

# THE AUSTRALIAN CHURCH RECORD

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

No. 1379 January 12, 1967

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

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

## EPIPHANY AND NEPAL

**T**HE Revd. John Reid recently spent 5 months preaching and teaching overseas and more particularly, in India. In this article he tells something of the difficulties and the joys of witnessing for Christ in Nepal, a Himalayan kingdom long closed to the Gospel.

Epiphany this year will remind me of experiences when I saw the Gentiles in distant places being confronted with Christ in His Gospel.

I will be very conscious on Epiphany Day of the little band of Nepali Christians who are gladly giving their lives and abilities to the Lord Christ. I expect I will always remember the vivid impressions of three weeks spent in Nepal.

There are now 10 tiny congregations scattered in parts of that country. They are quite independent congregations and there are significant differences between them on such questions as baptism or the kind of instruction given to a new convert.

There is a vital penetration into the life of Nepal by the United Mission with its 120 missionaries staffing 30 projects which cover the educational, medical and agricultural fields.

Nepal is a country of breathtaking beauty. The beauty of the mountains, rivers and great valleys provide the backdrop to my impressions of two different religious experiences. Bhadgaon is a small town in the Kathmandu Valley.

The dull brick red of the houses formed a brown and red island in a sea of the brightest green rice fields. It contains a number of Hindu Temples of historic interest.

When I was there on a festival day, I saw not very far from the Christian hospital, the Temple of the Rat. It was packed with worshippers. My first impression was that of colour and noise.

It soon gave way to depression as it became evident that many were sacrificing to a statue of a rat and all were come to worship it. It was a picture of ignorance and superstition of the basest kind and for hours the feeling of depression seemed to cling to me.

### FESTIVAL

Pokhra is a 96 miles' walk from Kathmandu. The Pokhra valley is superb. In the lakes you can see reflected the peaks of the snow-covered mountains. Quite spectacular is Machapuchre or Fish Tail Peak and Pokhra appears to be built at its foot.

The Nepal Evangelistic Band have medical work here in two sections. One is general medical cases; the other for lepers. The United Mission runs a school for boys. There is a local congregation of Nepali Christians with their own Nepali pastor.

If I was depressed at Bhadgaon, I was exulted at Pokhra. There was a congregation of about 30 believers, made up of ordinary folk from the bazaar. But the light of Heaven was on their faces. There were some who with unveiled face beheld the glory of the Lord.



● Shwayambunath—the main Buddhist temple in Kathmandu.

## ARCHBISHOP AT CONVENTION



The Archbishop of Sydney, the Most Rev. Marcus L. Loane, gave a series of Bible readings at morning sessions of this year's Katoomba Christian Convention. The Archbishop has spoken at conventions in Australia and overseas over many years.

Other speakers this year included the Rev. J. Searle, formerly Principal of the Melbourne Bible Institute; the Rev. J. Stuart Harris, General Director of the European Christian Mission, at present visiting Australia; and Mr J. B. Friend, a missionary of the African Evangelistic Band working in Rhodesia.

Our photo shows the Archbishop in conversation with Canon A. E. S. Begbie, chairman of the convention, the Rev. J. Searle, and Mr Alex Gilchrist.

We sat together on the floor of the dining-room at the Shining Hospital and I heard singing that throbbed with joy. I heard prayer that was moving in its fervency. And as I read and expounded Holy Scripture, I knew that here were hearts that God had prepared.

There was an immeasurable difference between the worshippers who bowed before a stone carving of a rat and those who rejoiced in the unseen but sovereign presence of the Son of God.

### VITALITY

There were signs of vitality and grace in such Christians that made one think of the Acts of the Apostles. Several lepers have been made whole and there were signs of the healing which Christ brings.

A demon - possessed boy had been liberated after the fervent prayers of Christians, and a Gurkha officer, a notorious blasphemer who had contracted leprosy, experienced a most wonderful conversion five days before he died.

Here the Word of God was abounding and the power of God was upon His people.

In the penetration and proclamation of the Gospel, the powerful instruments are the little congregations of Nepali Christians and there are the devoted missionaries.

I went to Joubari to meet two missionaries. I walked some 15 miles from Armpipel in the Gorkha area, down through great valleys and up high hills. I went through a rhododendron

forest and some of the rhododendrons must have been 30 feet high.

At last I reached Jambari to meet two woman missionaries who conduct a school on the top of great mountains. Sometimes you could see the school 5 miles away and it looked as isolated as an eagle's nest. One of the women was a Finnish Lutheran, the other an Irish Presbyterian.

### SERVICE

On Saturday night they have an Evangelistic Service in their home and they have between 80 and 120 to attend. Not one of the congregation is a Christian yet.

I met that congregation, and it was a very informal and free

service. I told them that I was glad to meet them and that I had something wonderful to tell them. One man immediately stood up and said, "That was good. We like to hear wonderful news."

Here were two women in the most isolated part of Nepal seeking to make Jesus Christ known. While they are forbidden to preach in the bazaar, any one can go to their home and hear the Word of Life.

If it was by the leading of a star that some from afar came to Christ, it is by those in whose lives shines the light of Christ that now draws and directs some of that ancient country of traditional resistance to Christ to the salvation of the Most High.

## ASIANS NEED EVANGELICALS

"In many Asian countries the dialogue with the so-called conservative evangelicals may be as important, if not more so, than that with members of the Roman Catholic Church," U Kyaw Than, secretary of the East Asia Christian Conference (E.A.C.C.), stated in his report to the Continuation Committee when it met on November 5 and 6.

"In the glare of Vatican II, many of us might have missed the significance of the Wheaton Declaration of the conservative evangelical brethren," said the Asian leader.

The Wheaton Declaration is a statement adopted at the Congress on the Church's Worldwide Mission, which was held at Wheaton, Illinois on April 9-16, 1966. The congress was sponsored

jointly by the Evangelical Foreign Mission Association, composed primarily of members of the National Association of Evangelicals, and the Interdenominational Foreign Mission Association, consisting of "faith missions."

U Kyaw Than said of the declaration: "Leaving aside the negative parts, many Asian Christians may feel ready to go along with the fervour and 'confessing' note of the declaration."

New members of the E.A.C.C., include the Samavesum of Telugu Baptist Churches of India, the Orissa-Bihar Baptist Convention in Bengal and the Toradja Church in Celebes, Indonesia. Total membership of the three bodies is some 635,000 Christians. (E.P.S., Geneva.)



# OUTREACH TO THE INLAND

THE Revd. Les. Wiggins, Assistant Federal Secretary of the Bush Church Aid Society, tells us something of the origin and purposes of the specialised ministry of the B.C.A. within Australia.

Of all the problems facing the Australian Church at the beginning of this century, the need to supply a continuing ministry to the people of the inland was one of the most pressing.

Our national heritage of a vast continent with its many scattered communities beyond the reach of normal parochial ministries posed a special challenge to those within the Church, who were concerned with its missionary outreach.

Pioneering efforts had been made by brotherhoods and assistance given by interested English societies, but much more effort was necessary.

The commission to take the Gospel message "to all people" included our own countrymen, and it was because of this concern that the Bush Church Aid Society came into being.

## LEADERSHIP

Under the dedicated leadership of the then Rev. S. J. Kirby, the infant society sent its first clergy to the far west of N.S.W., then to areas beyond.

Mission areas were staffed for varying lengths of time, depending on need.

The list of those clergy, principally from Sydney and Melbourne, who gave the early years

of their ministries to this work, is a long one, and the self-sacrificing zeal with which they tackled the formidable barriers of the inland provided the strong foundations of the present Society endeavour.

Today, despite rapid development in transport and communication, the need for an outreach ministry is greater than ever.

## MOBILE

Isolation is still a real factor for people of the inland, and the growth of huge undertakings such as the Ord River Scheme and iron ore mining, accentuate the need for a mobile Christian witness, rather than alleviate it.

At present, B.C.A. has 11 clergy in its field staff, caring for scattered communities within a total area of more than one million square miles.

Early in 1967 it is planned to undertake two further areas of ministry, in the Diocese of North-West Australia and in the Diocese of North Queensland.

The ministry in a "bush parish" is often routine and seemingly unrewarding, but the Gospel is preached to those who may not otherwise hear, and the fellowship of the Church is made real to "them that are afar off."

The Flying Medical Service developed from the natural desire to provide a Christian ministry to the sick, especially to those who were otherwise deprived of such assistance.

