

GRAHAM KANSAS CRUSADE ENDS

EVANGELIST Billy Graham closed his heart of America Crusade in Kansas City before 53,000 persons and set another new high record for the straight second day in the Municipal Stadium.

"The tremendous attendance at this Crusade," Mr Graham said at the close of his meeting, "is indicative of the growing religious interest in America at the grassroots level."

The evangelist said that his "only regret" was that he could not stay longer because he thought the Crusade was just beginning.

"It is my prayer that the spirit of revival and evangelism will continue in the church of all denominations," he added. "This has been one of the most thrilling 10 days of our lives."

A Saturday night's 50,000 persons broke the previous high record that had stood since the America Football League home-town opening game on October 2, 1966 (which drew 43,885). Also, it was thought to be the largest gathering for any event in the history of Kansas City.

The final day's massive crowd, from all over the Midwest, pushed the 10-day Crusade total to 364,000. The more significant figure, according to Crusade officials, was the more than 10,000 persons who walked to the baseball baselines as inquirers.

Mr Graham's message during this Crusade dealt with a variety of subjects on everything from the cause of the race riots in America to the six steps to a successful marriage, and from a call for a "new birth" to the events of a final judgment by God. But during each sermon, the evangelist always centered his emphasis on the love of God, and the need of a personal commitment to Christ.

His final evangelistic thrust for 1967 is the Billy Graham Japan Crusade International scheduled in the 15,000-seat Budo-Kan in Tokyo, October 20-29. It will be the first Crusade in Tokyo for the Graham Team.

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Mainly About People

Rev. L. F. Bartlett, precentor of St. Andrew's Cathedral, Sydney, has been appointed rector of St. Thomas', Enfield, from January, 1968.

Rev. Canon D. B. Knox, Principal of Moore College, Sydney, leaves with his family for England at the end of November. He will spend an academic year in London, doing research at the Library of the British Museum. He will return via the U.S.A., visiting colleges to investigate theological curricular and academic structures in the light of the development of Australian theological colleges.

Rev. Duncan R. McQueen, B.A., S.T.B., has been appointed Dean of Suva and rector of Holy Trinity Cathedral (Polynesia). He commences duty early in 1968. He is at present rector of St. Mary's, Warwick, Rhode Island.

New canons recently installed at St. George's Cathedral, Perth, are: **Rev. W. G. Painter**, Sir Stanley Prescott (Vice-Chancellor of the University of W.A.), **Professor C. J. B. Clews** (Deputy Vice-Chancellor), **Mr P. M. Moyes** (Headmaster of Christ Church Grammar School), **Mr F. H. Palmer**, **Mr B. C. Williams**, **Mr L. W. Doncon** and **Mr F. E. Isip** (former Clerk of the Legislative Assembly).

The Very Rev. James R. Payne, Dean of Perth, has been appointed Commonwealth Secretary of the British and Foreign Bible Society. He will take up duties in March next year. Dean Payne was trained at Moore College, Sydney, and has been Dean of Perth since 1962.

Rev. J. R. Craigie, curate of St. James', Toowoomba (Brisbane), has been appointed rector of Mundubbera-Eidsvold.

Mrs Rita MacGregor, at present on the staff of St. George's High School, Kogarah, N.S.W., has been appointed Headmistress of the Wellington, N.Z., Diocesan School for Girls, Nga Tawa. She commences duties at the end of first term, 1968.

Rev. J. S. Lewis, curate-in-charge of St. Mark's, Pendle Hill (Sydney), has resigned.

Rev. Geoffrey Ward, Victorian Supervisor of Religious Broadcasts for the A.B.C., has been appointed Assistant Program Director (Radio) for Victoria.

Rev. Andrew King from England has been appointed curate of the Cathedral of St. John the Baptist, Kalgoorlie.

Rev. D. M. Rolls, priest-in-charge of Urana (Riverina), has been appointed priest-in-charge of Ariah Park as from December 1.

Rev. W. D. McCall, curate of Broken Hill (Riverina), has been appointed to the charge of the new parish of Barellan and Weethilie.

The Right Rev. W. N. Panapa is resigning from the bishopric of Aotearoa, N.Z., on the grounds of ill-health. He has held the office since 1951.

Mr Humphrey Babbage, a High school teacher and a parishioner of St. Paul's, Wahroonga (Sydney), has been appointed the first full-time worker for the Scripture Union in Papua-New Guinea.

Rev. Donald Hood, a missionary in Hyderabad, has resigned from C.M.S. because of the difficulty in obtaining a re-entry visa. He expects to serve next year on the staff of Barker College, Hornsby, N.S.W., and to give part-time assistance at St. Aidan's, Longueville.

Miss Ethel Clifford has been appointed trained woman worker at Holy Trinity, Oakleigh and Miss Patricia Egge to St. Faith's, Burwood (Melbourne).

Rev. J. L. Ryan has been appointed to St. James', Glen Iris (Melbourne).

Rev. R. S. Cherry has been appointed to Christ Church, Berwick (Melbourne).

Rev. M. P. C. Wentzell has been appointed curate of Holy Trinity, Kew (Melbourne).

Rev. G. L. Perry has been appointed a chaplain at the Melbourne Missions to Seamen. On St. Andrew's Day, November 30, six deacons are to be ordained priest in Melbourne.

The Archbishop (Dr Woods) will ordain the new priests in St. Paul's Cathedral at 7.30 p.m. The ordinands are:

Rev. Peter Chesterman, B.A., Dip. Ed., St. Silas', North Balwyn; **Rev. Peter Hill**, St. Mark's, East Brighton; **Rev. Peter Mills**, St. Paul's, Ascot Vale; **Rev. Peter Strickland**, St. Paul's, Frankston; **Rev. Ian Thomas**, Th.L., St. John's, East Malvern; **Rev. Thomas Westwood**, St. Aidan's, Noble Park.

Rev. Bruce R. Molesworth, curate-in-charge of St. George's, Marsfield and Denistone East since 1960, has been appointed curate-in-charge of St. Barnabas', Westmead (Sydney) from January, 1968.

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Rev. S. E. C. Good, curate of St. Margaret's, Nedlands (Perth), has been appointed rector of Mundaring.

Rev. Alan C. Nichols, curate-in-charge of St. John's, Greenacre (Sydney) since 1965, has been appointed rector of St. Paul's, Wentworthville, as from January, 1968.

Rev. Neil McIntosh, curate of St. Mark's, Darling Point (Sydney), has been appointed curate-in-charge of St. George's, Marsfield from January, 1968.

Rev. Alan Whitham, formerly curate of St. Andrew's, Cronulla from 1965, has been appointed resident minister of the New Housing District of Whalan (Sydney) as from November 1.

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THEOLOGY AFTER "DEATH OF GOD"

(Torre Pellice, Italy). A new theology, based not on an analysis of contemporary man but on the renewing work of the Holy Spirit, was sketched as the task of Christian thinkers in the second half of the twentieth century by a Netherlands Reformed theologian before a European church meeting here.

Dr Hendrikus Berkhof, professor of systematic theology at the University of Leiden, told delegates to the European Area Council of the World Alliance of Reformed Churches that "what is now giving itself out to be the new theology is predominantly an anthropology."

After analysing the positions of a number of the "new theologians," from Harvey Cox and Paul van Buren to Thomas J. J. Altizer and the Dutch Roman Catholic Verhoeven, Berkhof concludes that "all these theologians are moved by some or other biblical truth . . . They are seriously attempting to provide help for the proclamation of the Gospel to an atheistic generation."

At the same time, however, he is of the opinion that "no theological scheme on their terms . . . can usefully serve the revival and renewal of the Church," because they are fundamentally in conformity with autonomous modern culture.

