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Personal

The Archbishop of Sydney has appointed the Rev. B. H. Williams, Rector of St. Michael's, Wollongong, Rural Dean of Wollongong, Sydney Diocese.

The Rev. R. D. Buckman, Curate of St. Phillip's, Eastwood, Sydney Diocese, has been appointed Curate at St. Stephen's, Port Kembla, Sydney Diocese.

The Archbishop of Brisbane has appointed the Right Reverend W. J. Hudson, Bishop of Carpentaria, to be Bishop Coadjutor of Brisbane.

The Very Reverend M. K. Jones, Dean of Armidale, has resigned and will return to England with his family.

The Reverend A. R. A. Freeman, Rector of Blackheath, Sydney Diocese, has accepted nomination to the parish of South Hurstville, in the same Diocese.

The Archbishop of Sydney has appointed the Reverend C. W. J. Gumbley, Rector of All Saints', Hunter's Hill, Rural Dean of Ryde.

The Reverend D. N. Langshaw, Rector of St. Cuthbert's, Naremburn, Sydney diocese, has accepted nomination to the parish of St. Alban's, Five Dock, in the same diocese.

**MR S. G. BIDWELL
DIES IN SYDNEY**

Mr S. G. Bidwell, brother of Archdeacon J. Bidwell, passed away at the Home of Peace Hospital, Petersham, on Good Friday.

The service was at St. Andrew's, Summer Hill, where he was associated with his brother for many years.

He was a returning officer for Synod for a number of years. We offer our sympathy to the Archdeacon.

**"No women as
priests"—Fisher**

While visiting Ireland on St. Patrick's Day, the Archbishop of Canterbury spoke about the place of women in the Church.

Although women played an enormous part in the Church's life, he said, it did not follow that they should be priests.

"I am quite sure that any Church which was rash enough to ordain women to the priesthood is wrong", and he added that all things which were lawful might not be expedient.

Developments in
New Housing Area

The provisional parish of South Granville, Sydney diocese, will be holding an evangelistic crusade known as "Operation Friendship" from May 7 to 15, in co-operation with a number of other parishes in the outer western suburbs.

The missionaries will be the Reverend E. D. Cameron, at St. Thomas's, South Granville, and the Reverend J. J. Turner, at St. Paul's, Dellwood. They will be assisted by 25 Moore College students and nine Deaconess House students.

An ex-Army hut measuring 77 feet by 17 feet was recently purchased by St. Paul's, and this will accommodate the primary and senior Sunday Schools. These were previously out of doors in all weathers.

The kindergarten section was alone able to fit in the church hall. The complete cost of purchase, transport and renovation is £750.

St. Thomas's, South Granville, has preliminary plans approved for a major hall extension to cost £3,500.

Population growth

Outer western suburbs contain many new housing areas. Parishes in the area all with limited means, are endeavouring to cope with the continuing population growth.

Of the estimated 10,000 Anglicans in South Granville, half are children under 15. Special meetings have been arranged for children and young people. Other features of "Operation Friendship" include evening meetings, home visitation and afternoon cottage meetings.

The curate-in-charge is the Reverend J. J. St. Clair.

**Council hits
at segregation**

The Executive Committee of the Australian Council for the World Council of Churches has made the following declaration:

"Any form of segregation based on race, colour or ethnic origin is contrary to the Christian Gospel, and incompatible both with the Christian doctrine of man and with the nature of the Church of Christ.

"The Christian Church cannot approve of any law which discriminates on grounds of race, which restricts the opportunity of any person to acquire education to prepare himself for his vocation, to procure and to practice employment in his vocation, or in any other way curtails his exercise of the full rights and responsibilities of citizenship and of sharing in the responsibilities and duties of Government."

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MISSION
SOCIETY
MEETING

Over 350 people attended the annual meeting of the South American Missionary Society in the Chapter House, St. Andrew's Cathedral, Sydney, on Friday, April 1.

Bishop Kerle was in the chair and welcomed the Rev. Alan Yuill, who has been touring the missions stations of the society in South America.

Mr Yuill has recently returned from the field with first-hand information which he passed on to his audience in a variety of ways. He demonstrated a South American tea-party using drinking vessels and garments he had brought with him.

A film, "Chaco Challenge," showing this desolate area of Argentina, was screened, a tape-recorded greeting from Canon Tony Barrett was played, and Mr Yuill showed slides he had taken of the missionaries and their work.

Canon Morton said in his report as Chairman of S.A.M.S. that the committee was anxious to provide several jeeps for use in South America.

This year £500 had been raised by youth fellowships towards this, and the committee had voted the remainder of the money necessary to purchase the first jeep.

The appointment of Mr Yuill as Organising Secretary of S.A.M.S. was announced.

Link with Australia

In his address, "South America Rediscovered," Mr Yuill pointed out the long-standing link between Australia and South America.

Bishop Broughton, only Bishop of Australia and subsequently first Bishop of Sydney, was instrumental in founding the first English-speaking church in Peru on a visit there.

Today, however, the English-speaking churches make no attempt to evangelise the Spanish-speaking population. This and the Bible being an unknown book mean that the continent lies in darkness.

It is only where mission stations are set up that the light of the gospel shines. Mr Yuill spent six weeks at the Araucanian Mission, of which Canon Barrett is superintendent, and it was there that he saw the only sign of an indigenous church within the Anglican work in South America.

Mr Yuill said that the work on the field was hard. In some areas such as Chile it has almost ceased to be pioneering work, and there is a need for specialists, such as doctors and teachers. Those serving in this area need, he said, great perseverance, grace and patience.

The Australian
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THE AUSTRALIAN
CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

Vol. 24 No. 9

MAY 12, 1960

PRICE 9d

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

SUCCESSFUL
GILBULLA
CONVENTION

The first Sydney diocesan convention at Gilbulla was successfully held at Gilbulla, Menangle, during the Anzac holiday weekend.

The Convention was promoted by Sydney Diocese for clergy and laity alike, and the programme was very well chosen.
SPIRITUAL BLESSINGS

The purpose of the Convention was to give insight into the problems and triumphs of the Christian life, and it was plainly written on the faces of those present that the time spent had been well worthwhile.

All who were asked said unhesitatingly that they would come again. Those present included people of all ages and from many parishes of Sydney Diocese.