The earliest appointment was a nursing sister to work with a deaconess stationed at Cann River, in the Gippsland forest.

Appointment of nursing staff to Ceduna in South Australia led to the development of a network of bush hospitals throughout inland areas, in liaison with local committees.

The Society purchased its first aircraft for this work in 1938, and today a twin-engined Beechcraft Baron speeds the doctor to the hospitals or homesteads within the limits of the F.M.S.

## DISTINCTIVE

The combined talents of more than 30 Christian workers provide this distinctive ministry — doctors, dentists, pilots, pharmacist, nurses, radio control officers — all using their gifts to the glory of God and in the ministry of the Gospel.

One of the most rewarding aspects of our Society endeavour has been the ministry to the young people of the inland.

The Mail Bag Sunday School is well known for its splendid system of Christian education, used by many hundreds of out-back children through the years.

B.C.A. Hostels, which allow children from remote areas to attend school in a central country town, provide a wholesome Christian atmosphere under the concerned care of Society staff.

Perhaps there will come a day in the history of our country when "remote areas" will be a thing of the past, and every community will have at its centre a lasting Christian Church and witness.

However, until that day arrives there is much to be done, and increasingly the Society is called upon to place clergy in strategic inland areas, to find nurses and other staff for its Flying Medical Service, to care for the young, to provide grants-in-aid, and above all to continue its mission to help win "Australia for Christ."

## EDITORIAL

### EPIPHANY AND MISSIONS

—Guest Editorial by the

Rev. T. F. McKnight, M.A., B.Ec., Th. Schol.

The Epiphany Season, as also St. Andrew's-tide, is traditionally associated with the missionary work of the Church.

In the vast changes that have come over the Church's activities since the war, no change has been more far-reaching than in the mission field. Only twenty years ago the accepted pattern was to leave the missionary work to various societies, and for individual church folk to consider their responsibility mainly as one of contributing financial support, with a measure of prayer support as well.

Since the war China has been closed to all foreign missionary endeavour, and the other two main spheres—India and Africa—have mainly severed themselves from the Colonial System, and embraced political independence. This has meant the end of the old "paternal" era of missions. Nationals have become leaders in their churches, and the role of the foreign missionary has had to change as a consequence. No longer are they in charge, but they act as advisers.

This role is, if anything, more difficult than the former one. Nationals are not universally competent to manage their own affairs, and therefore the foreigner has to attempt to steer the indigenous church, without giving offence to those in charge. Here is a sphere for informed prayer support by those at home.

What of the former financial support? The new national churches can be very illogical about this. They cannot always see that the former financial support cannot be continued under the present changed conditions.

It would be regarded as an axiom in our society, that if we wish to manage anything, we should be prepared to maintain it financially as well. It is therefore an added problem for the foreign missionary adviser to educate the new national churches in this important matter.

At the same time we at home have to remember that these national churches are often made up of poor folk on bare subsistence levels, and seeing our brothers in need, we must continue to help them.

Analogous to the emergence of national churches there is the growing realisation that Christian witness of the Church at home leaves a great deal to be desired.

In the mission field it was always a problem when strict standards for the local church — e.g. in matters of baptism and marriage — were paralleled by lax standards on the part of foreigners. What was then a local problem has become a more general problem, with the growing laxity of morals, and ignorance of the Christian faith in the Western world.

It is now generally realised that the Gospel must be preached all over again at home, and this will be perhaps a much more formidable task than preaching the Gospel in a primitive society.

That is why Stephen Neill in his Pelican "History of Christian Missions" (page 572) says: "The age of Missions is at an end; the age of Mission has begun."

We are in fact faced with a common missionary problem whether at home or abroad, for we live in "one world." This is remarkably illustrated by the resurgence of the old Eastern religions which are now sending "missionaries" to the Western world. We also have many students from other lands in our midst, and they are going to be our best — or our worst — "advertisements" of Christianity on their return to their own land.

Should we be worried that the "Manifestation of Christ to the Gentiles" has altered course so much in these last few years? Of course not. The wise men from the East must have been perplexed when they did not find the King of the Jews in Herod's royal palace. But the star did guide them to Bethlehem, when they followed it, rather than their own pre-conceived ideas.

Matthew in verse 9 of Chapter 2 may suggest that the star ceased to shine whilst they were with Herod. May we of the Church of Jesus Christ in our missionary sphere "both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same." It may even be that folk from power "missionary" areas will come to evangelise us!

# THE YEAR THAT WAS

A COMMENTARY on an eventful year as the ACR saw it. It was the year of the draught, of a new Prime Minister, of Opera House controversy of oil and gas strikes in Bass Strait, of escalation of the Vietnam conflict, of demonstrations, of L.B.J., of Federal elections with quite unexpected results.

JANUARY. Sir Robert Menzies resigned after 17 years and Mr Harold Holt succeeded him in office. Prince Charles arrived to attend Geelong Grammar School for two terms. Canon Arrowsmith was received in audience by the Pope. If anything came of it, he kept it to himself.

Ridley College laid the foundation-stone of its new chapel and under the stone lies a copy of the ACR. A true evangelical foundation! Dr Knox and the Chief Secretary of N.S.W. tangled on Sunday observance legislation.

We were attacked in our correspondence columns for taking a stand in all conscience against an ill-considered statement of Archbishop Gough. In London, John Stott rightly claimed that in the N.T. sense, every believer is a bishop.

FEBRUARY. Saw the introduction of Australia's decimal currency and the visit of Mr Hubert Humphrey, U.S. Vice-President.

Dr Keith Cole of Ridley College was awarded the rare Th.D. for a thesis on "The History of the Anglican Church in Kenya, 1844-1963." Moore College headed the A.C.T. Th.L. class lists once again.

Bernard Judd as President of the N.S.W. Temperance Alliance asked Premier Askin if his Government had a secret deal with liquor interests to give them enlarged trading opportunities. Events in N.S.W. at year's end demonstrated the truth behind his question.

Ridley College became an affiliated College of Melbourne University and the Bishop of Wangaratta pleaded for simpler Greek requirements for Th.L.

MARCH. Dr Ramsey visited Rome for talks with Pope Paul. Months later it became known that he tried to get Rome to relax its intransigence re mixed marriages. His obvious failure left the Bishop of Portsmouth red-faced at his daughter's wedding.

Holy Trinity, Adelaide laid the foundation-stone of the James Farrell Building and we gave strong support editorially to the "Pay Off the Poker Machines Rally" at Sydney Town Hall. On 10th we announced that Archbishop Gough had left to attend the Jerusalem Conference in April.

A Pentecostalist speaker at the Picton Missionary Convention sparked off a sustained controversy and the rector concerned got a special mention in Archbishop Loane's synod charge much later in the year. On 24th we gave evidence for the statement that the World Council of Churches was moving closer to Rome.

APRIL. With the announcement of further Australian troops for Vietnam, a number of Anglican bishops, notably Bishop Moyes, Bishop Hardie and Archbishop Appleton protested against our involvement, raising moral issues which we did not subscribe to. Bishops Loane, Dain, Hulme-Moir and Housden could not see the moral issue and said so.

C.M.S. accepted Government help to staff mission schools in N.T. On 21st we announced that ill-health prevented Archbishop Gough from attending the Jerusalem Conference and that after visiting England, he would be back in June.

MAY: Anglo-Catholics in England published a profession of faith and expressed the desire for visible and corporate re-union with Rome. They said that prayers to Mary, the saints and for the dead must have a place in re-union schemes. We showed commendable restraint and did not comment.

The sudden passing of Archdeacon R. B. Robinson on May 10, at his beloved Moore College and as he sat reading his Bible deeply moved Evangelicals far beyond Australia's shores.

He was chairman of the Church Record Ltd., and worked actively for it for over 50 years. The St. Philip's Sydney leasing proposals which did not include the usual safeguards regarding liquor and gambling were commented on, as were the difficulties of Eastwood citizens in preventing the establishment of a Totalisator Agency Board shop near churches.

JUNE: On 2nd, we announced the resignation of Archbishop Gough, because of ill-health. Our article "The New Morality or the Old Immorality," was timely in view of the Sex Report to be put out later in the year by the British Council of Churches and which sparked off world-wide controversy.

Billy Graham preached to a vast congregation inside and outside the University Church in Cambridge during his London Crusade. The B.C.A. dedicated a new plane and did it yet again in September. We let our readers know that Sydney needed above all, a man with spiritual gifts, powers of leadership and an Australian.