"A genuine new theology for our new age cannot start by conforming to the fact of our culture, but in prophetic fashion it must inquire into the underlying issues," according to Dr Berkhof.

"We have to reject the approach of the contemporary new theology where it tries to

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OUR LORD'S ADVENT: FACT OR FICTION?

TONGUE-IN-THE-CHEEK theology over-emphasises the Incarnation, devalues the Atonement but does away with the Advent or Second Coming of our Lord altogether.

Two of the four gospels tell us nothing at all about the Incarnation, but all have a great deal to say about the Second Coming.

When we turn to the words of our Lord Himself, we find that He said far more about His advent than about either His cross or the church.

In the Christian creeds we affirm that "He shall come again to judge the living and the dead." On each of the four Sundays in Advent this year we will use the collect which solemnly reminds us in the clearest possible terms of His Second Coming. Paradoxically, this basic biblical truth which looms so large in both the Bible and the Prayer Book, is given little attention in contemporary preaching.

It is a truth so unpalatable to unregenerate man that it might just as well be fiction. He has his well-shod feet planted firmly on the floor of his laboratory and his eyes glued to his microscope, pondering wonders of life hitherto hidden from him. His radio-telescopes and his space probes reveal a few of the secrets which have hitherto eluded man's puny grasp.

He is seduced into believing that ages of more astonishing achievements lie ahead of him. Nothing could be further from

the truth if we take the Lord Jesus Christ as our Teacher.

As you study the four gospels, you will find that a great part of our Lord's teaching concerned the concept of His "kingdom." This kingdom is to be ushered in with a crisis—His coming again. We pray for this crisis in the Lord's Prayer—"Thy kingdom come . . ."

THE CRISIS

When questioned by Pilate He said clearly, "My kingdom is not of this world." He also made the paradoxical statement that "the kingdom of God is within you." To suit their own purposes, liberal theologians make this one verse the touchstone whereby all other statements about the kingdom must be interpreted instead of interpreting it in the light of the hundreds of other statements about the kingdom.

In Matthew 13 we have seven parables dealing with the Kingdom of God. Each one deals with processes of the Kingdom and reveals a conflict between two kinds of activity.

The parables of the tares and the dragnet specifically refer to the conflict of good and evil which will be resolved by His personal intervention in human affairs and the consummation of the age. We are clearly taught that the Kingdom will not come by human effort but by His personal intervention.

In Luke 12 we have the parable of the waiting servants. He exhorts His disciples to be ready also; for the Son of man cometh at an hour when ye think not. In Matthew 20 and 24 we have the parables of the marriage feast and of the labourers in the vineyard. In both there is a crisis; in the first at eventide and in the second at the king's coming.

Mathew, Mark and Luke agree that He first made an open declaration of His coming again at Caesarea Philippi. Peter confessed Him to be the Christ; He spoke of building His church and of the necessity of the Cross. Then He said: "The Son of Man shall come in the glory of His Father with His angels; and then shall He give to every man according to his works." (Matthew 16:27.)

OPEN DECLARATIONS

The prophetic discourse on Mt. Olivet recorded in Matthew 24 and 25 declare the same truth. The culmination would be when He, the Son of Man, should come. Then would the nations be gathered together and under His authority the great work of the Kingdom would go forward. In Luke 24:29-30 He spoke of His disciples' role in this future Kingdom. Thus he spoke on the day before He was crucified.

WORLD'S OLDEST WOODEN CHURCH



GREENSTED CHURCH, OMAR, ESSEX

St. Andrew's Parish Church, Greenstead, Essex, built by the Saxons in 845 A.D. The half-log walls can be seen in the picture. Inside they still bear the scorch marks of Saxon torches used to light the building. The stone addition is of Norman construction and the wooden tower is probably 14th century. Photo by courtesy of the rector, the Rev. John Garrington.

AUTHORITATIVE WORD

That same day, having spoken of His imminent betrayal and death, He said in John 14:18: "I will come to you." In John 16:17 he said: "Ye shall see me." Notice that I have quoted only our Lord's own word and not the apostolic testimony.

He said it. He meant it. Since His word is true and faithful, He will assuredly come again and no man knows the day nor the hour.

WORLD'S HOPELESSNESS

The world's confusion and despair arises directly from its denial of the Lord's concern with man's present affairs and His determination to intervene. Much of the current frustration and hopelessness is caused by this very denial. Man is trapped for ever if all he has is other fallen men.

But the Advent message of hope is in the words: "Behold, the bridegroom cometh." In the personal return of Christ alone lies hope. This is the blessed hope of the Church. This is the glorious message which God entrusts to us this Advent.

A narrow, pseudo-scientific, man-centred view of man's development has created the fiction. The Lord of Glory has given us the fact that He will come again.

BAPTISTS AT R.C. FUNCTIONS

His decision not to attend the enthronement of the Roman Catholic Archbishop of Melbourne, Archbishop Knox, was "a matter of conscience" the Rev. C. N. Wright, Victorian Baptist president, told a general council meeting of the Baptist Union.

Mr Wright said that he had ensured that due courtesy was shown by attending the Lord Mayor's reception to the Archbishop and by arranging for the vice-president to attend the laymen's reception.

Because of the nature of the enthronement service, his decision had been a matter of conscience. His attendance at such a service could have been misrepresented in publicity and caused problems to Baptists.

The General Council passed a motion of confidence in its president.

GRAHAM TELECAST

• Tedd Smith and George Beverly Shea will appear on the Church of England Television society program "Something to Sing About."

Together with the producer and host, David Longe, Tedd and Bev. will be seen on the following schedule.

Sydney, TCN 9, December 3, 1967, 8.30 a.m.
Melbourne, GTV 9, December 10, 1967, 2.00 p.m.

Wollongong, WIN 4, December 17, 1967, 2.00 p.m.
Brisbane, QTQ 9, January 28, 1968, 11.30 a.m.

Sydney, TCN 9 December 26, 1967, 11.30 a.m.
Sydney, TCN 9, December 31, 1967, 8.30 a.m.

Melbourne, GTV 9, January 14, 1968, 2.00 p.m.

Wollongong, WIN 4, January 21, 1968, 2.00 p.m.
Brisbane, QTQ 9, February 25, 1968, 11.30 a.m.



Mr M. W. A. Cullen, A.S.T.C.

Mr Cullen is also a winner of the Australian Industries' Development Association Medal for outstanding contributions to science teaching. He is at present Senior Science Master at Parramatta High School, and was a former colleague of Canon Newth.

He was a member of the working committee which compiled the well-known science text-book produced for high school students by the Nuclear Research Foundation under the chairmanship of Professor Harry Messel.

He has a particularly vital interest in the Cathedral School, being responsible for the planning of the new Science laboratories built there. It is expected that these new facilities will be completed by Easter 1968.

Mr Cullen has had various links with Church work. When living at Ashfield he was active as a member of the parish council and in other work of St. John's Church. His son was a pupil at The King's School and his daughter was at Tara School.

MARRIAGE, DIVORCE, AND THE MOTHERS' UNION

WITHIN the Mothers' Union both in Australia and England, there is contention about the proposal to change the constitution to make it possible for divorced women to be admitted to full membership. Canon Donald Robinson, Vice-Principal of Moore Theological College, Sydney, looks at the principles involved in the light of New Testament teaching.

Under the law of Moses, a husband was permitted to divorce his wife if he found "some indecency" in her (Deuteronomy 24:1-4). The decision was the husband's own. There was no law court. He wrote her a certificate of divorce, and she was then free to marry someone else, as was also the husband.

If a woman was caught in the act of adultery, and there were two or three witnesses willing to press the accusation and act as executors, the woman was stoned to death.

These laws were still in force in the time of Jesus, though there was much dispute as to what might constitute "some indecency." One school of thought declared that only unchastity was sufficiently serious to justify a husband divorcing his wife. Another school held that various less serious causes might justify the husband's action, if they involved a failure to fulfil wifely duty.