Searching addresses

All were impressed with how easy it was to converse with Bishop Loane, Archdeacons Robinson and Delbridge, and the other speakers. The speakers sat at table with different members at each meal and thus promoted fellowship.

There were two chapel services on Saturday, three on Sunday and one on Monday. These were found very helpful by all who attended the Convention.

Bishop Loane led a much appreciated daily Bible reading from the Epistle to the Colossians. Many spontaneously expressed their gratitude for these masterly expositions of Scripture.

The Bishop also chaired the other addresses and handled the ensuing discussion. These other addresses were given twice daily.

The Rev. R. J. Bomford began the addresses with the subject, "A More Friendly Church." This topic aroused much interest, and there was a lively discussion afterward.

The Rev. Peter Newall followed with, "How Can I Know The

Will Of God?" This emphasised the joy of doing His will, the necessity of spiritual rebirth to know God's will, and the need of complete submission to God's will.

The Rev. Donald Robinson spoke on Sunday on "How Should Sunday Be Observed?" Practical applications were given by Mr R. T. W. Pain. The discussion centred on the fourth commandment and the question of the Sabbath. Many said afterwards that points that had worried them for years had been cleared up.

On Sunday evening the Rev. R. Hanlon, of Mittagong, spoke forcefully on "Can A Christian Be Perfect?"

The Rev. R. G. Fillingham followed on, "What Is Involved In Being A Christian?"

The last address, by the Rev. J. Whild, on "Going All The Way," appropriately concluded a spiritually invigorating weekend.

NEW PRESIDENT
FOR CHURCH ARMY

The Primate, the Most Rev. H. R. Gough, has accepted an invitation to become President of the Church Army in Australia.

The vacancy occurred when Sir Kenneth Street retired from the position soon after his retirement as Chief Justice of New South Wales.

Dr Gough is the first dignitary of the Church to hold the position of President of the Church Army. All previous holders have been outstanding laymen. It was thought fitting that after 25 years of evangelistic endeavour, the Church Army should have the active support of one who brings to the Presidency not only the dignity of his office as Primate, but also his well-known zeal and concern for the cause of evangelism.

The evangelists of the Church Army could have no greater advocate and leader than his Grace.

BRISBANE DEDICATION FESTIVAL



Clergy taking part in the dedication festival of St. Stephen's, Coorparoo (Brisbane Diocese). Left to right: The Rev. J. Roper (Queensland Secretary of C.M.S.), the Rev. Ian Siggins (of Ridley College, Melbourne), Bishop R. C. Kerle of Sydney, the Rev. D. Routley (Curate at St. Stephen's), and the Rector, the Rev. James Payne.

Bishop Kerle meets converts of
Dr Graham at Brisbane festival

The Second Dedication Festival of St. Stephen's Coorparoo, Brisbane, was held on Sunday, April 24th when the special preacher for the occasion was the Right Reverend Clive Kerle, B.A., Th.L., Bishop Coadjutor of Sydney.

The Bishop gave addresses at the 7.30 a.m. and 9 a.m. Services of Holy Communion in St. Stephen's, addressed the Youth Tea at 5.30 p.m., and also preached at a Service of Thanksgiving at 7.30 p.m. At 11 a.m. the Bishop preached in St. John's Cathedral, Brisbane.

During his visit to St. Stephen's the Bishop was able to meet a number of parishioners who were converted at the Billy Graham Crusade in Brisbane last year. These included teenagers and a number of adults. At the evening service hymns that were popular at the Graham Crusade were sung. The choir rendered the great Swedish hymn, "How Great Thou Art" and the church was crowded to capacity for this service.

ANZAC DAY

On Monday, April 25 (Anzac Day), Bishop Kerle, who served as a Chaplain with the 2nd A.I.F., gave the address at the Service of Remembrance in Langlands Park, Coorparoo. There was a very large attendance including Federal and State Members of Parliament and Aldermen of the Brisbane City Council.

WELCOME
TO BISHOP

The Right Reverend A. W. Goodwin Hudson and Mrs Goodwin Hudson will arrive in Sydney on the SS Oranje on June 6, and will be officially welcomed the following day.

A service of Commissioning will be held in St. Andrew's Cathedral on Tuesday, June 7, at 7.45 p.m., which will be followed by a reception to the Bishop and Mrs Goodwin Hudson in the Chapter House. Invitations have been issued, among others, to two parishioners from each parish of the Diocese.

The official farewell to Bishop and Mrs Hudson took place at the annual meeting of the South American Society at the Hoane Memorial Hall, Church House, Westminster, on April 27.

Major W. F. Batt, M.B.E., D.L., J.P., presided and speakers included Mr H. C. Grubb (late Field Superintendent Argentine Chaco), the Rev. F. A. H. Tompkins (Argentina), and Bishop Hudson.

MAY 12, 1960

Calvin cops the calumny

It is some years since the late Adolf Hitler discovered how convenient it is to have a scapegoat on which to lay the blame when anything goes wrong. It is also useful in ecclesiastical circles where the most commonly invoked bogymen is John Calvin.

Our contemporary "The Anglican" has now ascertained that he and his theological system are at the bottom of the racial problems of South Africa. This conclusion is easily established. The Dutch Reformed Church is Calvinistic, "the very heart of this Calvinism is the doctrine of predestination," and "Calvinism — especially in its social and political implications — is inherently authoritarian." Consequently, "in South Africa, as wherever Calvinists have enjoyed a majority, the Church has become wholly identified with the State, and with the Government which represents the elite."

It is, of course, the duty of Christians to try to diagnose current social problems, and when they are found to be due to faulty theology, to seek to amend that theology. But the facts about Calvinism do not justify such conclusions.

The doctrine of predestination is at the heart of Calvinism to exactly the same extent as it is at the heart of the Scriptures — no more and no less. Predestination was also emphasised by Thomas Aquinas in much the same way.

History does not show that Calvinism is inherently authoritarian. In Scotland the Kirk was the cradle of popular democracy — hence James I's warning: "No bishop, no king." And so it was also in New England.

The Decay of Preaching

The London "Daily Mail" recently published the results of a survey it carried out among English churchgoers which revealed that they enjoyed and valued the sermon least and the singing of hymns most when they went to Church.