The Bishop of North Queensland in his charge to synod spoke forthrightly on Christian Chastity. A national campaign to enlist a million Australians for total abstinence from alcohol was announced.

JULY. Deaconess House, Sydney and Sydney Missionary and Bible College announced their forthcoming 50th anniversaries. Our issue of 28th gave details of the special synod in Sydney which elected Bishop Marcus Lawrence Loane to be Archbishop of Sydney. The evangelical Press throughout the world rejoiced in his appointment.

Seventeen Australians were named as delegates to the Berlin World Conference on Evangelism to be held in October. A noted New Zealand Evangelical, Canon William Orange, died at Christchurch.

AUGUST. An Adelaide clergyman sparked off correspondence in our columns with the query, "Do we need a primate?" Cardinal Gilroy attended Archbishop Loane's enthronement on 13th August and the mass media excelled themselves on this occasion.

Our article on 25th "Christianity and the New World of Science" by Ernest Benson was widely noted and World Christian Digest asked and received our permission to reprint it.

The National Clergy-Doctor Conference in Adelaide called for national effort to promote the common concern for healing. We published a vivid eyewitness account of the destruction by rioters of the Bishop Gwynne College in the Sudan.

SEPTEMBER. Significantly, all the enthusiasts for unity failed to comment on our front-page

article on the split in the United Church of South India.

General Synod met in Sydney in a most cordial atmosphere. The preacher was the Bishop of Huron who was appreciative of Sydney's hospitality. This did not prevent him from launching a hostile attack on Sydney in the Canadian Churchman when he returned home. The Primate publicly expressed his regrets that such an unwarranted statement should have been made.

The report of the Prayer Book Commission stayed in the spotlight for weeks after synod closed. (The Lord's Prayer — Remember?)

OCTOBER was L.B.J.'s month. The new Primate, the Archbishop of Brisbane, was announced in our 6th October issue. So did the Archbishop of Sydney's decision to accept less in salary and allowances and the press at home and abroad took this up.

Plans were announced for the 1968 Graham Crusade in Australia. Bishop Kerle of Armidale is chairman. On 20th we announced the English decision on prayers for the dead. They are of a Totalisator Agency Board shop near churches.

NOVEMBER. The Archbishop of Melbourne in his synod charge took a commendable stand on the admission of non-Anglicans to our communion tables. Dr Archie Morton's appointment as Dean of Sydney was announced and warmly received.

Our Reformation Issue highlighted the Bible in Worship and The Arrested Reformation. Canon Mohan, from the U.K., spoke at various gatherings and services on the Reformation. Sydney's first synod under new management passed off very happily.

The Second National Assembly of Evangelicals in England saw Dr Martin Lloyd Jones issue his call to Evangelicals to secede and form an evangelical church.

This was strongly resisted but many Anglicans have been disturbed by the unscripural prayers for the dead.

The Federal election results gave the Holt Government a much greater majority and expressed the revulsion which many Australians felt about the rash of demonstrations and accompanying violence.

DECEMBER. Francis Chichester sailed alone halfway round the world, making Sydney his first landfall.

On the 1st our major articles concerned the basis for Christian unity. We believe the Bible alone must be the basis. Anything else is less than Christian.

The issue of the 15th was for Christmas and our last for 1966. It had a true national and even international flavour. Contributors included the Dean of Grafton. His front-page article was taken up by the Sydney "Sun," but the Dean did not rise to the bait. Others were the Bishop of Central Tanganyika, the Dean of Perth and Peter Newall, of Adelaide. Other articles and illustrations covered the new Bishop of Singapore and Malaya and the Brisbane Cathedral.

The year ended with a 48-hour truce in Vietnam. Our hope and prayer for 1967 is that God "may guide with His pure and peaceable wisdom, those who take counsel for the nations of the earth."

# NEW LOOK IN PARAGUAY

by Archdeacon Tony Barratt

St. Andrew's, in Asuncion, was the first evangelical church to be built in Paraguay, in the year 1912. The British community, asking only to be allowed to worship God in their own language, constructed their chapel behind an immense wall which hid it from the view of passers-by.

As the years went by the Anglican Church started to work in Spanish and soon an evening Paraguayan congregation sprang up, often outnumbering the morning one in English.

This fundamental change of policy seemed to call for a corresponding change of facade which would be more in keeping with the new religious climate in the country.

Early this year the old separating barrier was demolished and replaced by a neat, modern, low wall. Two open Bibles are on display, one in Spanish and the other in Guarani, whose pages are turned daily for the benefit of those passing. Both are illuminated at night.

Further the notice board which was, of course, originally all in English has been replaced by a large and most attractive illuminated one, headed in Spanish La Iglesia Anglicana, San Andres, on which both the Spanish and the English services are advertised together — a clear demonstration of our united testimony.

For the Paraguayan Church this is not merely a modernisation project but fundamentally it is a demonstration of how the Divine Hand is leading us to the place where the Paraguayan Spanish speaking Anglicans must take the initiative while their English speaking counterparts stand behind the National church aiding and co-operating wherever they are able.



• The wall before and after.



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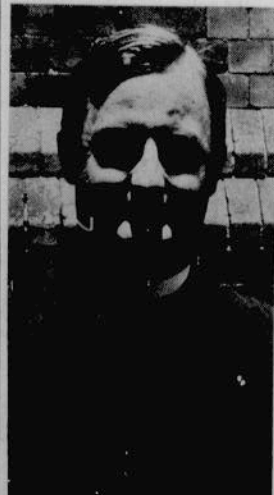
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• The Rev. Bill Jobling, of St. Anne's Strathfield, N.S.W. who leaves in February to become B.C.A. priest-in-charge of Outer Mount Isa, Qld.



# Books

## A preacher's own prejudices

TRUTH TO TELL: A Radical Re-statement of the Christian Faith. Hugh Montefiore. Collins Original Fontana, London 1966. pp 126.

Some outstanding lecturers and theologians have occupied the pulpit of the University Church, Cambridge, of recent years and their published lectures and sermons have been well received. But when Canon Montefiore occupies his own pulpit; (if this series of sermons is any guide), his congregation has to bear with him while he delivers himself of his own personal prejudices.

These are many. He does not like the book of Genesis and he refers at least five times to Adam and Eve eating an apple. Original sin is for the birds and he assures us that new-born babies are pure and innocent from the evidence of our eyes. If man has fallen, he assures us that it is a fall upwards.

He does not like the Creeds and prefers to follow Schweitzer in quest of the historical Jesus. He tells his congregation that he will not allow them to sing certain hymns, among them "The Church's one foundation" and "Thy hand O God has guided." He assures them that few believe in the Second Coming.

Christ did not die on the cross for our sins. His precious blood has no significance whatsoever. And so he meanders on, ignoring the Bible and emasculating the Christian faith.

All that this book says has been said before. The only difference between this and similar efforts is the author's blithe cynicism.

## BIBLE SOCIETY COMPETITION

The Bible Society has organised a Children's and Youth Chorus Competition as part of its Third Jubilee Celebrations in 1967.

The composition, to be not more than three verses of four lines each, plus chorus, may be on one of the following subjects:

1. Sounding out the Word of God.
2. Thanksgiving for the Word.
3. Rejoicing in this time of Jubilee.

Words may be taken from Scripture, but otherwise they must be the original work of the competitor. Words and music may be the work of two people.

There are three sections: Junior — under 14 years of age, on December 31. Intermediate — under 18 years of age, on December 31.

Open Section—for any age. Full competition details are available from the society. The adjudicator's decision is final, and entries remain the copyright of the Bible Society. No prize will be awarded if entries do not reach an acceptable standard.

Prizes in the Junior and Intermediate Sections will be: \$15, \$10, and \$5; and in the Open Section, \$20, \$15, and \$5.

Entries close on February 13, 1967, with the Secretary, Chorus Competition, Bible House, 95 Bathurst Street, Sydney.

## The Holy Spirit

THE OFFICE AND WORK OF THE HOLY SPIRIT by James Buchanan. Banner of Truth Trust, London. 1966. pp 290. 21s. (Eng.)

Buchanan was a professor of systematic theology at the Free Church College, Edinburgh, over 100 years ago. This book was first published in 1843 and its re-publication is most timely.

It is not a systematic theology of the person and work of the Holy Spirit and so will never replace the great reformed writers on the Holy Spirit like Kuyper or John Owen.