Jesus Teaching

When Jesus was asked to comment on this matter of divorce (Matthew 19:3-9, 5:31-32, Mark 10:1-12), his answer was twofold.

First, he drew attention to the fact that the divorce law of Deuteronomy 24 was merely a permissive regulation drawn up to meet hard cases, and that it did not reflect the true nature of marriage.

The ordinance of God in regard to marriage, said Jesus, was to be found in a more fundamental passage, Genesis 2:18-25. Marriage is a relationship of "one flesh" ordained by God, which it is improper for man to break merely at his own will.

Secondly, Jesus warned his questioners that a man might commit adultery (the real breach of the "one flesh" relationship of marriage) even while acting formally in accordance with the Mosaic law; that is, he might conform to the requirement of the divorce law of Deuteronomy 24, but transgress the more basic ordinance of marriage itself.

What was the effect of Jesus' teaching? How should it be understood? It was not an abrogation of Moses' law, as some people seem to think. Like so much of Jesus' teaching, it was an address to the individual conscience, placing before it a principle which, once acknowledged as right, must be the controlling consideration in the mind of the person on whom the burden of decision still rests.

The question in this case, would be: "Am I, if I divorce my wife (as the law allows) thereby guilty of breaking the law of marriage itself?"

Sometimes the answer to this might be "No." For example, if the "indecency" was really unchastity of an irremediable kind, the ordinance of "one flesh" marriage was already broken, and the husband might be acting rightly and honourably in repudiating unfaithfulness and dissociating himself from implication in a scandalous situation.

But what if the cause was something less than the breaking of the "one flesh" relation? Lack of love or respect, failure to fulfil one's duty of caring for the other, a hidden coarseness for another experience?

In stern and solemn words, Jesus demands that his hearers face the fact that they may actually force a partner into an adulterous relation (since it was taken for granted she would marry again after divorce) where no such breach of marriage had yet occurred; and that the husband himself might, though considering himself free in the eyes of the law, commit adultery by contracting a new marriage, while as yet nothing had occurred (except selfishness) to impair the nature of the original marriage.

There is still no judge or court. The man must be the judge of his own action. "Remember," says Jesus to him, "you can sin against God and his word even under the protection of the law."

Social conditions have changed, and the law which governs society has changed. But Jesus' teaching regarding the word of God still binds the consciences

of Christians. How can we bear witness to this teaching today?

Let us note first that, in the days of the early Christians, despite very difficult moral situations, especially in the case of gentile society, only those who stood above any possibility of criticism in regard to the integrity of their marriages were allowed to be teachers and supervisors in the churches.

This was not through pride, or any lack of sympathetic understanding of peoples' problems, or unwillingness to help and encourage all. Nor was it because of misunderstanding of Jesus' teaching, which was a directive to the individual conscience, rather than a basis of ecclesiastical legislation. The reason was because only so could the teacher and nurturer of others avoid the possibility of reproach and scandal which might hinder his work.

Thus, an elder who wished to be a bishop or deacon had to be the "husband of one wife." This is not a reference to the possibility of polygamy, but to the possibility of having formed an irregular connection of some kind. The phrase means literally "a man of one woman." It has been rendered "married only once."

This requirement may have been taken so far as to exclude a person who had married again even after the death of his first wife. And it almost certainly excluded men who contracted a second marriage while a former wife was living.

There may have been many ordinary Christians in this position, whose fellow Christians did not feel it necessary to pass judgment on their situation—to their own master they stood or fell.

The rule for the eldership was not a rule for Church membership or admission to the Lord's supper, unless the position was one of notorious scandal. Nevertheless, persons in certain positions of responsibility and witness were required to exhibit a standard of marital integrity which allowed no room for "reproach" or scandal.

Not only bishops and deacons, but widows who were "enrolled" for support by the Church, and who may have served in spheres of Christian charity, were restricted to those whose marriages had remained intact (1 Timothy 3:1-13, 5:9-16).

A Modern Witness

In our own day, the Mothers' Union has endeavoured to bear witness, as a particular group within the general membership of the churches, to the character of Christian marriage as taught in the Scriptures and set out in our Prayer Book.

As a further manner of maintaining this witness, the M.U. has admitted to full membership only those whose marriages have not been dissolved by a civil magistrate. This is, of course, a voluntary rule, and the M.U. has every right as a voluntary society to adopt it. The only question is whether such a rule assists or hinders the purpose of encouraging the Christian standard of marriage.

Since the M.U. does not restrict its activities and services only to its own full members,

and welcomes into association with it all mothers, whatever difficulties they may have encountered in their marriages, it does not seem unreasonable that it should make a special demand of those who seek full membership of it, in the way that, for example, special demands were made of "enrolled widows," with regard to their marriages, in New Testament days.

Since the M.U. is a witnessing and teaching body, it must pay regard to the clarity of the voice with which it will speak, and to the possibility that its voice will be impaired if it gives the appearance of uncertainty, or gives occasion for reproach.

The writer is one who is of the opinion that the Mothers' Union will lose its ability to speak out plainly for the Christian doctrine of marriage if it is no longer supported by an effective full membership which maintains without ambiguity the practical truth of that teaching.

There must, of course, be no room for pride or "high-mindedness," any more than in the case of bishops or deacons whose capacity to teach others was conditional on the same restriction.

Unfortunately, the Church of England as a whole seems to have become infected with un-

certainly in the matter of marriage and divorce, and this must make it more difficult for the M.U. to decide its course.

It may prove impossible in practice for the M.U. to resist the pressure of general opinion in the Church. But if the M.U. changes its traditional requirement for membership, it will without doubt become, in a short time, a different kind of women's organisation, and will cease to stand for its present objects in more than a nominal way.

Organisations come and go, and the Mothers' Union may have fulfilled its usefulness. But an alternative might be for the M.U. to stick to its rules, and be willing to become a much smaller body, with or without its semi-official patronage. For the serious possibility must be weighed that the present pressure being brought to bear on the M.U. to change its basis of membership comes from the spirit of the age, and reflects, at root, a refusal to admit the word of God with regard to the meaning of marriage and with regard to those things which do, and do not, break it.

Certainly today is a time when the consciences of us all need the searching word of Christ: "what therefore God has joined together, let not man put asunder" (Mark 10:9).

EDITORIAL

THE ADVENT MESSAGE

In this distraught and dishevelled world the Advent message brings hope and reassurance.

Here is a stabilising and inspiring truth especially because from the human point of view man today has the ability to destroy himself on a scale never known before.

Speaking recently at St. Andrew's Cathedral Luncheon Club a nuclear scientist declared that only a few inches of geometrical separation of two elements in nuclear fuel prevent an explosion of appalling consequences. While the separation continues nuclear energy is a useful power-generating medium, and can supply a large city with the electrical and other power it needs.

When, however, the fuel elements are enriched and all the uranium (238) is removed, these elements unite to form a critical mass, an uncontrollable chain reaction begins and an explosion follows which in a city the size of Sydney would vaporise every living being in an area extending on all sides from the Town Hall to French's Forest. People in the latter area would die a lingering death and the Harbour Bridge would fold over and melt. And all this could happen in an instant! Could anything be more tragic?

Further, when we consider human problems in terms of food shortages, population explosion, race hatred, poverty and continuing war it is difficult to foresee a future for humanity other than that of ultimate doom.

The Advent Message, however, gives the only answer available to man. The message proves that God does intervene in human history and this He has done in the Incarnation. He Himself has come to earth. This is His world. And He will have the final word. Hitler declared that Christianity was a religion for weaklings and that his empire built in force would last a thousand years. The misery such arrogance produced is self-evident.