This is a disquieting state of affairs. Preaching the word of God is the means by which God ordinarily effects salvation. "It pleased God by the foolishness of the preaching to save them that believe" (1 Cor. 1.21). If the Church's preaching is ineffective, the consequences for its task of evangelism and edification are bound to be disastrous.

Nor has Calvinism only supported religious toleration when it is in a minority, as The Anglican's leader also claims. Most Englishmen were Calvinistic in their theological outlook in the days of Oliver Cromwell (the Laudin Arminians were always a small though very influential minority). But it was the thoroughly Calvinistic Independents (the ancestors of the modern Congregationalists) who were the pioneers of the principle of toleration against Anglican and Presbyterian alike, and also the first to put it into practice at that time.

In other words, the solution to the South African problem is not to convince the Dutch Reformed Church that Calvinism is false. The South African racial problem is as independent of the theology of that Church as the White Australia policy is of the theology (or should it be theologies?) of the Church of England in Australia.

Responsible spokesmen for the Reformed Churches of Australia, which are Calvinistic, have repudiated apartheid.

We all agree in theory that there are lessons to be drawn from Church history, for is it not written: "Now all these things happened to them for examples and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10.11)? Would that more of us really studied Church history with this principle in mind.

But if, through ignorance or ineradicable prejudice of the sort that seems to be so prevalent about Calvinism, a wrong diagnosis is made, then there is little hope of an effective remedy for the problem being prescribed.

And that is just what has happened. The proclamation of the word of God is met by indifference — now at last, in this post-war generation, completely unconcealed. This can only mean that the word is being proclaimed ineffectively; for apparently most of them think of themselves as rather above average as preachers. Bishops and other Church leaders should provide schools at which clergy can learn that they have something to learn about preaching, what is wrong with their message or technique, and how to put it right.

THE CENTENARY OF Bp. TAYLOR SMITH

A service was held at Emmanuel, Northwood, (London), on Sunday, April 24, to commemorate the centenary of the birth of Bishop Taylor Smith, who at one time lived in the parish and was a frequent preacher at the church.

Bachelor, teetotaler, non-smoker, overseas Bishop, Chaplain-General, John Taylor Smith with his pungent phrases and mannerisms was an exemplar of evangelicalism.

John Taylor Smith was born in humble circumstances and though he was destined to "walk with kings" he never lost "the common touch" and was able to move with easy dignity among men and women of every class and station. But he never left the fervent atmosphere of Evangelical religion in which he was brought up.

It may seem strange to us today to read of a boy of 11 suffering from profound conviction of sin and concern for his eternal welfare, but this was the case with Taylor Smith.

Great words

"I was troubled," he said afterwards, "not over sins that I had committed, but over sin," and the distress continued until one early morning came the assurance of forgiveness, and with it a peace he never afterwards lost.

Immediately he began the practice of the early "Morning watch" which he continued throughout his life. At once, also, was born the desire to be a "soul-winner."

It is small wonder that one with these experiences of boyhood should have been a strong believer in the possibility of true conversion in childhood, and from student days onwards a worker with the Children's Special Service Mission (of which he eventually became President) and one of the founders of the University Camps for Public Schoolboys. Many boys were led to Christ by Taylor Smith.

He gave up his business life and entered St. John's Hall, Highbury, to train for the ministry. Taylor Smith retained a great interest in his old college and the present writer has vivid recollections of his coming back to preach in Chapel and of some of the aphorisms which fell from his lips. "To preach is to reach each," and "You are called to feed the sheep, not to amuse the goats!"

On leaving college Taylor Smith was ordained by Bishop Thorold, of Rochester, and served his only curacy at St. Paul's, Northwood, where he remained five years. There was widespread regret in the parish when he left to accept the invitation of Bishop Ingham to go out to Sierra Leone as Canon-Missioner.

Queen Victoria

He had no thoughts of personal advancement in accepting this offer. He had consecrated himself for missionary service in Africa by Livingstone's grave in Westminster Abbey and the invitation from Bishop Ingham seemed a clear call from God.

During his term of service the Ashanti expedition took place

and the young Canon was called upon to minister to Prince Henry of Battenberg in his last moments. The Prince entrusted him with messages he was to take to Princess Beatrice, and the execution of this commission brought him for the first time into personal contact with Queen Victoria.

He made a great impression on the Queen. She at once appointed him an Honorary Chaplain. Two years later he was appointed to succeed Bishop Ingham in the See of Sierra Leone.

In 1902 he was appointed, by King Edward VII, Chaplain-General to the Forces, an office he held for 23 years until he reached retiring age.

The appointment of one who had no connection with the Chaplains' Department caused some resentment. Perhaps it is true that he was not at his happiest in administrative work but no one could deny his power to mix easily with officers and men of all ranks, nor his ability to talk to men in a language they could understand.

Personal purity was one of his

**By the Reverend
George Stevens
(From the Church of England Newspaper.)**

great themes and I heard one dignitary remark that he was the only man who could speak on this subject without causing embarrassment.

Chaplain-General

The outbreak of the Great War in 1914 and the need to select a large number of suitable men to act as chaplains placed a heavy burden on the Chaplain-General. He tried to interview all applicants personally and was much criticised for his methods.

It was said, most unfairly, that he wanted men only of his own school of thought. This was quite untrue for he thought highly of men like Father Conran, of the Cowley Fathers. He was concerned, however, to find men with a spiritual message and his favourite question was: "What would you say to a man you knew had only five minutes to live?" or "Are you a rapid spiritual operator?"

He wrote and circulated widely a "Soldier's Prayer" and also a copy of the Proverbs which he felt was a most suitable and practical book to put in the hands of a soldier.

His addresses at drumhead services were often most impressive and he was a great believer in the compulsory church parade, exposed to so many new temptations and likely to be called upon to face death at any moment, needed all the spiritual help he could get.

He maintained throughout his years of office his habit of speaking personally to officers and men about their souls.

His courtesy generally prevented offence being given but one officer was somewhat distraught when, having remarked in the smoke-room that "he was not a religious man" the C.G. retorted, "Then you are not all there!"

Like William Temple, Taylor Smith was a life-long teetotaler and non-smoker, but he was no bigot in these matters and often went to the smokers after meals to join in the conversation and fellowship.

Having once entertained a young officer-cadet to dinner he asked him after the meal if he would care to smoke. "I haven't started yet, Sir," the youth replied shyly. "Neither have I," grunted the Bishop, stuffing his hands in his pockets.