It is homiletical in vein and will prove a great asset to those who realise how vital it is to keep the Holy Spirit's ministry in the forefront of their teaching and preaching.

The work is divided into three sections — "The Spirit's work in the Conversion of Sinners," "Illustrative Cases," (9 outstanding Bible passages), "The Spirit's Work in the Edification of His People After their Conversion."

This is a book to keep and use. It is completely faithful to the Bible and utterly practical in its application to Christian living.

—R.M.

## Brief reviews

PASTOR'S ANNUAL, 1967. Ed. William R. Austin. Zondervan Publishing House, Michigan, U.S.A. Pp. 383. \$3.95 (U.S.).

For clergy who need this kind of help, this is one of the best manuals we have seen. It contains 52 sermon outlines for morning and 52 for evening services throughout the year. Most of the outlines are topical subjects but some expound the Bible and do it well. While it claims not to be a book of "canned Sermons," the length of each outline puts it into this category. It contains much other material useful for clergy.

THE PRAYERS OF PETER MARSHALL. Intro. by Catherine Marshall. Collins Fontana Books, London. 1966. Pp. 160. 55c.

So many prayers in anthologies seem to miss the expression of the needs of the human heart. This anthology, first issued in 1955, does not. While the author obviously knew the reality of intercession in the Saviour's precious name, a small proportion of the prayers end baldly—Amen. A pity.

FIRE ON THE MOUNTAINS by Raymond J. Davis. Zondervan, Michigan, U.S.A. 1966. pp. 253. \$3.95 (U.S.).

Christians everywhere must wonder what effect the reactionary Coptic Church must have on the spread of the gospel in Ethiopia. The author, General Director of the Sudan Interior Mission, tells a thrilling story of revival in this land.

The story begins in 1928 and brings the reader up-to-date. The style is eminently readable and the illustrations are most generous.

FIVE MINUTES WITH THE MASTER by R. E. O. White. Pickering & Inglis Ltd., London. 1966. pp. 372. 15/6 (Eng.).

The sub-title, "A Year's Meditations in the Company of Christ" aptly describes this helpful devotional manual. Each week of the year has a single theme and there is a brief daily Bible portion and a meditation on it, dealing with one aspect of the week's theme.

Nicely bound in red to make it a useful gift for Christian friends.

## "Empty words" says Dean

The empty use of words—such as naming churches after patron saints—had become one of the most dangerous contemporary Christian practices.

The Dean of Rockhampton, the Very Rev. John Hazelwood, said this in Brisbane recently when preaching at St. Andrew's Church, Indooroopilly, Queensland.

The Dean said that very often the naming of churches was merely a sentimental hang-over from pre-Reformation days and that the people in a twentieth century parish had little idea of the importance or value of such naming.

Very few these days would be prepared to acknowledge the heavenly patronage of a patron saint, but still cling to the idea that every church building should be named after one.

This empty use of words meant in effect that wonderful things were said in church in the Liturgy and the hymns but the content and significance of the words had evaporated.

### Another name

"This confuses the intelligent inquirer, weakens the Christian's own position and makes it seem hypocritical" the Dean said.

What was true about naming of churches was also true about the fundamentals of the faith. The word "salvation" was banded about like a table tennis ball. The great concepts of "love," "faith" and "service" had become either sentimental tags for religious emotion or had degenerated into nothing.

"There is too much talk in the church, too little committed action and too many phrases that sound hollow to the world because the Christian has emptied the meaning out on the dry ground of his own selfishness and ignorance," he said.

## Martin Luther King address broadcast

Dr Martin Luther King, a leader of the Civil Rights movement in the U.S.A., will be the speaker in the A.B.C.'s radio programme "Plain Christianity" on Sunday, January 22. His subject will be "A Knock on the Door at Midnight."

The programme features the sermon Dr King preached at the World Conference on Church and Society in Geneva last year. "Plain Christianity" is broadcast on the A.B.C.'s Second Network each Sunday evening at 9.30 p.m. (9.00 p.m. in South Australia).

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# Notes and Comments

## ANGLICAN TV IMAGE

How often does it happen that Anglicans switch off a televised church service believing it to be that of another denomination? Viewers must have been non-plussed some weeks ago with such a service televised on ABN from Adelaide.

It was obviously a mass of some sort with a Roman altar and all its accoutrements and a full muster of clergy in full Roman vestments. There was no sermon, but the whole service was in English. It all seemed over-ornate and fussy for a Roman mass.

The give-away was "Let us pray for the whole state of Christ's church militant here in earth." Nothing else was remotely like the Prayer Book. The titles at the end announced: "St. Mary Magdalene's Church, Adelaide." Whether it was Roman or Anglican we are still not sure.

The following week the 11 a.m. service was a Roman mass. Much less ornate than its predecessor, the highlight was a strikingly simple exposition of the gospel of the day.

On Christmas Day, St. Peter's, Watson's Bay (Sydney), was a perfect setting. Small stone church, choir notubrous in the gallery, real family worship, Harbour and headland as a background and forceful and challenging address from the Primate, the Archbishop of Brisbane. Full marks to St. Peter's.

## DO MINISTERS HAVE FREEDOM OF SPEECH?

When 500 people gather for a special meeting to discuss a Roman Catholic bishop's private letter and when the bishop himself turns up at the meeting to explain his action, obviously an important principle is at stake.

The case of visiting television lecturer Mother Gorman, a nun from the U.S.A., and Bishop Muldoon of Sydney recently

raised the principle of freedom of speech and expression within the Church.

Granted that the Roman Catholic hierarchy claims a tighter control over its priests and those in religious orders and in fact exercises a strict discipline on anyone who publicly departs from orthodox Roman Catholic doctrine, the principle is still a vital one.

Why is it that individual laymen, out of individual Christian conviction and conscience, can write letters to daily papers or express dissent from official positions, but clergymen are not supposed to?

Are the bishops right in supposing that the oath of an ordinand and to "obey his Ordinary" includes a total restriction on free speech? Should this restriction apply at all, or should it apply in matters of doctrine and faith only?

The autonomy of the local congregation is involved here. If a local minister makes a press statement or a public speech on a local issue (such as opposition to establishment of a TAB or the erection of a hotel locally), and if he is speaking on behalf of the local congregation, then surely he should not be rebuked by the hierarchy for exercising his "freedom."

On the other hand, if he holds heretical views not in accord with the 39 Articles and the Prayer Book, then there may be a case for a restraining hand upon him lest people feel his views are those of the whole denomination.

Does a minister really have freedom of speech now?

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BLOCK LETTERS PLEASE

## Prayers for the dead—I

The Rev. G. Greaves, in his letter concerning prayers for the dead (A.C.R., Dec. 15, 1966, quotes, with gay abandon, the Article which concerns Holy Scripture. But perhaps it would be well for him, and those who hold with him, to remember that the Canon of Scripture which he holds to, and which is quoted by the Articles, is not that of St. Paul or of the Church of New Testament times.

Surely if we are to find out what the New Testament is saying we ought to remember what the writers and readers of the early church had before them when they used "the Scriptures." The Canon or Bible of the N.T. church was the Septuagint—a translation into Greek including what we now call the Old Testament and the Apocrypha.

The Hebrew Canon, which found no place in the Christian church until the time of the Reformers, and which is that quoted in the Articles, was not known as such to Paul and his companions because it was "only in the second century that the Old Testament Canon was finally closed, and this was an act of Talmudic Judaism for the purpose of self-preservation" (Souter "Text and Canon of the N.T." p. 137).

Paul's aim was not to write "Scripture." When he refers to "every inspired scripture" (II Tim. 3.16), he refers to the Septuagint, not to the Hebrew Bible. His writings also are not compendia of theology, but answers to direct problems of the early church, except, perhaps for Romans, and even there he does not try to cover everything.

Paul's churches would be quite familiar with the Septuagint, and with those "unscriptural" verses in the Apocrypha which refer to prayers for the departed. And it is evident, as archaeological remains show, that from the earliest times Christians prayed both for and to all the departed, as being living members of Christ's Body.

William Temple, late Archbishop of Canterbury, is quoted (Theology, June, 1966, p.250) as saying that objections to this practice of prayer for the departed — "rests on two assumptions, one of them unfounded and the other definitely false. The first is that at death all is irrevocably settled. . . . Neither in revelation nor in reason is there a shred of evidence for this once prevalent

delusion. We cannot doubt that growth in grace and power and love continues after death. The other is the belief that we should only pray for such blessings as we fear may not be granted unless we otherwise pray for them. But this is flatly contradictory to the teaching of Christ. We are to pray for all good things because it is our Father's will to give them."