The Advent Message is neither fantasy nor fable. It proves that God can be trusted. Prophecies uttered by the golden-tongued Isaiah concerning the coming Messiah cannot be disputed nor can others in the Old Testament line of Messianic prediction. God fulfils His promises in His own time. God can be trusted for He is true.

The advent of the Christ Child undoubtedly proves the concern and love of the Father for a world enmeshed and baffled by its own sin. Deliverance, pardon and new life are God's gifts to those who see the Christ of Nazareth as God's final word to man.

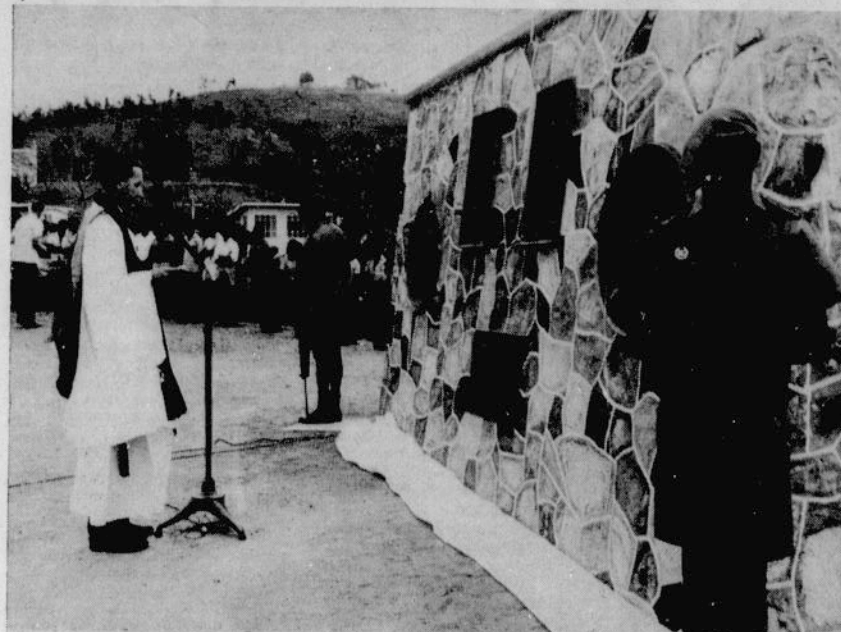
Hope and reassurance are most urgent needs today. There are so many uncertainties. No wonder that men and women unenlightened by the Christian gospel live for the passing parade of sex, money and unlimited sensation.

Since the coming of the Christ in human form reminds us that God's purpose cannot be defeated, we can also see in world events and in Holy Scripture His plan moving on to its grand consummation.

At present the glad news of Jesus Christ—Saviour and Lord—is announced in all the world, and men and women in every nation are responding to God's call. They enjoy personal salvation, they are given the power of the Holy Spirit to live the life pleasing to God and they are being prepared for the second advent of their Lord in glory.

Then and only then at this latter coming will the knowledge of the glory of the Lord cover the earth as the waters cover the sea. And then the Incarnate and glorified Redeemer will reign for ever and ever. No more hopeful and reassuring message is known to man. But it must be believed and experienced if it is to mean anything at all.

THE ARMY IN NEW GUINEA



An impressive Memorial was unveiled at 3 Mile Hill, Port Moresby on Friday 3rd Nov. at sunset, by Lieut. Gen. Sir Edmund Herring in the presence of the Administrator of the Territory, the Army Commander P.N.G. Command, the Commissioner of Police, and other distinguished visitors and local officials.

The memorial is inscribed "This monument honours those Papuan and New Guinea Servicemen, Police and Carriers who served their country during the Campaigns in Papua-New Guinea, 1942-45."

The unveiling and dedications was part of the 25th anniversary of the Kokoda and other N.G. campaigns.

Rev. D. C. Abbott, senior Regular Army Chaplain, who is attached to P.N.G. Command Aug. to Dec. 1967, dedicated the

memorial on behalf of the Church of England. Chaplains of the Roman Catholic and Protestant (Lutheran) Churches took part.

Soldiers of the Pacific Islands Regiment provided the catal-falque guard, and police of the Royal P.N.G. Constabulary provided the band and buglers.

Former Pacific Island soldiers, stretcher-bearers and carriers were among the large crowd which attended the ceremony. • Photo: Rev. Doug Abbott.

BRISBANE CATHEDRAL FOUNDATIONS CHECKED

Anglican authorities are having expert technical investigations made of the Adelaide Street cutting behind St. John's Cathedral to determine the effect of the heavy June rains.

But it was announced last night that a preliminary report showed there was no evidence of serious decay.

A "Courier-Mail" reader, Mr E. C. Edwards, of Norman Drive,

Vice-regal patron of Crusade

The Governor of N.S.W., His Excellency Sir Roden Cutler, V.C., K.C.M.G., C.B.E., has graciously agreed to accept the position of Patron of the Crusade. His Excellency has indicated he will endeavour to be present at the Crusade in April, 1968.

NEW CHRISTMAS GIFT BOOK

by Mrs A. M. Chambers

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'More Thoughts for Women'

Spiritual truths drawn from a full experience of life, makes this volume a rich source of devotional inspiration and encouragement. Foreword by Mrs Marcus Loane.

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The half man

He is the problem drinker on the job! He may be anybody on your staff—a key executive, a skilled worker, a labourer, an engineer, an accountant, a salesman; one of your typists may also be a problem drinker, and so, too, may a female process worker in your plant.

There are almost certainly problem drinkers on your staff, and they are mainly in the 35-50 age group. You face many problems that seem similar to the losses caused by alcoholism—there are the absentees, job-changers and careless workers who have no drinking problems.

But the problem of impending alcoholism is something that may be found among those employees you consider most reliable.

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The fact that alcoholism is a disease and a psychological disorder has not been fully grasped even yet. Many people say, "If a worker drinks, that's his problem—if it interferes with his work, sack him." But do you honestly think that it pays you to let a good worker drift into alcoholism?

—Church and People.

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—"Decision"

TASMANIAN ELECTIONS

The following are the results of certain elections held at the recent synod of the diocese of Tasmania:

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work in the

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Notice is hereby given that sittings have commenced of the Commission of Enquiry into all aspects of the Church of England's work in the Inner City of Sydney. Any person or organisations wishing to place before the Commission any facts which they feel may be of assistance are requested to do so in writing to the Secretary of Commission, Mr. W. Gotley, Diocesan Church House, George Street, Sydney, 2000.

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Notes and Comments

UNWARRANTED ATTACK

Organisations of evangelicals throughout Australia are linked together in several ways. There is the Evangelical Fellowship of the Anglican Communion and the World Evangelical Alliance which unites them with evangelicals of every denomination. They have a distinctive contribution to make to the life of the church and in Australia they have not failed to make a considerable contribution.

In Sydney, the Anglican Church League has by its program of education and action, given courageous leadership which has meant that evangelical witness and strength has weathered all challenges for many generations.

These challenges have come from within and beyond the diocese and non-evangelical clergy and laity sometimes use the daily press to sound off about evangelical leadership. But it sounds somewhat strange to find that the November issue of Southern Cross, the magazine of the diocese of Sydney, mounts an ill-informed and hostile attack on the Anglican Church League. Charges of "almost unknown men wielding almost absolute power" are ridiculous to the point of being hysterical.

GRAVE DISSERVICE

Southern Cross has a job to do. It will hardly commend itself to the clergy who distribute it by this kind of immature writing. Whatever the author's intention was, he has proved one thing that he set out to disprove. The synod committee responsible for the magazine is obviously not an organ of the "one party state" which the author claims exists.

ACQUITTAL

Evangelicals all over the world must have been shocked by the decision of the New Zealand Presbyterian General Assembly to free theological professor Lloyd Geering from the charges of heresy.