Retirement

Retirement in 1925 set him free to develop his many other interests. The Boys Brigade, the Scripture Union, the Keswick Convention and the World's Evangelical Alliance all made many claims on his time and he travelled round the word preaching, speaking and carrying on the personal work which was perhaps the most distinctive feature of his life.

He was fond of asking those he met for their "best thought" for the day and the way would come forearmed into his presence!

He remained a bachelor, saying he was "married to the Church." One of his most treasured possessions was his inter-leaved Bible in which he wrote many of his own "best thoughts," and a selection of its treasures was published after his death.

He was a big man physically as well as in other ways and he had no time for ecclesiastical controversy. He kept aloof from the fierce conflict that raged over Prayer Book revision in 1927-28 and in South Africa he went freely to the "Church of the Province" and the "Church of England in South Africa" alike. He had many friends amongst the non-conformists, but he was a loyal Churchman and loved the Anglican liturgy.

His death was sudden. On Sunday, March 27, 1938, he preached on board the s.s. Orion on which he was returning from Australia and the next morning died suddenly at the breakfast-table.

Archbishop Mowll, who had been his host in Sydney, on hearing the news applied to him the description of Enoch "He walked with God, and he was not; for God took him."

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Problems in South Africa

The World Council of Churches' associate general secretary, Dr Robert S. Bilheimer, left Geneva on April 18 to confer with leaders of the Council's eight member churches in South Africa.

Meanwhile, C.M.S. missionaries in the Union have reported renewed hostility and threats of violence as they carry on their evangelical witness.

Commenting on the decision to send a representative, the World Council's general secretary, Dr W. A. Vissert Hooft, said that Dr. Bilheimer's visit was an attempt to discover what the member churches and the W.C.C. could do together to promote just solutions and reconciliation.

Member churches of the Council in South Africa are: —

The Bantu Presbyterian Church, the Church of the Province of South Africa (Anglican), the Congregational Union of South Africa, the Dutch Reformed Church of South Africa of the Cape Province, the Dutch Reformed Church of the Transvaal, the Dutch Reformed Church of Africa and the Presbyterian Church of South Africa.

Dr Visser't Hooft pointed out that the World Council had already taken a firm stand against all forms of segregation and discrimination and that Dr Bilheimer's task would be to interpret this position to the churches and seek ways to implement it.

Dr Visser't Hooft said that Dr Bilheimer, an ordained minister of the United Presbyterian Church in the U.S.A. and director of the W.C.C.'s Study Division, would call on leaders of the Dutch Reformed and Anglican member churches of the Council in South Africa.

The Church of England in South Africa is not a member of the Council.

Archbishop Joost de Blank of the Church in the Province of South Africa has made public statements calling for the W.C.C. to sever relationships with churches that fail to condemn the South African Government's apartheid policy.

Dutch Reformed make complaints

A statement sent to W.C.C. headquarters by the executive committee of the Dutch Reformed Church of the Transvaal, one of the two W.C.C. South African Dutch Reformed member bodies, refers to Dr de Blank's public call for a commission of inquiry in South Africa and the exclusion of the Dutch Reformed Churches from the W.C.C.

Citing an agreement between the Anglican and Dutch Reformed Churches in South Africa arrived at in May 1959, the Transvaal church says both churches had undertaken to give full recognition to each other and to acknowledge fundamental differences between churches in all discussions on vital issues.

The agreement between the

two churches said they undertook "to inform each other on the reasons governing their policy and activity and to do everything in their power to avoid ill-founded deductions detrimental to the interests of a particular church."

The Transvaal church complains that in spite of the agreement, the Dutch Reformed Churches have "repeatedly been the objective of condemnation by the Archbishop and by Bishop Ambrose Reeves of Johannesburg."

The statement continues that therefore the agreement is regarded by the Dutch Reformed churches as "violated and repudiated by the Anglican Church."

The D.R.C. in the Transvaal went on: "We would appreciate it if you would come and inquire into the way in which the Nederduitse Gereformeerde Kerk has been made suspect before the Christian conscience of the world by the above-mentioned actions."

"The time now has arrived for an impartial church commission to ascertain how world opinion is being poisoned deliberately by false and untruthful reports which are constantly being sent abroad and which the persons responsible for them know to be untrue."

"Police . . . defended themselves"

The Transvaal executive committee endorses a statement made by its sister church in the Cape after the recent riots, in which it says it "can justify and approve of the policy of independent, distinctive development, provided it is carried out in a just and honourable way, without impairing or offending human dignity."

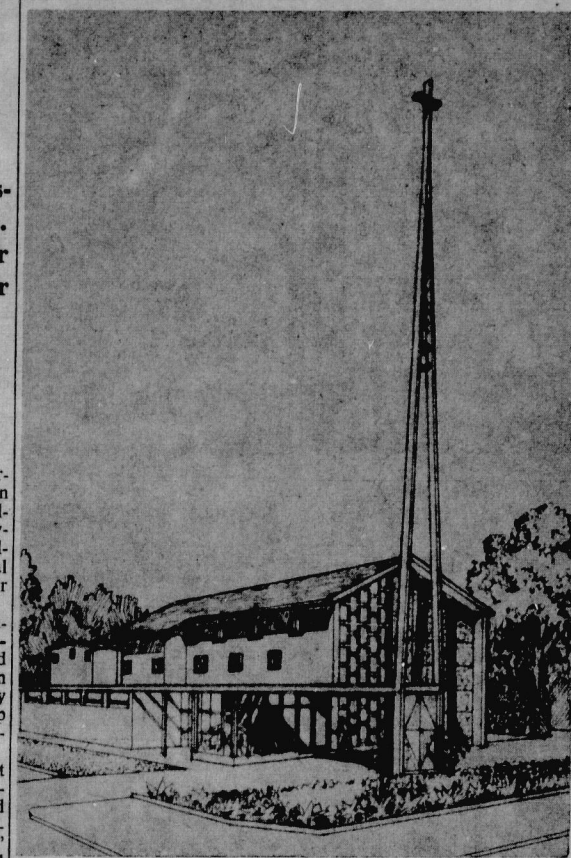
The Transvaal church declares its readiness to tell any commission of inquiry sent by the churches to South Africa "of all the occasions on which our church has addressed or approached the Government about aspects of its policy or the application thereof, which we have regarded as contrary to the above-mentioned principles."