And again, in the same article, the Congregationalist P. T. Forsyth is quoted as saying — "I venture to suggest . . . that the instinct and custom of praying for the dead . . . should be encouraged and sanctified as a new bond for practical life between the seen and the unseen."

(Rev.) D. G. KENNEY, Casino, N.S.W.

## Prayers for the dead—II

I am sorry that the Rev. G. R. Greaves, A.C.R., December 15, has entirely missed the purpose of my letter re prayers for the dead.

The distortion of the truth which I was concerned to refute was the thrice repeated statement of your paper that prayers for the dead had only become legal in the Church of England since the recent decisions of the Church Assembly. As Mr Greaves says, I quoted "dates," "men," and "authority" to support my refutation. Whether prayers for the dead are doctrinally proper for Christians I made no comment, but merely stated a legal fact.

I am not sure what he hopes to prove by quoting Article 6. This Article does not say that only what is taught in Scripture may be allowed in the church, but says that nothing may be taught as necessary for salvation which is not to be found in the Scriptures. To say that we may only do or say what is explicit in the Scriptures is to go much further than the Article requires.

C. B. Moss, in "The Christian Faith," sums up the position in these words, "The practice of prayer for the dead does not depend upon belief in Purgatory. There is no certain case of it in Scripture, except II Macabees xii, 44, in the Apocrypha; II Timothy i.18 is probably but not certainly, a prayer for the dead. It cannot, therefore be regarded as a dogma necessary to salvation, but it has been practised in every part of the Church, and in every age. It has never been rejected by the Church of England, and even the civil courts have recognised that it is lawful."

May I again draw the attention of Mr Greaves to the words of the Church of England Liturgical Commission on pages 110-112 of their Report in Alternative Services, Second Series, which concludes, "The Commission recognises, nevertheless, that there may be those who are still unhappy to use such prayers. It has therefore made their use optional."

As already reported in the ACR the parish of Morden (Eng.) has decided to exercise this option. But for anyone, be he Catholic or evangelical, to say that others may not have what all regard as unessential, displays a sad lack of Christian charity.

Yours etc.,

(Rev.) G. E. Foley.

## Anglicans and Calvinism

Your editorial comment on my letter printed in your issue of Dec. 1 calls for a reply.

# Letters to the Editor

## Articles in ACR appreciated

In your issue of December 1 I enjoyed two articles: one by Canon T. G. Mohan on Real Church Unity, and the other by the Rev. Arthur D. Deane entitled, "Togetherness—on firm ground. They are so down to earth, that I would like more copies to give to other Anglicans in the hope that they will read, mark and learn something of the Scriptural truths contained therein."

As the Canon says, A happy-go-lucky careless friendliness which has no basis in faith will get us nowhere. This to me seems to be the path so many folk who call themselves Christian are taking, and this way must lead to nowhere, if St. John 3:3 can be taken as true, and I truly believe it is the Word of God.

Thanks also for the Editorial. R. J. Young. Launceston, Tas.

## ROMAN CHURCH LINK WITH N.C.C.

The General Board of the National Council of Churches (U.S.A.) at its meeting here on December 4 took action recognising the Roman Catholic Church as "being in agreement with the preamble of the National Council's constitution" and therefore eligible to participate in aspects of the council's program.

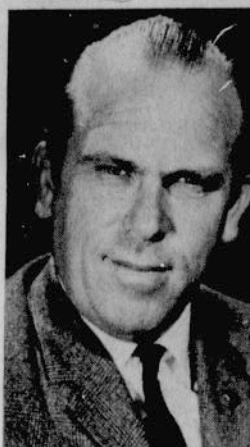
The Catholic communion was added to the list of those entitled to have representatives on policy-making boards and committees and to provide full-time staff members. It would also be entitled to send non-voting fraternal delegates to the triennial general assembly, the highest policy body.

The resolution was adopted by a unanimous vote minus one of the 120-member General Board.

Full Roman Catholic membership in the N.C.C. has not been seriously discussed by officials of either group, council officials stated.

The General Board also passed a resolution asking cancellation of the draft (selective service) and its replacement by an incentive program to produce an all-volunteer defence force. The present system was said to perpetrate "flagrant injustices." The board recognised, however, that it might, under certain conditions, be necessary to draft some men for a limited period of time.

# PIONEER RETURNS



Pioneer South American Missionary Society missionary, Mr Kevin Bewley was farewelled last month for his third tour of service in South America.

Over 150 members of S.A.M.S. and friends of Mr Bewley were present at a Valedictory Communion Service in St. John's, Darlinghurst, N.S.W., on December 6.

The rector, Canon A. W. Morton, Dean-elect of Sydney and chairman of the Australian Association of S.A.M.S., conducted the service assisted by the Rev. H. Bates (general secretary) and the Rev. G. Blaxland (former S.A.M.S. missionary in Chile). The Rev. Eric Mortley, rector of Woolahra and vice-president of S.A.M.S., preached the sermon.

"Just as one missionary in Greenland had led to many others, so Kevin Bewley was the first to go with S.A.M.S. from Australia, and others have followed. We trust under God scores more will go," he said.

Mr Bewley, returning for his third term of service in Argentina, sailed on the Ellinis on Sunday, December 11. He will commence pioneer work in Embarcacion, a large town on the edge of the Chaco region. He will do evangelistic work among Spanish-speaking Argentinians as well as Bible teaching among Indians in town.

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## PEACE, PAUL AND MARY?

"Christianity Today," the American conservative fortnightly, has the following interesting comments on a recent Papal encyclical:

Pope Paul VI's fourth encyclical, *Christi Matri Rosarii*, has implications not only for world peace, but also for ecumenism.

The letter, whose title translates "Rosaries to the Mother of Christ," is about equally divided between an appeal for peace, regarded as the most urgent to come from his pen, and a reaffirmation of the Marian cult, an aspect of Roman Catholic doctrine repugnant to most protestants.

The pontiff's concern for peace and his personal devotion to Mary are known, but this is the first time they have been so prominently displayed together.

The encyclical opens with the admonition that "during the month of October prayers to the Blessed Virgin Mary are to be said." The Pope called for a "more persevering prayer" for peace "by the devout recitation of the Rosary."

The Rosary, he wrote, "is well suited to God's people, acceptable to the Mother of God and powerful in obtaining gifts from heaven."

In his discussion of the efficacy of prayers to Mary, the Pope recalled that "during the Second Vatican Council we gave our confirmation to a point of traditional doctrine when we gave her the title of Mother of the Church, a title acclaimed by the council Fathers and the Catholic world."

At the time that title was bestowed, Michael Novak, a liberal Catholic writer, called the move "offensive to other Christians and scandalous to Catholics."

Public emphasis on Mariology has been deplored by many other liberal Roman Catholics and Protestant cardinals. Even Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, has warned against "exaggerated" devotion to Mary.

## LAYMAN'S LOOK

— at the Bishop of Huron.

The Church Times, London, December 8 carries an article quoting heavily from the Bishop of Huron. There is also a related editorial. Both are a tirade against the diocese of Sydney. We've heard it ad nauseam 'Old Fashioned Evangelicalism, suspicion, partisanship, narrowness'. But one ecclesiastical swearword is a dead give-away. When the Bishop of Huron accuses Sydney of being 'monochrome' the plot sticks out like an organ stop.

This layman, who heard him preach the General Synod sermon, and as a member of that synod was happy to welcome him as our guest, hazards a guess that if a bandicoot had jumped out of his luggage on arrival back home it couldn't have been more obvious what had happened. Somebody planted that word on him!

General Synod was in fact a very harmonious and profitable occasion, and it is sickening to contemplate how this simple fellow from the backwoods of Canada must have been worked on by some naughty Australians. I wonder if they tried to sell him the Harbour Bridge?

That he is in fact a simple fellow is evident from the foolish nonsense he uncritically peddled back home in Canada.

It may have made for a few laughs on a cold autumn night, but it certainly does nothing for the bonds of friendship he appeared so concerned about during his visit to Sydney.

### Way-out sects?

But the Church Times should know better, and displays more than foolishness. In one poisonous sentence it groups conservative Evangelicals with "Anglo-papalists" as way-out sects for which there is no longer any room in the "Comprehensive" Anglican Communion.