It seems as though denominations no longer care for the inclusion or the conscience of Evangelicals on interpretation of Scripture. Anyone with any sense of history recognises that the churches, such as Presby-

terian and Methodist and in many places Church of England, have departed a long way from their origins and from their historic declarations of faith.

How John Wesley would groan in his grave to hear the liberalism of many Methodist preachers today! Not to mention John Calvin, to hear "Calvinism" slanted from many Presbyterian pulpits.

The first consequence must surely be that the world begins to laugh at the church, not for the heresy trial, but for the resulting acquittal. Patricia Giffney, social commentator for the Sydney "Sun," had this comment: "I can understand and respect the sincere views of those who deny the immortality of the soul or who reject the evidence given of the resurrection of Christ. In the same way, I'm completely at a loss to grasp the reasoning of anyone holding these beliefs—or lack of beliefs—and still wanting to be called 'Christian'."

"Still more unpredictable is the person who, in these circumstances, spends his life as a teacher of Christian theology." This is a devastating criticism for a daily paper, and surely justified.

When the Church no longer takes its own teaching seriously, then neither will the world take the Church seriously. It will only confirm the suspicion already in many people's minds that the Church no longer has anything to say.

This is a fascinating result, for it is the very opposite of the results that Professor Geering hoped to achieve by his "sincere questioning" of the orthodox doctrines.

RESIGNATION

A second consequence of this disastrous acquittal must surely be that Evangelicals will give more serious thought to their place in such denominations. One of the two main prosecutors, Mr R. J. Wardlaw, chairman of the New Zealand Association of Presbyterian Laymen, indicated after the trial that he would resign from the Church. A large volume of mail supporting him indicated many might follow him.

What will really shake the Church, of course, would be the resignation of Evangelical clergy who would thus show a similar concern for purity of doctrine, despite a considerable cost to themselves of loss of security and position. If they do not resign, are they not indicating tacit approval with the heresy of Professor Geering?

Or do they feel their protests in the General Assembly are sufficient indication of their concern? Surely the threat of wholesale resignations of evangelicals would make the Assembly think twice before regarding error so lightly.

At what point does a Church depart from the truth so seriously that Evangelicals need to separate in order to maintain a distinctive Gospel message? The New Zealand Presbyterians have taught us that this decision may be with us sooner than we have imagined.

WOOLWICH AGAIN

William Buckley, an American columnist recently had this to say about the Bishop of Woolwich: "The Bishop of Woolwich, who is England's Bishop Pike only more so, announced recently from the pulpit of Canterbury Cathedral that he had recently travelled to America and there found that 'every Christian I met' was opposed to the war in Vietnam—a statement which, if true, suggests that the Bishop was given a Potemkin tour of the U.S. visiting only the fever swamps of the Christian left; or, and this is more likely and more charitable, that the Bishop does not know a Christian when he sees one, even as, one must conclude on reading his books, he does not recognise Christianity when he sees it."

THEY SAY

The four false myths of hedonistic, mass-structured society: "1. History is progress (We are getting better and better); 2. Happiness is the chief objective of life; 3. Man is basically good; 4. Ultimately, material things are everything."

—Dr Everett Parker, U.S.A.

First class medical attention, together with some interesting exercises designed by a physiotherapist now have me back in harness, but if any of you know of a second-hand disc in good condition which is readily available, I shall be happy to learn of it as I have one which definitely needs trading in.

—Bishop Shearman of Rockhampton.

If there is any truth in the belief that all men are God's children, then...

Rev. Ralph de Voil—Editorial, "Brisbane Church Chronicle."

"Made thing own child by adoption..."

—Baptismal Service, Book of Common Prayer.

The Reverend Barry Green and I were entertained by dancing and musical items and were able to respond by singing

a couple of solos and duets that would have made us pop idols down south.

—Bishop Witt of North West Australia.

"If we cannot respond to any need that breaks the heart of God, we have sold a part of our birthright."

Dr Bob Pierce.

It becomes increasingly obvious that the real obstacle to the cessation of conflict in Vietnam and the beginning of negotiations for a true and just and righteous peace, is the refusal and unwillingness of the Government of North Vietnam to respond in any way whatsoever to initiatives for peace and offers of de-escalation.

—The Primate, the Archbishop of Brisbane.

There is clearly no compelling reason why the man without any Christian belief should not feel free to do just as he likes, provided he keeps out of trouble with the police. This is exactly what has gradually happened, and this is why we face the situation of today.

—Rev. Geoff. Clarke, Regent's Park, N.S.W.

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Letters to the Editor

Lay Institute visitation

Perhaps the Rev. John Dooley's concern about door-to-door visitation (A.C.R., 16/11/67) might be justly increased by his reading the pentecostalist's T. L. Osborne's book on "Soul-winning," in which he points out that in two years "All who dwell in Asia, Jews and Greeks" heard the word of the Lord. This is a fair population, and such "hearing" could only have been achieved by mass evangelism "teaching you publicly" and personal evangelism "and from house to house." (Acts 5 v. 42, and Acts 20 v. 20 do not NECESSARILY refer only to "believers' houses.") I think we all find it easy to read into Bible passages just what we want to. If the Lay Institute of Evangelism's house-to-house visitation is not of the Lord it will come to nothing. This world needs Christian witnesses who will confront sinful men with the claims of Christ. If it's done for love of Him and them, why quibble about the evangelistic method?

God-in-Christ shows us the Way. Not by "inflicting pain and suffering" upon others in wars of the flesh but by taking up His cross, Paul, who received his revelation of the truth direct from Christ says: "If any man be in Christ, a new creative act has taken place: the old has passed away; all has become new; but all is of God."

The central doctrine of the Christian faith is God's Redemptive Act on the cross for all men — professing Christians, Communists, Viet Cong and others. He still calls, through us, for the healing and reconciliation of all men through non-violent redemptive love.

(Rev.) DOUG PETERS, Gilgandra, N.S.W.

Christ and war

The reported remarks (A.C.R. 2/11/67) of the Archbishop of Sydney in his charge to synod about Vietnam are of no comfort to many and the theological treatment by Canon Knox in his article: "The Christian attitude to war" (A.C.R. 2/10/67, 19/10/67) is, I consider deplorable.

It is apparent that both base their attitudes on the case for the old "just war" theory which must be abandoned, if not by a true understanding of God and His Atonement, then by the embarrassment of the implications of the unjustness, if not the frightfulness, of the megaton bomb. There were Christians in Hiroshima before our bomb fell, but there were no Abrahams, as at Sodom, to ask for mercy for them!

In my untrained theological view the issue is clear — is God still the remote Yahweh or is He the Christ who preached: "return not evil for evil" and demonstrated by the cross of Calvary what He meant when He said: "Love one another even as I have loved you." We are not to love only those of our own disposition for Paul reveals that "he that loveth another hath fulfilled the Law." The "another" is not necessarily a friend but implies even to those who, also "were yet sinners."

Dr Knox suspects many of us may be Marcionites but I believe that many who play down God's Atonement by various inflexions are consciously or unconsciously Arians or dangerously close to it.

The "dilemma" of professing Christians since the mid-second century has been how to address themselves to evil particularly as it involves war.

Do we truly accept the Trinity of the God-head, Father, Son and Spirit, Co-equal and Co-eternal or give it variant renderings according to our "situational ethics"? Dr Knox speaks of God inflicting suffering on His Son — this is a crucial point of his remarks as it appears that this is His licence for us to inflict suffering on others. But the God-head is one. "The Lord our God, the Lord is one." Therefore the suffering is suffered, sacrificially by the Selfhood of the Father through the Son.

Often they have been invited inside to talk further. In one case Mum insisted that she wanted to watch TV, while her husband chose to discuss spiri-

tual matters further with the students in the kitchen.