The statement goes on: "It is not, however, the duty of the church to submit a political program or pattern to the Government."

Details of a series of inter-denominational and interracial conferences planned by and held on the initiative and under the leadership of the Dutch Reformed Church, are offered as part of the D.R.C.'s case.

(continued on page 4)

NEW BELMORE CHURCH



The foundation stone of the proposed new church of St. Alban's, Belmore, Sydney Diocese, was laid and dedicated by the Governor of New South Wales and the Archbishop of Sydney on Saturday, April 30. The Rector is the Reverend Gordon Gerber.

BELMORE CHURCH STONE IS LAID

His Excellency The Governor of N.S.W. Lt. General E. H. Woodward, K.C.M.G., C.B., O.B.E., D.S.O., laid the foundation stone of the new church of St. Alban at Belmore on Saturday, 30th April, 1960 at 3.00 p.m.

The ceremony was conducted in the presence of the Arch-

bishop of Sydney. The new Church will be a War Memorial.

The site on which the new church will be erected has been occupied by a small church building since 1907. This church has recently been demolished.

The new St. Alban's church will be the parish church for 4,500 Church of England people. The cost of the new building will be about £24,000 and it is hoped that the church will be ready for use in December.

A member of the staff of architects — Messrs N. W. McPherson and D. A. Harrison, said today several unusual features were incorporated in the plan.

A steel tower made up of steel sections will be crowned by a 9ft cross, and in the interior precast concrete frames — which will be visible — form part of the structure.

The floor will be of concrete covered with lino tiles with a clerestory wall made of precast concrete blocks with square windows.

The east wall will contain three vertical units, the central unit will contain eight squares of stained glass windows and the two outside units will contain strips of vertical coloured lino.

Studies of Bible flourish

The Dean of Melbourne, the Very Rev. Dr. S. Barton Babbage, has greatly encouraged lunch-hour Bible studies at St. Paul's Cathedral during his term of office.

For some years these have been conducted by Dr Morris, and an appreciative audience of evangelical Christians has delighted to follow him expound the Scriptures.

This year Dr Colin Duncan has been giving a series of Bible studies on the book of the prophet Amos, on Thursdays from 1.15 to 1.45 p.m.

The present series on the Epistle to the Romans by Dr Frank Andersen is to continue to the end of the year.

The Dean is also principal of Ridley College which is deservedly gaining an increasing reputation for conservative evangelical scholarship.

The Vice-Principal, Dr Leon Morris, is at present acting as visiting Professor at Columbia Theological Seminary, Decatur, Georgia, U.S.A.

He is also to give lectures at the Gordon School of Divinity in Boston and later to visit England, where he is to give the Tyndale Lecture on "The Biblical Doctrine of Judgment" and the Campbell Morgan Memorial Lecture on "The Dead Sea Scrolls and St. John's Gospel."

The Rev. Frank Andersen, a senior tutor, has just returned from the U.S.A., where he has been studying Semitics under Professor W. F. Albright.

He has been awarded the degrees of Master of Arts and Doctor of Philosophy with distinction by the John Hopkins University for original research.

Another senior tutor, the Rev. Colin Duncan, has just returned from England, where he has been studying, and has been awarded the degree of Doctor of Philosophy by Cambridge University.

H.M.S. FESTIVAL HELD IN SYDNEY

The annual festival of the Home Mission Society of the Church of England was held in the Sydney Town Hall on Friday, May 6.

The meeting was preceded by a service in St. Andrew's Cathedral commencing at 5.00 p.m., when the Rt. Rev. M. L. Loane, Bishop Coadjutor of the Diocese of Sydney, was the preacher.

Tea was served in the Town Hall at 6.00 p.m., and the public meeting commenced in the main hall of the Town Hall at 7.15 p.m.

The meeting was chaired by the Archbishop of Sydney, and Archdeacon G. R. Delbridge, Archdeacon of North Sydney, with Parramatta, spoke.

Over 100 parishes filled the various tables at the Tea.

During the evening the Archbishop announced that the Rev. R. G. Fillingham, General Secretary of the Home Mission Society, was appointed an Honorary Canon.

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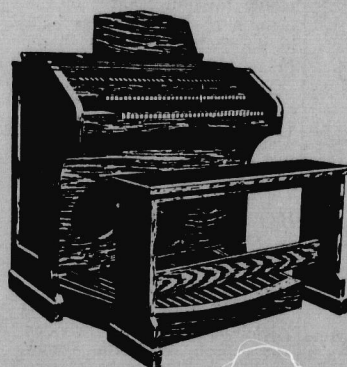
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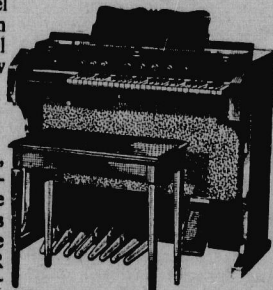
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Notes and Comments

COMMUNION ON GOOD FRIDAY . . .

We publish in this issue a letter from a New Zealand correspondent who asks why so many Anglican churches have no celebration of Holy Communion on Good Friday.

The Book of Common Prayer makes provision for such a celebration on Good Friday, because a special epistle and gospel are provided for that day, and the only service at which they can be used is Holy Communion. However, the rubrics before the prayer for the Church militant and before the Collects printed at the end of the Communion envisage an ante-Communion without a consecration or administration of the elements as an alternative.

In fact, in most Anglican Churches, Communion services were comparatively infrequent until the last century; and the ante-Communion service (commonly known as "Table Prayers") took its place on Good Friday as on other days with the exception of the great festivals of Christmas, Easter, Whitsunday and Trinity Sunday. But churches and cathedrals of the sixteenth and seventeenth centuries which had frequent Communion services had them on Good Friday, too.

The current position, then in many churches, is that full Communion has replaced Table Prayers on every day except this one. The reasons for this are as follows:

In the early Church it was customary to have no celebrations on Good Friday, but to administer part of the elements consecrated on Maundy Thursday evening. The reason for this was that it was thought inappropriate to celebrate a feast on a fast day. However, the custom of the whole congregation receiving the reserved sacrament gradually fell out of use, and now in the Roman Church only the priest celebrant receives the reserved sacrament on Good Friday.