The editorial concludes, "It is true that those who call themselves by the proud name of Evangelicals have an honourable place in the Church of England. But is doubtful how long this will continue to be upheld if they do not fairly concede the right of other traditions to an honourable place also. The day of narrow self-contained ecclesiastical parties of any complexion is past."

Let us hasten to add that the honourable place which is held by Evangelicals in the Church of

England was not conceded by anyone, nor was it won by some game of party politics. It is the place held by the Gospel of Christ, enshrined in the history and formularies of the Church, and as far as the Church of England in Australia is concerned that place is recognised as fundamental by the taking in our Constitution of the Book of Common Prayer and the 39 Articles as the standard of faith and worship.

This we might remind the Bishop of Huron is the constitution of the whole Australian Church, and not just that of the diocese of Sydney.

### Look at calendar

The Church Times really should take a look at the calendar. This is 1966, not 1866. Colonial responsibilities have contracted in many spheres, not least in matters ecclesiastical.

It is clear that the dislike of the Evangelical standpoint voiced by The Church Times' Editorial is in fact the hatred of man for the unadulterated Gospel of Christ — unadulterated by the traditions and contrivings of men who would fashion a God in their own image.

One final point. Part of the context in which the attack on the Diocese of Sydney is made, both by the Bishop, and The Church Times is, "The world which is feeling the lift of the ecumenical movement." In this world, we are told, "The sectarian and sectional view of Anglicanism" attributed to the Diocese of Sydney is held to be a breach of that "comprehensiveness" which is said to be characteristic of the Anglican Communion.

What sort of double talk is this? Have words ceased to have any clear meaning for The Church Times? The fact is, that for those who approach Church union with certain basic presuppositions which demand that all must come in, and must come in on those terms, anybody who thinks differently must be derided or vilified. And any stick will do to beat a dog — even if being different has to be labelled lack of comprehensiveness.

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(In alphabetical order)  
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CRAFT, The Revd. N. H., Th.L., Sydney; GADEN, The Revd. J. R., M.A., Th.L., Bathurst; MISIDES, The Revd. J. E., Th.L., Sydney; HARDY, The Revd. D. W. B.A., Th.L., Melbourne; HERRING, The Revd. I. N., Th.L., Melbourne; MARRETT, The Revd. C. B., Th.L., Dip. Ed., Armidale; MILTON, The Revd. T. C., Th.L., Tasmania; WEAVER, The Revd. O. S., Th.L., Sydney; WELLARD, The Revd. C. H., Th.L., Armidale; YAPP, The Revd. K. G., B.D., Th.L., Sydney.

**PASS IN SINGLE SUBJECTS:**  
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GRIGG, M. L., St. Michael's, Adelaide; MACINTOSH, N. K., Private, Sydney; ROBEY, H. W., Private, Brisbane.

**NEW TESTAMENT:**  
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**GILES, K. N., Moore, Unattached.**

**SECOND CLASS:**

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**THE JOHN FORSTER PRIZEMEN, 1966.**  
LANGSHAW, S. N., Moore, Sydney; NICHOLS, A. H. B.A., Dip. Ed., Moore, Sydney.

**TH. L.**

**PASS IN EITHER PART:**

(In alphabetical order)

**PART I:**

ADCOCK, G. A., G.B.R.E., New Guinea; ANDREW, R. L., Moore, Sydney; BENNETT, M. L., Moore, Brisbane; BOAN, D. T., Ridley, Melbourne; BOUNDY, S. F., Ridley, Melbourne; BROWN, G. W., Private, Unattached; CAMPBELL, D. K., B.Sc., Moore, Unattached; CLARKE, C. J., Moore, Sydney; CHIPPENDALE, R. W., St. Francis, Brisbane; COPELEY, A. W., Ridley, Unattached; CORBY, J. B., St. John, Melbourne; DEMPSEY, R. A., Moore, Sydney; DONALD, J. J., St. Francis, Brisbane; EDWARDS, J. M., St. Barnabas, Adelaide; EDWARDS, M. G., Moore, Sydney; EVANS, G. R., Ridley, Unattached; EYLAND, E. P., Moore, Sydney; FARRER, R. D., St. Barnabas, Adelaide; GATNEY, G. A., St. Barnabas, Adelaide; GOMERSALL, S. E., Private, Grafton; HALL, K. D., Dip. Ed., Moore, Sydney; MARINOS, S. G., Private, Melbourne; MIDDLETON, T., Private, Can-Goulb.; MILDWATER, S. A., B.Sc., Dip. Ed., Moore, Sydney; MORTON, M. J., St. John, Melbourne; NAIRN, M. D., B.A., Moore, Tasmania; PETERSON, D. G., B.A., Moore, Sydney; PRYOR, J. W., B.A., Moore, Grafton; ROACH, B. N., St. John, New-castle; STEGMANN, W. C., St. Francis, Brisbane; STEWART, J. J., Moore, Sydney; THOMAS, W. E., Moore, Sydney; THOMAS, W. E., Moore, Sydney; TOW, M. T., B.A., Private, Sydney; WEBSTER, K. A., Perry Hall, Sydney; WOOD, A. T. J., Ridley, Brisbane.

**PART II:**

BALMER, F. B., Moore, Sydney; BRAN, N. J., Private, Sydney; CAR-NABY, R. H., Private, Sydney; FREER, K. S., Moore, Sydney; MICHE, W. J. R., Private, Gippsland; SHEPHERD, J. H., B.A., Trinity, Melbourne.

## Iranian bishop to visit Australia

The Rt. Rev. Hassan Dehqani-Tafti, Anglican Bishop in Iran, will visit Australia from March 1-April 12, 1967, commencing his tour in Perth and proceeding to Adelaide, Melbourne, Sydney and Brisbane.

The son of a Moslem boot-maker and his Christian wife, Hassan Dehqani-Tafti was born in 1920, in the village of Taft, from which the latter part of his name is derived. His mother died when he was five years old and through the persuasion of a missionary, his father permitted him to have a Christian education.

The Bishop studied at Teheran University and later at Cambridge, England. In 1949 he was ordained deacon at St. Luke's Church, Isfahan. He became rector of St. Luke's, Isfahan, in 1950, where he remained until his consecration as Bishop in 1961.

Christianity, first brought to

Iran, according to tradition, by St. Simon the Zealot and St. Thomas, has survived persecution and near extinction. The Anglican Church in Iran today owes its existence in part to the work of C.M.S. missionaries which began in the nineteenth century.

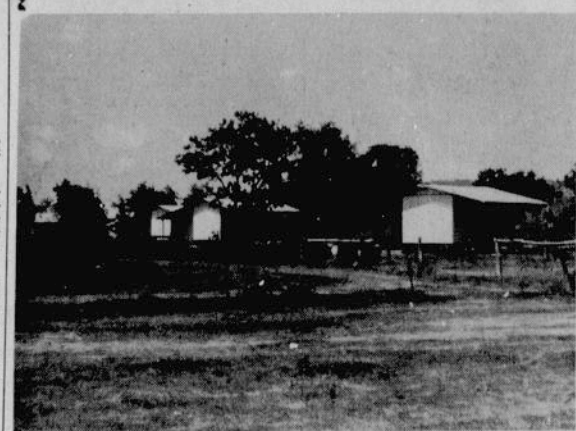
In 1912 the Episcopa, Diocese of Persia (now Iran) was formed. Today the Anglican Church, under Bishop Dehqani-Tafti, has some 2,000 members, 6 Iranian clergy and 5 expatriate priests.

Seven of the 29 C.M.S. missionaries serving in Iran are Australians.

### HEARTS AFIRE By Simeon

Broken rocks around our shores remind us of what were once magnificent cliffs. They have collapsed beneath the constant pounding of the waves. We face the risk of spiritual erosion. That's why Our Lord says, "Come apart — Come ye apart and rest a while." Truly the way to remain spiritually compact is to remain in constant contact with Christ through prayer and Bible reading.

## ADVANCE AT OENPELLI



Some of the new homes which have been built for the Aboriginals of C.M.S. Oenpelli Mission.

The building of twelve new homes is an important step forward in the social education of the Aboriginals living at the C.M.S. Oenpelli Mission, Northern Territory.

The homes are being built by a contractor, with Aboriginals trained in carpentry sharing in the construction.

They will have two to three bedrooms and contain what is necessary for up-to-date domestic life.

