islands as far away as Bougainville. Even in the middle of the ocean canoes may be used when travelling distances up to 10 miles between islands.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



STARS, SIGNS AND SALVATION IN THE AGE OF AQUARIUS, by James Bjornstad and Shildes Johnson. Dimension Books, 1971. 119 pages. 95c (US). This exceedingly useful little paperback has been produced by the Bethany Fellowship to meet the challenge of the occult and of astrology that we are facing today. It begins with a comprehensive history of astrology and then deals with their method of approach to current questions. It makes considerable use of the Scriptures and honours Christ. A book for the thoughtful rather than for popular consumption.

CAN MAN MAKE THE EARTH? Ed. by Richard L. Heiss and Noel F. McInnis. Abingdon, 1971. 127 pages. \$1.80. We are beginning to hear much about Zero Population Growth and we will hear more about Zero G.N.P. Growth. These are some of the topics covered by this book on our environment, its pollution and the remedies that are open to man. This startling book makes its point that man's honeymoon with this planet is over.

A SHORTER LIFE OF CHRIST, by Donald Guthrie. Pickering and Inglis, 1971. 186 pages. £UK1.20. This is no modern counterpart for Stalker's Life of Christ, for it has a different purpose. It paves the way for a detailed study of the life of our Lord and discusses the literary and background materials. He then reconstructs the historical events and ends with a discussion of our Lord's miracles and teachings and their place in early Christian thought. Invaluable introduction to the study of the gospels.

Deaconesses today

SERVANTS OF CHRIST. Deaconesses in Renewal, ed. Donald G. Bloesch, Bethany Fellowship, 1971. 181 pages. \$1.95.

In this stimulating book with five chapters written on different orders of deaconesses there is the unfolding of the statement in it of: "What is really needed in every generation is a spiritual revival and deep-rooted popular desire for discipline which expresses itself in forms of public and private worship and self-denial that are at once time-tested and relevant to the current age."

It should be noted that many of the deaconess sisterhoods of the nineteenth century arose out of the — evangelical revivals. Deaconesses today need to recover their evangelical heritage. The main concern of deaconesses, like the Sisters of Reuilly in Paris, should be to make

themselves available to Jesus Christ, not in theory, but in practice.

This book could be read with profit by all concerned with women's ministry in the Church and society today, for it deals with well-documented information about the past, present situations and the future possibilities of servants of Christ.

Mary M. Andrews.

SHORT NOTICES

CANTATA FOR DERELICTS by P. W. Turner and M. DONNA IN CONCRETE by P. W. Turner. One act plays published by S.P.C.K., 1971. 35p (UK). Good plays with a message for six or seven people. THE GOLDEN LADDER OF

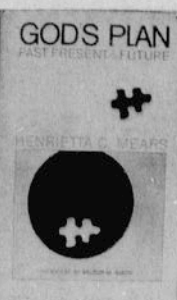
STEWARDSHIP by Leila T. Ammerman. Baker, 1971. 66 pages. \$US1.50. Stewardship resource material. THE PSYCHOLOGY OF RELIGION, Historical and interpretive readings, ed. Orlo Strunk. Abingdon, 1971 ed. 152 pages. \$2.50. Eight excellent essays help readers to grasp the background to this study. GLORY BE by G. Waa. Katalysis paperback, 1971. A collection of 60 full-page cartoons. Lack of any textual material leaves readers guessing as to its purpose, apart from the title. CREATION OR EVOLUTION? By David D. Riegle. Zondervan paperback, 1971. 64 pages. US95c. Written by a maths and science teacher for secondary students. PRAYING OUR WAY THROUGH LIFE by Basilea Schlink. Bethany Fellowship, 1969. 31 pages. US25c. What believing prayer can do in real life situations. POINTED OBJECT LESSONS by Willard S. Smith. Baker, 1971. 128 pages. \$US1.50. 53 lessons to arrest the young.

CHALLENGING READING on PROPHETIC SUBJECTS

GOD'S PLAN PAST PRESENT AND FUTURE Henrietta C. Mears Cloth \$4.95. Post 30 cents.

The reader discovers that God has a plan and that His plan is eternal. God's love prompted Him to create the Heavens and the Earth, to select a "chosen People."

This book provides an opportunity for all mankind to enjoy the abundant life.



WHAT ON EARTH'S GOING TO HAPPEN? R. D. Stedman Paper 95 cents. Post 15 cents.

Does this continuous sequence of wars mean the end of the world is near? Will God step in soon and put a stop to it all? Do you really wonder about these things? Then read this book, it is for you.



WHAT ABOUT HOROSCOPES? Joseph Bayly Paper \$1.05. Post 15 cents.

Do horoscopes foretell the future . . . Do mediums speak with the dead? This book answers these questions and raises more, too; it looks at the cause of the present day interest in the prediction of the future and in the spirit world.



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