Thomas Aquinas tried to rationalise this custom by arguing that the reality takes away the remembrance; in other words, that it is not necessary to "do this in remembrance of Him" when the whole day is a memorial to Christ. But this does not justify the Roman custom; on this argument the priest should not receive either, and the Roman Church should have Table Prayers, too.

But most Evangelical Churchmen rightly feel, with the framers of our liturgy (who forbade reservation and therefore made the earlier practice impossible) that there is no more appropriate day to remember the death of Christ by means of the sacrament than the day when we especially commemorate His sacrifice for us.

One suspects therefore that the sole reason why so many Anglican Churches have no Good Friday Communion is that the Roman Church does not have it; for we have seen a complete somersault performed by some of our Anglo-Catholic brethren on the question of evening Communion since the Roman Church authorised them.

ALCOHOL AND ACCIDENTS . . .

A medical correspondent sends us an extract from the "Medical Journal of Australia" entitled "Alcohol and Road Accidents," which deals with a report on this subject by a B.M.A. Committee in England.

It says: "It is clear from the facts presented that the view often expressed by individuals that alcohol does not impair and may even improve their driving ability is a subjective view; no matter how sincere it may be as a self-assessment, it is very difficult indeed to reconcile it with the physiological findings. . . . The tests with dummy cars and the like indicate that the most important effect of alcohol on driving ability is to reduce the capacity to deal with a crisis."

The report continues: "It seems clear that the findings from available tests are relatively unreliable," and that blood tests are needed.

The report recommends the introduction of preventive legislation making it an offence for a person to drive a motor vehicle when the concentration of alcohol in his tissues exceeds 50 mg. of alcohol in 100 ml. of blood.

The article concludes: "There is far too much rationalisation and double-talk about the relationship of alcohol to road accidents. Numerous red herrings have been dragged across the trail. . . . We can see no reason at all for playing down the firm statement that drinking and driving do not mix."

THE CHESSMAN CASE . . .

The execution of the American convict Caryl Chessman after 12 years of appeals and legal manoeuvres will provide fuel for the opponents of capital punishment. Our minds and consciences are revolted by a delay in execution for so long.

But in fact all the case shows is that such legal manoeuvres should not be possible (as they are not anywhere but in the United States). A far stronger argument against capital punishment is the possibility of a miscarriage of justice—as apparently happened when Harold Evans was executed after being convicted on the evidence of Christie, who later turned out to be a multiple murderer himself.

The Scriptures sanction capital punishment in Genesis 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." It is arguable that this permits governments to decline to make use of the weapon God has put into their hands if the circumstances warrant it, for example, if public opinion comes to oppose it.

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BISHOP AT UNIVERSITY



Bishop Stephen Neill

To an average attendance of seven hundred students and teachers, Bishop Stephen Neill this week gave three addresses at the University of Sydney.

In the overcrowded Wallace Theatre the Bishop spoke on the subject of "Christian Faith Today."

Bishop Neill is the associate general secretary of the World Council of Churches.

He was 20 years a missionary in India, and is now editor of World Christian Books.

He has lectured in universities in Britain, America and Germany, and is in Australia to deliver the Moorehouse Lectures in St. Paul's Cathedral, Melbourne.

The Student Christian Movement invited the Bishop to the university where he has also been conducting seminars in science and psychology with staff members and senior students in those subjects.

A highlight of the visit was a conversation between Bishop Neill, Professor Dobzhansky (eminent American biologist) and Dr Charles Birch (Acting Professor of Zoology) on creation and evolution. On May 1, he preached at the annual Sydney University service in St. Andrew's Cathedral.

Bishop Neill addressed a large crowd at the University of N.S.W. on Tuesday, and will be the chief speaker at the May Conference of the Student Christian Movement at P.L.C., Croydon. He is also speaking at the Sydney clergy school this week.

Archbishop to Speak to Prayer Union

The Archbishop of Sydney will attend and address the next meeting of the Sydney Clerical Prayer Union.

This will be held in the C.M.S. Board Room at 93 Bathurst Street, Sydney, on Friday, May 20, at 11.30 a.m. All clergy are invited to be present and to have lunch afterwards in the C.M.S. Cafe.

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The Evangelical Revival of 1859-60 in Britain

(By W. B. Grant)

In these days of continuous decline in the morality of the Western nations, many Christians, deeply concerned at the impotence of the Church, are longing to see new life and power in its witness through an outpouring of the Holy Spirit.

Those who are thus burdened will not only be stimulated but also much encouraged by Dr Edwin Orr's account of the great Spiritual Awakening which began in the year 1859, sweeping through the entire United Kingdom and adding a million accessions to the evangelical churches.

Dr Orr's work "The Second Evangelical Awakening in Britain," by J. Edwin Orr, M.A., Th.D., D.Phil., Marshall, Morgan and Scott, which won him the degree of Doctor of Philosophy at Oxford, contains a vast amount of carefully documented information from contemporary sources.

It is thus a book of immense value to readers seeking factual information about God's way with His people in times of Revival; moreover, Dr Orr's vigorous writing will arouse and hold the interest of even the casual reader.

Much was said and written about the 1859 Revival in Ulster during the Centenary Year, 1959; therefore, it is from Dr Orr's accounts of the Awakenings in Scotland, Wales and England that we have selected the following matter.

The awakening in Scotland recalled

In Ireland many were the preparations for Revival; so also in Scotland. Already the life of the nation was being quickened by evangelists, often drawn from the higher ranks of society.

The news of the Revival in the United States provoked not a few inter-denominational prayer-meetings, as in Edinburgh, Glasgow and Aberdeen, where there was united intercession for an abundant outpouring of the Holy Spirit.

An example of the measure of prayer in preparation of heart for Revival is found in the official report of the United Presbyterian Church, that one in four of its communicants was attending a regular prayer-meeting, an average of 40,549 members in prayer in 1,205 meetings.

In May, 1860, after a year's observation of the Awakening, the General Assembly of the Church of Scotland unanimously approved a minute on Revivals of Religion:

"The General Assembly, taking into consideration the gratifying evidences manifested in many countries, and in various districts of our own land, of an increasing anxiety about salvation and deepening interest in religious ordinances, followed in so many cases by fruits of holy living, desires to record its

gratitude to Almighty God. . . ."