As a family takes possession, home management instruction is given to the wife to enable her to adapt quickly to the domestic changes and to make the best use of appliances that may be new to her.

In addition, a "domestic training centre" will open at the beginning of the school year for young Aboriginal girls who will soon be taking on the responsibility of home and family life.

Run by the wife of a C.M.S. missionary from Oenpelli, this school will be residential from Monday to Friday and will enable the girls to have a taste of the domestic routine that is the basis of "good housekeeping."

The provision of these homes, set in familiar surroundings, and of this domestic training, is yet another way of making it possible for the Aboriginals to take their place as responsible citizens in the Australian community.

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## THE BRITISH AND FOREIGN BIBLE SOCIETY IN AUSTRALIA



THIRD JUBILEE  
1817 — 1967

### 7th MARCH, 1967 WOMEN'S RALLY

St. Andrew's Cathedral—2 p.m.  
SPEAKERS: St. Mary's, Liverpool.  
Honorary, Dee Why — phone or write to Miss S. Stoner, Bible House, 95 Bathurst Street, Sydney (26-5448).

### NATIONAL THANKSGIVING RALLY

SYDNEY TOWN HALL  
8 p.m.

### METHODIST CRUSADER CHOIR

SPEAKERS: Rev. Dr. John Watson, B.A., London.  
The Archbishop of York, the Most Rev. F. Donald Coggan, D.D., President of the United Bible Societies.

Reservations for residents beyond Southernland, St. Mary's, Liverpool. Honorary, Dee Why — phone or write to Miss S. Stoner, Bible House, 95 Bathurst Street, Sydney (26-5448).



## Mainly About People

### N.S.W.

Mr Warren Goley has resigned from the staff of the Church of England Youth Department, Sydney, to take up the position of Assistant Secretary of the Diocese of Sydney.

The Rev. G. C. Chandler, rector of St. Mary's, Denham Court (Sydney), has accepted nomination to rector of St. Peter's, Campbelltown.

The Rev. B. S. George, curate of St. Faith's, Narrabeen (Sydney), has been appointed curate-in-charge of the provisional district of West Cabramatta.

The Rev. Ronald Patfield has been appointed rural dean of Prospect, Sydney diocese.

Members of the Readers Association of the diocese of Sydney joined with the family and many friends of Canon H. N. Powys, who is celebrating the Golden Jubilee of his Ordination with a service of Holy Communion, held in the Side Chapel of St. Andrew's Cathedral on Thursday, December 22. The Archbishop attended and the service was conducted by Bishop F. O. Hulme-Moir.

The Youth Council of Sydney diocese has appointed Mr Ken Buttrum as Camp Howard Field Worker and he will commence duties on 1st February, 1967. Mr Buttrum has been involved in Camp work as Junior Camp Director for a number of years and will be leaving his present position of Primary School Teacher at Woollahra Demonstration School.

The Rev. Canon A. E. S. Begbie, Rector of St. Stephen's, Willoughby, N.S.W. since 1957, has announced his resignation from the parish, to take effect after Easter. Canon Begbie is Chaplain - General to the Australian Military Forces and will devote himself more fully to these duties.

The Rev. A. R. Alcock, curate of St. Andrew's, Summer Hill, has been appointed rector of St. Luke's, Clovelly, N.S.W.

On Sunday morning, December 11, the Service of Ordination was held at St. Andrew's Cathedral, at which the Reverend Canon T. G. Mohan was the preacher, and the Archbishop ordained the following to the Diaconate: M. Myers, R. J. Piper, D. Meadows, A. Morrison (Diocese of Carpentaria), N. A. Flower, A. H. Nichols.

The Archbishop ordained the following Deacons to the Priesthood: J. E. Davies, C. G. Dundon, J. E. Gelding, N. Mathieson, J. McIntosh, A. Patrick, J. Pettigrew, B. W. Wilson.

The Rev. Peter Dillon, Deacon Assistant at Christ Church Cathedral, Grafton, N.S.W., is to become priest-in-charge of Dumoon, in the same diocese, as from January 31.

The Rev. A. J. Humphries, who has been curate of St. Paul's, Burwood (Sydney), since 1962, has accepted nomination as rector of St. Augustine's, Stanmore.

The Rev. D. G. Anderson, curate of St. Thomas', Enfield, since 1965, is to become minister of the Church of the Resurrection, Jamberoo (Sydney diocese).

The Rev. K. S. Crossley, rector of Braidwood, Diocese of Canberra-Goulburn, is to become rector of Queanbeyan, in the same diocese.

Canon J. O. Quayle, vicar of Manilla, diocese of Armidale, has announced his retirement as from Easter.

The Rev. W. D. Girvan, curate-in-charge of Holy Trinity, Baulkham Hills, since 1961, has accepted nomination as rector of Christ Church, Kiama (Sydney diocese). Mr Girvan will take up his new work at the end of January. His place at Baulkham Hills will be taken by the Rev. T. Croft.

### Victoria

The Rev. Geoffrey Stephens has been appointed Assistant Chaplain to the Melbourne Grammar School. He took up his appointment on January 1.

Melbourne Anglicans who shared in the presentation to Bishop Donald Redding when he ended his term as Bishop Coadjutor will be interested to learn that he has now purchased a new car with the gift.

The Bishop is living in Adelaide, and assisting with episcopal duties there.

The Rev. John Walton, curate in the Melbourne Diocesan Centre, is to be Vicar of Christ Church, Mitcham, from February.

The Rev. D. Johnson (returned from overseas) has been appointed to All Saints', Nunawading, as from February 1.

The Rev. R. Wallace has resigned from Melbourne diocese to further studies in England as from January 1.

The Rev. G. B. Muston, vicar of St. Thomas', Essendon (Melbourne diocese), is to be rector of Christ Church, Darwin, N.T. Darwin will be the centre of the proposed diocese of the Northern Territory which is expected to come into being this year and Christ Church, Darwin, will be the pro-cathedral. Mr Muston expects to take up his new post in March.

The Rev. K. M. Lindsay, rector of St. Mary Magdalene's, Adelaide, is to be rector of Holy Trinity, Ararat (Ballarat), as from March.

### Elsewhere in Australia

The Ven. A. H. Bott, formerly Superintendent of St. Mary's, Alice Springs, and Archdeacon of the Northern Territory, Diocese of Carpentaria, is to be Sub-Dean of All Souls' and St. Bartholomew Quetta Memorial Cathedral, Thursday Island, and Archdeacon of Carpentaria, in the same diocese.

The Rev. R. J. Kellam, Assistant Priest of New Norfolk, Diocese of Tasmania, is to be Priest-in-charge of Zeehan and Rosebery, in the same diocese, as from mid-December.

The Rev. L. R. Lenthall, Rector of Plymouth, Diocese of Adelaide, has been elected to the Howard Canonry of St. Peter's Cathedral, Adelaide.

The Rev. B. S. Meredith, Priest-in-charge of Managalas,

## AUSTRALIAN C.M.S. AT WORK

THIS brief survey of the commitments of the Australian branch of the Church Missionary Society has been written for this Epiphany issue of the ACR by the Revd. David Hewetson, Educational Secretary of C.M.S.

In 1967, 168 years after the Church Missionary Society was founded, it is still "in business" in many places. Its personnel is numerous, its commitment is very large, and its need for prayer is as great as it ever was. The climate of mission has changed so much since the Society's missionaries first went out that it almost seems as though it is another world altogether.

The balance of power in all countries where they are working is now heavily weighted on the side of nationals, the churches which they were instrumental in raising up are now mostly in the hands of national leadership, and the general feeling towards them in a number of countries is often tinged with hostility.

The winds of change blow, and blow harder and stronger all the time.

### STRIPPED

Missionaries, stripped of a power and an authority which often proved more embarrassing than helpful, are constantly finding that "the Word of God is not bound" (as Paul the missionary found many years ago).

The framework of their lives is now in many ways more like that of New Testament world than ever before; and the Gospel, unaided by political power structures, is able to prove itself by its own inherent dynamic.

Fellowship with national Christians has also become a richer and more rewarding experience, and it is also demonstrating in a way that it never could before that when God breaks down the barrier between man and Himself, He also breaks down the barriers that exist between man and his neighbours.

C.M.S. missionaries in 1967 will find themselves in a world experiencing rapid social change. The great urban revolution which has sent men hurrying towards the world's rapidly expanding cities, the blossoming industrial complexes of the new nations and secularising effect that this has on those caught in its web—all these make up the new world of missionary endeavour.