A few professed their subsequent commitment to Christ. Neighbours discussed over their back fences the answers that they had given to the questions. A few were opposed. Numerous young folk were counselled. A Jehovah's Witness was dealt with. From the last effort the local clergy received 95 referrals for urgent follow-up. One woman wrote to the local paper and complained about these young people (mainly of whom, incidentally are schoolteachers and nursing sisters) who instead of making themselves useful by collecting food for Vietnam seemed more concerned about whether the people in the area had eternal life. Good on 'em!

No, Paul may not have written directly about house-to-house evangelism, but our Lord spoke about the sheep that was lost, and the shepherd who sought it, until he found it. We've been finding some of them on their own doorsteps.

(Rev.) A. D. DEANE, Principal, Sydney Missionary and Bible College, Croydon, N.S.W.

Shortage of candidates

The shortage of ordination candidates (A.C.R. 16/11/67), seems to be a problem for which I am sure the Church will find a solution.

Manpower shortages in industry were overcome by the employment of women who today number many thousands in the industrial and professional fields.

Women are no longer tied to the home as child-bearers or domestic slaves but now enjoy the right to work according to their ability, etc.

In Church circles we have many deaconesses who are quite capable of conducting a service with an outstanding knowledge of theology, and the problems which confront the ordinary citizen. This could be the answer to the shortage in the ministry at the present time.

—B. WALSH Redfern, N.S.W.

Apartheid and war

Today I see many examples of the work of the Christian Church in our twentieth-century world. I look back through history over past centuries and see how our Heavenly Father has influenced the thinking of Christian leaders. We do not now hear varied opinions expressed by Christian leaders regarding such things as torture, the burning of heretics, participation in the

slave trade or the conquest of other countries in the search for worldly wealth.

I am convinced that in years to come Christian leaders will be united in their thinking about two evils: the apartheid policy of white minorities and involvement in war. Our Lord said, "For if ye love them which love you, what reward have ye? Do not even the publicans the same?"

—E. V. PAINTER, St. Marys, N.S.W.

Money and Billy Graham

It seems to me that Rev. John Reid has entirely missed the point in calling for sacrificial giving. (Letters, 16/11/67). What needs to be emphasised is our lack of love!

The amount of our giving is not gauged on something as abstract and indefinite as "maturity." It is love or lack of it that decides what we give. Love doesn't have to be old in experience to be perfect. Love can be utterly new and still perfect.

Mr Reid could have better employed his time and energy in exhorting readers to evidence our love by our prayers. He passes this point over in one sentence. Money without prayer is useless. Billy Graham's mouth may as well never open, if all we give him is cash.

I am sickened, in the Rev. 3:17-19 sense, when one reads of clergyman calling for cash. "Seek ye first the kingdom and unto you" was the word of the Lord Jesus.

We need to be on our knees, secretly and long, praying that God will mightily visit this land when Billy Graham is here. The apostles (in Acts) didn't pray for money — they prayed for boldness. They didn't seek money — they sought for God to show Himself in power to their generation.

Let the shepherds do their proper job and shepherd in fact instead of in name. Call the nation to prayer, and maybe we then, can stop the rot going on around us.

—JOHN L. BRUNTON, Thirlmere, N.S.W.

Feeling the pinch

I was interested by your articles in the last issue headed "Sydney Feels the Pinch." While agreeing with the Archbishop that there is no sudden remedy for the problem of clergy shortage, and there is a need for a continuous stream of trainees, I offer a few observations which may provide additional remedies.

1. It has always puzzled me why we need so many ordained men in administrative posts both at official diocesan level and in other independent groups such as missionary societies. I have heard some specious arguments

advanced to justify this but I still find it difficult to reconcile with the concept of the ordained ministry as set out in the ordination service.

Deputation work is usually associated with many of these posts but why can't laymen be licensed to undertake deputations? I am sure there are suitable laymen who have a sound knowledge of the Scriptures, plus training and experience in administrative fields, who could release clergy for parish work.

2. From time to time we hear of a clergyman resigning due to ill health. It has been said that ministers ought to have enough sense not to allow this situation to develop, but this does not absolve us from the responsibility of ensuring that our clergy are not overloaded.

This is especially true in new areas where some men are facing an enormous task. One answer would be to change our concept of the parish structure so that the minister is no longer administrator, pastor, teacher, financial adviser, funeral consultant and marriage registrar all rolled into one.

3. There are other men who (a) don't offer for training; (b) train but are not ordained; (c) are ordained but soon resign; because they cannot in good conscience bend themselves to work within the confines of the Anglican ministry. We could allow a little more freedom in the church framework for such people but then we need to be careful lest we jeopardise our position as the bastions of conservatism and orthodoxy. (I find an amusing paradox in the fact that Christ was a radical and the church is seen as the epitome of conservatism.)

But surely some of our readers will brand one a pragmatist (I like the label actually) and say I've missed the real point. They would say that it is due to the hardness of our hearts, our failure to feel a sense of mission and commitment that we are short of clergy. If this simple analysis is true then I would suggest that it is the product of scepticism, which is bred by taking a long, hard look at our church today.

I recognise that people are being converted despite the church, but does it have to be in spite of it? Maybe the clergy shortage will force us to consider fairly some of these issues.

I expect to hear shortly that a select committee has been appointed to examine the matter. Oh well! Here we go again!

H. L. AINSWORTH, Greenacre, N.S.W.

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MEETINGS

The Annual General Meeting of The Church Record Ltd. will be held in the registered office of the Company, Room 15, 1st floor, 511 Kent Street, Sydney, at 4.45 p.m. on Tuesday, December 5, 1967.

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WANTED furnished house December 26 to January 4 near Belmore Christian, L. Westmore, 255 Toongarra Rd., Glen Iris, Victoria.

CLIFFORD, Rev. Peter and Mrs Val and infant son, returning from Paraguay, require accommodation in Sydney from February to July, 1968. Please contact General Secretary S.A.M.S., Phone 29-4607 (Sydney).

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Special Events

A FESTIVAL of Nine Lessons and Carols will be presented by Holy Trinity Kidney, under the leadership of Recorder Consort, Guest Soloist: Esme Proudman. At Holy Trinity Church, North Terrace, Adelaide, on Thursday, 7th December, 1967, at 8 p.m.

COORPAROO FESTIVAL

The third annual united festival will be presented by all Coorparoo (Brisbane) Churches on Friday, 8th December at 8 p.m. in Langlands Park. It is the aim of the committee to give all families an opportunity of gathering as members of the one body of Jesus Christ.

A program of traditional and modern music will be presented by the combined choirs from the Coorparoo Churches, the Coorparoo Junior Music Makers, and the Salvation Army Band. A group from the Hungarian community will be present in national costume. The Villanova Players will present the play "Christmas in the Market Place." No charge is made for admission.

Planning for the function commenced early in the year. The Rev. John Greenwood, Rector of St. Stephen's Coorparoo reports that clergy and laymen have appreciated the opportunity of meeting in a friendly spirit of unity.

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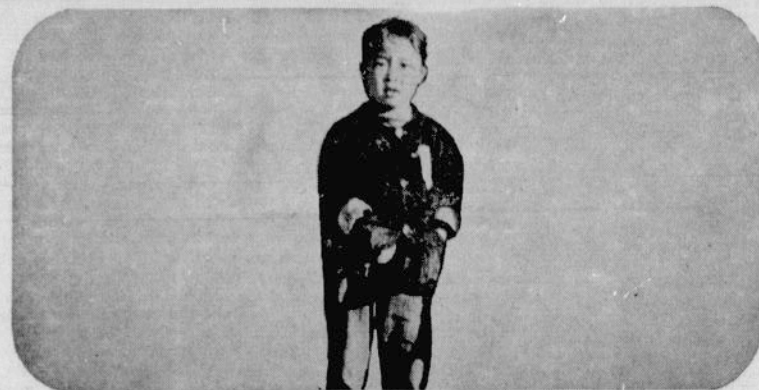
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But she has never known love. Her father died before she was born. Her mother re-married, but being a girl child, little Yung Sook was in the way. And so she found herself abandoned, and spent a miserable time unwanted, unloved, insecure . . . until a village policeman brought her to a World Vision supported Home.