In the same month the General Assembly of the equally large Free Church of Scotland heard a moving address by the incoming Moderator:

"Two years ago, the Assembly was deeply stirred by the intelligence of what God was doing in the United States. . . . One year ago, the impression was deepened. . . . the pregnant cloud had swept onwards and was sending down upon Ireland a plentiful rain. This year, the same precious showers have been and are even now falling within the limits of our own beloved land. We, as a Church, accept Revival as a great and blessed fact."

"Numerous and explicit testimonials from ministers and

members alike bespeak the gracious influence on the people. Whole congregations have been bending before it like a mighty rushing wind."

Dr Orr's county by county assessment of the 1859-60 Revival which penetrated the more of Scotland is rendered the more interesting because it is based on reports in the newspapers of that day. Here are a few words from the summing up written by the Scottish correspondent of "The Revival" (now "The Christian") in 1856: "It was a very blessed season. . . . Still its fruits remain—living, active, consistent Christians. . . . The number of students entering our divinity halls this season will be double or triple that of former years; that is a blessed fruit of the Revival."

BIRMINGHAM CRUSADE STRIKES OPPOSITION

The Bishop of Birmingham, Dr J. L. Wilson, has called the Greater Birmingham and Midlands Crusade, to be conducted by Eric Hutchings and his team in June and July, "a mistake." He claims that "the Church of England . . . does not support the Crusade."

Five other Birmingham clergy and ministers, including the Rector of Birmingham, Canon Bryan Green, have announced that they will not support the Crusade, "the methods of which we deplore." The statements were made in letters to Birmingham newspapers.

A spokesman for the Crusade said that "a great army of clergy leaders" would be very willing to write to the Birmingham papers refuting the "unwarranted inferences" of the critics.

Mr A. G. B. Owen, Crusade president, has called on members of the team and their supporters to "turn the other cheek."

There has apparently been uneasiness amongst some local clergy and ministers for some time, but matters were brought to a head by a report which appeared in the Birmingham Post of April 6, which ran a three-column headline "Bishop supports Evangelist's Campaign," and continued "The Bishop of Birmingham, Dr J. L. Wilson, has given his support to the Greater Birmingham and Midlands Crusade, to be held during June by the British evangelist, Mr Eric Hutchings."

"At a Press conference in Birmingham yesterday Mr Hutchings said he has had an interview with the Bishop, who had since written to all Anglican churches in the diocese saying that they were free to support the crusade."

He also said that Mr A. G. B. Owen, the industrialist, had accepted presidency of the crusade with the consent of the Bishop.

The report also quoted Mr Hutchings as saying, "So far as is known, ours is the only evangelistic campaign to have the support of two Archbishops," and continued, "they are the Archbishop of York and the Archbishop of Dublin."

The Archbishop of York (Dr M. Ramsay), later denied that he had even heard of the crusade, but Mr Hutchings said that he had been misreported, and that he had said that in previous crusades he had had the support of the former Archbishop of York (Dr Cyril Garbett), and the Archbishop of Dublin.

Although the Church of England was not officially supporting his crusade, Anglicans made up one of the largest groups supporting him. The Bishop of Birmingham had assured them of his prayers.

Mr Hutchings is well-known in England as an evangelist, and has conducted many crusades in which Anglicans have given him support.

Literature group meets in Ceylon

The recently-formed Evangelical Literature Fellowship of Ceylon sponsored a literature conference here recently which was hailed by Christians in most of the main church bodies of the island as a historic milestone.

Never before have evangelical Christians united for such a project.

The Conference was conducted by Dennis Clark, literature secretary of the Evangelical Fellowship of India.

At the close of the conference the delegates unanimously passed a resolution of appreciation for Mr Clark — for the tremendous amount of information gained and vision imparted during the conference.

As a direct outcome of this conclave, local Christians are anticipating the early appearance of an evangelistic publishing body which will furnish the churches of Ceylon the sorely-needed supply of good gospel literature of various kinds.

Warnings on stewardship at service

THE annual sermon in connection with the 161st anniversary of the Church Missionary Society was delivered in St. Bride's Church, Fleet Street, last Monday week by the Rev. Martin Parsons (Vicar of Emmanuel Church, Northwood).

The preacher gave a warning about the currently popular theme of Christian stewardship, and referred to the tremendous need for more missionary recruits for overseas service. He said:

"While we thank God for every sign of an awakening in the Church of God to the truth and duty of stewardship, we need to guard against its possible degeneration with great watchfulness. Every new manifestation of life carries with it the danger of its own decay."

"Stewardship of time, talents, or possessions needs to be subservient to stewardship of the Gospel. We need have no fear for the rest when men are consumed with a passion to make known the Gospel which has been entrusted to them as stewards."

"The history of our society bears witness to the fact that times of spiritual awakening have been times of forward movements in terms of recruits and money."

"Recruits are our greatest need at this present time. In asking for 150 extra missionaries in the next five years we are virtually asking for double the present rate of recruitment."

"This need in the C.M.S. could be matched in every other missionary society. We shall not find these men and women by feverish search or anxious over-persuasion."

Call of God

"We shall find them as a generation of young dedicated Christians learns the meaning of the stewardship of the Gospel. It will involve waiting on God to find His will."

"No man may dare to assume that he is called to stay at home till he has honestly faced the call to serve wherever God needs him."

"If the need overseas is greater at the moment than is the need in this country — and no one could deny it — then it is incredible that it is God's will for so small a proportion to offer for this service."

"Immediate opportunities are being left untaken. Every consideration of security, marriage or career must be subservient to the slavery of the Word of God."

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IN SOUTH AFRICA

(continued from page 3)

In a closing affirmation, the Transvaal leaders say: "We wish to state earnestly and clearly: We admit that the non-whites of South Africa, as a result of agitation and instigation from overseas, based upon incorrect reporting and slanted interpretation of the facts, will now be compelled to decide who are really concerned about their highest interests — those who grant the non-white dignity and Christian responsibility independent development, or those who are surrendering civilisation and Christianity, as represented by both white and non-white, to the subversive activities of unscrupulous and irresponsible elements."

"The recent riots were no peaceful protest against grievances, but a deliberate and organised attempt to stir up revolt. It would have led to the murder of policemen, as happened during the disturbance at Cato Manor, if the police had not defended themselves."