The Church Missionary Society is at work in twenty-three different dioceses, in Africa, East and West Asia, North Australia and South America. These are engaged in a host of different

tasks, all of which are geared to evangelism and the upbuilding of younger churches.

### DIFFERENT

The various categories in which they serve are: 73 Pastoral workers (28 of whom are wives of pastoral workers)

48 Medical workers (8 of whom are wives of medical workers)

41 Teachers (8 of whom are wives of teachers)

83 Specialists of different kinds (11 wives), including secretaries, religious educators, builders, translators, theological lecturers, etc.

This makes an overall total of 245 people, and a financial commitment of nearly half a million dollars, including all branch budgets.



• The building of a new port and the mining of manganese has brought changing conditions to C.M.S. mission stations on Groote Eylandt, Northern Territory. Pictured is the new general store on the island. Photo: B.H.P. Review.

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- Carramar Maternity Hostel
- Family Service Centre
- Chaplaincies to Hospitals, Courts and Gaols
- Assistance to Parishes



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Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the publishers, The Church Record Ltd., Sydney.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable. Copy deadlines for forthcoming issues:—

January 26: January 19  
February 9: February 2

# THE AUSTRALIAN CHURCH RECORD

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

No. 1380 January 26, 1967

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

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

## NOTED ROMAN CATHOLIC THEOLOGIAN RESIGNS

A LEADING English Roman Catholic theologian, Father Charles Davis, has left his Church after 20 years in the priesthood.

Until his resignation Mr Davis held the post of Professor of Dogmatic Theology at the Jesuit institution, Heythrop College, Oxford. He was also editor of "The Clergy Review" and author of several books.

Mr Davis, who is 43, has also announced his intention of marrying a 36-year-old American college graduate, Miss Florence Henderson, but has denied that his desire to marry was the deciding factor in leading to his resignation.

Speaking at a Press conference Mr Davis said: "My desire to marry came only after I decided to leave the Church. I remain a Christian, but I had to ask myself bluntly whether I still believed in the Roman Catholic Church as an institution. I found that the answer was no."

Mr Davis went on: "I have come to see that the Church as it exists and works at present is an obstacle in the lives of the committed Christians I know and admire. It is not the source of the values they cherish and promote. On the contrary, they live and work in a constant tension and opposition to it."

"For me Christian commitment is inseparable from concern for truth and concern for people. I do not find either of these represented in the official Church. "There is concern for authority at the expense of truth, and I am constantly saddened by instances of the damage done to persons by the workings of an impersonal and unfree system."

### OBSTACLE

Mr Davis continued: "Further, I do not think that the claim the Church makes as an institution rests upon any adequate Biblical and historical basis. The Church in its existing form seems to me to be a pseudo-political structure from the past. It is now breaking up, and some other form of Christian presence in the world is under formation."

Mr Davis also indicated that he could no longer accept Papal infallibility and that he found himself at loggerheads with the teachings of the Roman Catholic Church on several other matters—particularly its official attitude towards the use of contraceptives.

In the December issue of "The Clergy Review" Mr Davis criticised the Papal decision on birth-control, saying, "The Church is in danger of losing its soul to save its face."

The former priest is now seeking an academic job in which he can "think and write." He stated at the Press conference that he has no immediate plans to join another Church, since he believes no Church has the answer to his personal problem.

Commenting on the action of Mr Davis, Roman Catholic Archbishop Thomas Roberts, Britain's most outspoken Roman Catholic

prelate, said there is a "crisis of confidence" in the Roman Catholic world today. He said, "Father Davis is a great loss to us."

The Archbishop, who was censured in 1965 for writing a book supporting contraception, said, "If Father Davis' action jolts the people in authority it would be one good result."

## NEW ZEALAND SPLIT AVERTED

New Zealand Presbyterians have averted a feared split in the Church over theological liberalism, but there is still apprehension over how long the uneasy truce will remain.

It took six-and-a-half hours of debate in the General Assembly, meeting in Wellington, to hammer out a statement on the resurrection of Christ.

The matter was touched off last Easter when Principal Lloyd G. Geering of the denomination's theological school published an article arguing against a resurrection of Christ's physical body. Evangelicals quickly asked for the Assembly to restate its belief in the historic doctrine of the resurrection. The controversy furnished the spark to organise a national Association of Presbyterian Laymen to restore the confidence of the people in theological training and to maintain sound doctrine.

When the Assembly met it reached an uneasy compromise. It stated: "While the Resurrection event is clearly affirmed, it is not described" (in the New Testament).

"Neither is the nature of the resurrection body of Jesus defined, nor the nature of His continuing existence," added the document as finally approved.

Several attempts to make the statement more explicit failed. The following was appended, however: "It is clear from the New Testament that there was undoubtedly continuity between the crucified Jesus and the glorified Christ. For the Church of all ages this has been one of the bases of the hope of resurrection."

The statement emphasised the mystery of the resurrection. Dr Geering's articles, which prompted the upheaval in the Church, appeared in the Presbyterian Outlook of New Zealand.

The new laymen's organisation has drawn support from throughout the nation. Its formation has drawn wide attention in the Press and in the Church.

The proposal to form the group noted that laymen have recently played "a very insignificant part in the life of the Church."

## A HAPPY GROUP AT A 'CHESALON' HOME



• A group of ladies at the "Chesalon" Home, Summer Hill, N.S.W., taken at Christmas time. All of the ladies are over 90 years of age and one is 105. Their combined ages total well over 550 years!

## BISHOP OF HURON CRITICISED

ONE Sydney publication recently published the Bishop of Huron's comments and evidently approved them. The letter below appeared in the Church Times of December 23 last and coming from the Revd. Dr. Barry Marshall of Trinity College, Melbourne, it may be said to represent a more informed point of view:—

SIR—I believe that little but positive harm can arise from the report of the Bishop of Huron in the Canadian Churchman, and reported in the Church Times of December 9, on the state of the diocese of Sydney.

The Bishop, while a private visitor to Australia, was invited, as was thought appropriate, to preach the Synod sermon at the quinquennial meeting of the General Synod of the Anglican Church in Australia, in St Andrew's Cathedral, Sydney.

I do not know how closely Bishop Luxton investigated the diocese in detail, how many parishes he visited, and with how many priests and laymen he talked.

However, I am sure it is time that someone lodged a firm but courteous protest against the constant projection of the so-called "monochrome" image of the Sydney diocese.

I believe that Australians who have been involved in the affairs of the diocese or have allowed themselves to be fully informed about it will regret the Bishop's remarks and his unhelpful assessment of what is a very complex situation.

There is plenty of evidence to show that the diocese has its full share of tension such as are common to Anglicans.

The Bishop's suggestion that progress in Australian Church affairs will be retarded by the influence of Sydney is a point about which I feel especially disturbed.

The Prayer Book Commission, of which I am a member has recently produced a number of draft services attached to its report to the meeting of General Synod to which members of the diocese of Sydney and their supporters have made substantial contributions.

They are, I stress, only provisional, but at least have been allowed to go forward with the consent of the whole Commission. I honestly believe there is evidence in these documents of a modest advance even upon the position set out in the recent Canadian Prayer Book, from

which we have naturally profited a great deal.

I believe today we need understanding and the right sort of curiosity, rather than public denunciations, if we are all to solve the rich ecumenical problems within our own Communion, and I particularly hope that in the future Sydney may be spared the easy condemnations which flow out of hearsay, prejudice and superficial assessment.

BARRY MARSHALL, O.G.S.

Seminaire St. Sulpice,  
6 rue du Regard,  
Paris 6e, France.

## David Sheppard speaks out on Sunday cricket

ALTHOUGH the Rev. David Sheppard, former Cambridge, Sussex and England captain of cricket no longer figures on the field, he has made a loud "appeal" to the directors of first class cricket to declare Sunday play "out."

In a letter addressed to secretaries of the counties and to Sir Alec Douglas Home, president of M.C.C., Mr Sheppard urges rejection of the Clark Committee recommendation concerning Sunday play.

He bases his main argument on humanitarian and domestic considerations of the rightness of expecting employees to work a seven day week.

He also questioned whether it was right for husbands to be away from their wives every weekend for at least four months in the summer.

Another line of argument advanced by Mr Sheppard draws attention to the difficulties which Sunday county cricket would make for the ambitious young cricketer who has a conscientious objection to playing the game on the Lord's Day.