You could love Yung Sook for beneath her dirty rags beats a child's warm heart, innocent and pure, waiting to love . . . and be loved. And there are many thousands just like her . . . waiting.

You can sponsor one of the needy Yung Sooks of 19 countries through World Vision. You can be part of a growing family of sponsors who are showing this old world that we do have compassion and we will invest in a needy youngster half a world away.

And the cost? A mere \$10 a month. Your practical love will help us feed and clothe and educate and provide Christian training for over 23,230 children . . . and our family grows daily!

This is how the World Vision Child Care programme works. You receive a personal history and photograph of the child you alone will sponsor. You can write letters and send gifts. Your child

will write you cute little letters in return. Letters are translated overseas.

When Christmas, or a birthday, or Easter rolls around, you can send a special gift—maybe a cuddly teddy bear, or a fuzzy wuzzy bunny, or shoes or a warm woolly jumper. (In Korea, for instance, we can completely outfit a child for \$10.50.) You send your cheque to our office and we remit the total amount overseas along with your instructions. This way you do not worry about parcel post rates, customs duty, pilferage, or wrong sizes for clothes. Dollars stretch further overseas, too.

Please will you help? We have over 1,993 children who need help right now. Some have a parent living, some do not. A needy child with a parent often has greater need because it is part of a large family and will never have any chance in life . . . a polio victim needing a legbrace . . . a blind child in need of braille lessons . . . these are typical needs.

The World Vision Child Care programme has been well known in Canada and the United States since 1950. It recently opened an office in this country. Hundreds here are already finding the joy of sharing in this heartline to the world.

Little Yung Sook and many children like her, need your love—please help today.

Today, sponsors are urgently needed in Vietnam, Hong Kong, Korea, Indonesia and Taiwan.

write to: BERNARD BARRON

WORLD VISION CHILD CARE PROGRAMME
Box 399-C, Melbourne, Vic. 3001

- ☐ I want to sponsor a needy child at \$10 a month for a least one year. Enclosed is \$_____ for _____ months. I would like a boy, _____ girl, _____ between the ages of _____ years to _____ years. Please send photo and full information.
- ☐ I want to help care for needy children by contributing to the general children's fund. Enclosed is my gift of \$_____.
- ☐ I'm interested—send me more information.

Name _____ (PLEASE PRINT)
Address _____
City or town _____ State _____ Postcode _____

Books

SERVICES OF BAPTISM AND CONFIRMATION. Editors R. T. Beckwith, C.O. Buchanan & K. F. W. Prior. Latimer Monograph 2. Marcham Manor Press, 1967. pp. 63. Paperback. 2/6 (U.K.).

This is the second publication by Marcham Books in the Latimer Monograph series. These monographs "are a series of occasional studies on doctrinal and liturgical subjects which bear on issues of importance for Anglicans today. They are written by members of the Anglican communion who share the standpoint of Latimer House."

"Latimer House, Oxford, is a centre for study and research. It is committed to the ideal of creatively applying Biblical and Reformation theology to the ongoing life of the Church of England and the Anglican communion."

The present publication is exactly what its name suggests—forms of service for baptism and confirmation. The contents are the results of two

separate committees made up of evangelical clergy of the C. of E. The work of the Liturgical Commission has provided a large part of the stimulus for the production of these forms now presented. The introductory chapter stating that, "If evangelicals are less enthusiastic about the baptism service prepared by the Liturgical Commission and are asked what they would like better, this service supplies an answer."

The monograph has a long and useful Introduction. This defines the principles which were considered as foundational in constructing such services, the limits of the present revision and a discussion of the proposals made by the Liturgical Commission. The publication is worth having for this alone.

The three forms of service published are:

(a) A service of Public Baptism for Adults and Children including the confirmation of those baptised as adults.

(b) Directions for the Private Baptism of Adults and Children.

(c) A Service of Confirmation of Laying-on of Hands for those who were baptised when children and are now able to answer in their own names.

The reviewer's comment is that he would be more than grateful of an opportunity to use the services in a parish church. There is a "breath of fresh air" about them as well as a solid Biblical structure.

Of the many features worthy of comment the reviewer particularly appreciated four.

(1) The form in which the Confession of Faith and Repentance is made particularly the pointed questions to the sponsors of children concerning their responsibilities.

"Will you provide a Christian home for your child . . . ?"

"Will you faithfully pray for him?"

"Will you discipline your life . . . ?"

The task of pre-baptismal instruction would be greatly assisted if one could work through a form such as this with parents and godparents.

(2) The covenantal stress laid

in the "Preparation" section in the case of a child's baptism.

(3) The provision made for those baptised privately (say at 4 p.m. on a Sunday afternoon when the congregation is not present) to be received at a service of congregational worship.

(4) The longer interrogation of candidates for confirmation.

I judge those interested in the revision of services will be keen to peruse this effort, especially Evangelicals.

—R.H.G.

ANNE STEVENSON, Elaine Martin, Judith O'Neill. Melbourne University Press 1967. pp. 165. \$2.75.

Australian cities have been slower than European cities in developing high-density residential areas in the inner suburbs. Now that the development is well under way it grows more rapidly each year. Australians, accustomed to thinking of each man owning his own house and garden in the suburbs, look with suspicion upon towering flats.

Sydney Synod this year endorsed the call of the Archbishop for an inquiry into inner-city areas and the viability of the Church in some of these areas. It is to be hoped that some members of the commission spare a little time to read of inner-city rehousing in Melbourne.

This is a survey of a particular Housing Commission estate, undertaken by the Brotherhood of St. Lawrence. The estate is only 1.7 miles from the centre of Melbourne, comparable with similar Housing Commission developments in Sydney.

The main interest for Church people in this book will lie in the type of people that were found on the estate. A minority of the sample group had been previously living in inner areas. Over 60 per cent came from middle or outer suburbs.

Apart from this there is little to interest the general reader. There are tables, maps and statistics to delight the statistician.

—K.R. le H.

SOWING AND REAPING: A history of the British and Foreign Bible Society in Victoria, by John T. Massey. Wilke, 1967. pp. 185. \$1.

Gross income goes to the Victoria Auxiliary of the B. F.B.S.

Mr Massey has written quite a readable account of the development of the B. & F.B.S. in Victoria, from inception to incorporation (1966), to him, a "labour of love". At the same time, he has recorded something of the secular history of the early days of the colony, which always makes fascinating reading. His delineation of the zealous char-

acter of Governor La Trobe is very interesting, being one of the prominent men in promoting the distribution and reading of the Scriptures, as well as the founding of the Bible Society work in Victoria. The prints he has chosen for illustration are likewise commendable—and, of course, interesting.

The "CLAPHAM Sect" in England, has somehow been transposed to "CHAPMAN," (2) whilst the first Chaplain to N.S.W., the Rev. R. Johnson, had, as far as I can discover, no "it" to his surname (p.5). It would have been of added interest to have had recorded the fact that Mr Johnson's appointment was due to the continued pressure of Clapham Sect members. In truth, their practical concern for the spiritual welfare of the colonies in Australia, was of no little consequence.

—D.A.L.

SIMPLE SERMONS FOR SUNDAY EVENING, by W. Herschel Ford, Zondervan, Michigan, U.S.A., 1967. pp. 216. U.S. \$2.50.

This is Pastor Ford's twenty-fourth volume of Simple Sermons. It contains twelve Gospel addresses, simple, direct, and faithful to the personal aspect of the Christian Faith. But it is an old man's book. It is anecdotal—no bad thing in a simple sermon—but the anecdotes breathe the sweetness of an earlier age; they appeal to sentiment rather than to courage and vision. With all their goodness, I doubt whether these sermons would reach more than the gentler minority of today's brash and affluent pagans outside our Churches, or in them.

—R.W.B.

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Mainly About People

Canon Paul O'Brien Gibson, O.B.E., a missionary in the Sudan 1917-1956 and Archdeacon of the Southern Sudan, 1940-56, died on 26th October, aged 77. From 1957-62 he was rector of Wingfield, Wilt.

Right Rev. John Daley, Bishop of Tadjon (North and South Korea), has announced his resignation. He has been a bishop in Korea since 1955.

Mr A. R. Archer of Ravens-thorpe, W.A. was made a deacon in St. Boniface Cathedral, Bunbury, on 9th November. He has been appointed curate at Jerramunga.

Rev. N. Purves has been appointed director of St. Andrew's Rehabilitation Centre, Middle Swan (Perth).

Rev. D. W. Rie, curate of St. James', New Town (Tasmania), has been inducted to the parish of St. John the Baptist, Buckland.

Dr Kathleen Blackwood-Taylor, wife of the Rev. Philip Taylor, of Rosedale, Vic., died as a result of an accident in mid-October. The daughter of the late Bishop Blackwood, Dr Taylor spent most of her life as a C.M.S. missionary in Iran and Pakistan.

CATHEDRAL APPEAL

An appeal to people who value the ministry of St. Andrew's Anglican Cathedral is being made by the Dean, Dr A. W. Morton, in an effort to liquidate the present debt of \$70,000 on the everyday working account.

A Temple Day is being held on Thursday, November 30. Gifts should be sent to the Dean and he will be present in the Cathedral on Temple Day to meet donors personally and to dedicate their gifts.

The elimination of the current debt will make possible proceeding with extensive plans for activities which will cater for all sections of the community.

13 YEARS LATER

Bishop Tom Jones writes in his diocesan magazine, "The Willochran":

Thirteen years ago, when visiting Ceduna as Secretary of the Bush Church Aid Society, I baptised a baby boy, just before it was flown to Adelaide with its parents, in a last desperate effort to save its life. So far as I knew the baby died.

On Friday, July 28 last, I flew to Minnipa from where I was taken by car to Streaky by the Reverend Jim Smith who astonished me by reminding me of the incident of the baby and then went on to inform me, "You will be confirming that baby on Sunday."

It was a great joy to me to meet two happy and thankful parents, as well as a sturdy fair-haired young man of 13 years. The whole congregation had learned the story and one could feel the spirit of happiness that filled the church as the bishop laid his hands upon the young man's head and prayed that he would "daily increase in Thy Holy Spirit more and more."

Mr G. Vine has been appointed financial adviser to the diocese of Wangaratta.

Rev. John Keyl of Rugby, England, has been appointed curate of St. John's, Port Moresby (New Guinea) as from January, 1968.

Mr R. B. Lewis, Master of St. Mark's College, University of Adelaide, since 1957, has been appointed Master of Menzies College, at La Trobe University, Melbourne from early 1968.

Rev. Gordon Murray, editor of the English Churchman, has been appointed principal of the Kents Memorial College, newly rebuilt at North Finchley, London. Mr Murray will continue in his editorship but will resign his cure at St. Mary's, Reading.

The Bishop of North Queensland has announced the following appointments of rectors:

Rev. George Tung Yee is going from St. Peter's, Townsville, to All Saints, Ayr.

Rev. Douglas Wellington is going from Holy Trinity, Ingham, to St. Peter's Townsville.

Rev. Alan McFarland will be going from St. Helen's, Home Hill, to Holy Trinity, Ingham.

Rev. John Roderick will be going from St. Mary the Virgin, Atherton, to St. Helen's, Home Hill.

Rev. David Scott-Halliday will be going from St. James's, Mount Isa, to St. Mary the Virgin, Atherton.

Rev. Victor Brown will be coming from England at the end of the year to join the staff of Holy Trinity Church, Mackay.

Rev. Frank Scuffham, the Bishop of Peterborough's chaplain for industry in the Corby area since 1961, has been selected to attend the Duke of Edinburgh's Third Commonwealth Study Conference to be held in Australia next year. He is the only clergyman who will take part in the conference.

Rev. J. G. F. Geoghegan, vicar of Woodenbong (Grafton), has been appointed rector of Macksville.

Mrs Catherine Wiseman Newmarch, of Roseville, N.S.W., died on 13th November, after a brief illness at the age of 84. She was the widow of Rev. E. Newmarch. She leaves two daughters (Miss Catherine Newmarch, of Roseville, Mrs Dorothy Abbott of Northbridge) and a son (Canon Walter Newmarch of C.M.S., Tawau, Sabah).

The Rev S. M. Brook, N.S.W. Secretary of the British and Foreign Bible Society, has been appointed N.S.W. Representative of the Sudan United Mission. He will take up his new duties early in 1968.

The Rev John Arnold, Assistant Chaplain for Youth in Sydney diocese, has accepted nomination as Rector of Blacktown, N.S.W.

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TH. C. EXAM RESULTS

The Committee for External Studies of Moore College announces the results of its recent examinations for the Certificate in Theology:

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"This doesn't deny the right of a Church to order its domestic affairs in the way it thinks best, but it does say that no Church can claim such and such a teaching must be believed as God's truth if that claim cannot be proved by Holy Scripture."

—English Churchman.

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A CHRISTIAN CHRISTMAS

WE asked the Bishop of Adelaide, the Right Rev. T. T. Reed, to bring a Christmas message to our readers this year. He has done so graciously and in direct and simple words which challenge us to think of others and to get beneath the superficialities to the rich vein of gold which underlies the gospel message.

Christmas, the season of tidings of great joy, will soon be with us once again.

It is tinged, however, with sadness for thoughtful Christians—a sadness born of the thought that so many people in Australia will celebrate an empty, meaningless Christmas, and will be ignorant of the fact that they are so doing.

All kinds of people, who neither believe nor practise the Christian religion, will be keeping up Christmas. Many men and women who don't believe in Christ, and who never worship Him, are already making elaborate preparations for celebrating His birthday.

Many thoughtless pagans, who care not a rap for Christ or His Church, and who think religion either bunkum or a bore, will be lustily singing carols by candlelight, electric-light and moonlight. They will be cheerfully wishing one another a Merry Christmas; they will be giving generous presents to one another; and they will be doing it all because everyone else is doing it or because it makes a good excuse for having a jolly time.

JUST XMAS

Christmas—without Christ! What sort of Christmas is this? It isn't Christmas at all—it's something else. It's Xmas, Christmas with Christ crossed out! It's Yuletide! It's the Festive Season!

It's—well, give it any name you like, but it just isn't Christmas. And you know, there are some people who feel this deep, deep down in their hearts, and so they try to be honest, in a sort of way, by centering all their joyfulness around Father Christmas, instead of around the Christ in the manger of Bethlehem. At Easteride they substitute the Easter bunny for the Risen Lord.

Not that there is anything bad about Father Christmas or Christmas trees in themselves. They are only bad if they obscure the Son of God, and make men, women, or children forget the real significance of the festival.

JOY & SORROW

Christmas for Christians is the Festival of the Birth of Christ—the annual act of remembrance that "God so loved the world that He gave His only-begotten Son."

It is a season of joy, because we are thinking of what Christ came to do—and of what Christ has done—and of what Christ is doing for us and for all