"We deny the right of a few bishops," says the Dutch Reformed churchmen, "to claim for themselves the monopoly of the Christian conscience in South Africa."

C.M.S. work hit

"We should appreciate it if your commission would also come and ascertain whether the voice of the two bishops is really the voice of the church which they represent."

Meanwhile racial hatred is affecting C.M.S. work at Vredeland in the Church of the Province diocese of Pretoria.

In a recent letter, a C.M.S. worker said, "Two former C.M.S. China missionaries work in the hospital within the location near here. They have carried on in spite of threats."

"Where they used to receive friendly greetings, today they find angry faces. Please place them on the prayer list, and with them the African pastors, carrying on also in face of threats."

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Letters

The Editor welcomes letters on general, topical, or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

PRAYERS FOR PATIENTS

Dear Sir,—

It would be of much help to my Hospital Chaplaincy at Royal Prince Alfred if you would be good enough to publish in your valuable columns the existence of "Prayers for Patients" at the R.P.A. Hospital Chapel.

"I run a service where I used to get a good number of African men and women, who were friendly. Today I get two or three women, and scowls from the rest."

"They must look on us as representatives of a thoroughly hypocritical Church, that preaches one thing on Sundays and practices differently during the rest of the week. Perhaps this background may help friends to pray for us more sympathetically."

"But pray, too, for the representatives of other denominations, including the Dutch Reformed Church. Within the D.R.C., there seems to be a growing body of 'liberals,' who are turning away from the gospel of apartheid."

"But the paramount need is for a deep spiritual awakening such as has taken place in East Africa. Perhaps these present-day events are God's way of bringing home to us Christians our deep spiritual need and the failure of our own witness."

"No foundation"

Newspaper reports that the Bishop of Johannesburg (the Right Rev. Ambrose Reeves) intends to resign and not return to South Africa were described as without foundation by a spokesman for the Archbishop of Cape Town (the Most Rev. Joost de Blank).

Bishop Reeves, who sought sanctuary in Swaziland at the beginning of April in order to avoid arrest, arrived in Britain last week.

He is due for five months' official leave, and, said the spokesman, "there is absolutely no suggestion, as far as I know, that he will not return."

A surprise move came on Tuesday night, when Dutch Reformed Church leaders issued a statement offering to join with Anglican leaders in asking the South African Government for freedom of entry and exit to Bishop Reeves, to allow him to testify before the commission of inquiry into the Sharpeville shootings.

The statement said that the offer was made because it was important for both Churches to know the truth of the happenings at Sharpeville.

I asked a minister about this and his reply was "Why don't you write to the Church Record?" and so I do, in the hope of being enlightened.

Yours sincerely,
DAVID STANDEN.

"WOULD R.C. PRESIDENT BE FREE"—METHODIST

Bishop G. Bromley Oxnam of the Methodist Church in the USA has questioned whether Senator John F. Kennedy would be "free of Roman Catholic hierarchical control" if he were elected President.

"I had thought he could exercise independent judgment as an American citizen until I saw a report that he had cancelled an interfaith speaking engagement because a Cardinal had insisted he do it."

"Whether he would be independent of hierarchy pressure is a question that Protestant and

Jewish voters would have to weigh."

Bishop Oxnam said he believed that many issues on which a candidate would be expected to stand involved religion.

"I would not want to vote for a Christian Scientist to be a public health officer," he said, "because he would be opposed to vaccination, and I am in favour of vaccination."

Similarly, the Bishop said, he would want to know where a Roman Catholic candidate stood on the question of religious freedom.

"The Roman Catholic hierarchy," he asserted, "does not believe in religious freedom as we know it, and the restrictions on Protestants in Spain is just one example. I don't like these limits on religious freedom, and that worries me."

Last meeting of Uganda synod

The final Synod of the diocese of Uganda to be held before the new Province of the Church in Uganda is formed opened at Namirembe a fortnight ago.

Many delegates stayed on to attend the consecration of the Rev. Erica Sabiti as the new Bishop of Toro-Bunyoro-Mboga in Namirembe Cathedral on the following Sunday.

After the consecration the new Bishop travelled round his diocese with the Bishop of Uganda to meet his people.

Literature needed in Indonesia

This is the day of the printed page in Indonesia. An exposition of Indonesian-translated foreign books was held April 21-25 in the Balai Budaja, in Djalen Theresia, Jakarta, by the Indonesian Organisation of Translators.

The purpose of the five-day exhibition was to help the people to realise the importance of translation work in Indonesia. Translation works in various fields were displayed, both Indonesian-translated foreign works as well as Indonesian books, which have been translated into foreign languages.

Communism is taking advantage of the desire for literature. The Soviet Charge d'Affaires has recently presented 1,141 Russian scientific books to the University of Indonesia in a ceremony at the University's auditorium.

The books were gifts from Premier Khrushchev. The books included such subjects as medicine, chemistry, geochemistry and literature of great Russian authors, Russian biographies, some written in French, German, English and Russian, as well as in Indonesian.

There is an urgent need for Christian literature translated into Indonesian languages. Minds that are hungrily seeking the solution to today's problems must be given Christian reading materials.

Godless publications, skilfully designed to attract and deceive, are pouring steadily into this country.

Baptist Church in Madrid Reopened

Two Spanish Baptist pastors and a few church members have reopened the Third Baptist Church in Madrid with police permission. The building had been sealed by the authorities since September, 1958.

In addition to the conference in Colombo, Mr Clark is conducting similar sessions in Singapore, Manila and Hongkong.

The pastor, the Rev. Jose Nunez, received a suspended two months' prison sentence last October for having removed seals after a previous closing as long ago as 1956, but the present unsealing follows police consent.

The Southern Baptist Convention in the United States, which is linked with the Baptist churches in Spain, owns the re-opened property.—(E.P.S., Geneva).

East Berlin Church Hall Threatened

INTERCESSIONS have been held in places of worship throughout the Evangelical diocese of Berlin-Brandenburg representing more than four million Protestants on behalf of the parish of St. George in the Communist-ruled East Sector of Berlin.

Church people there are threatened with the loss of the parish hall, their only place of worship.

The parish hall of St. George is situated close to Alexanderplatz. The Communist municipal authorities have planned to demolish this building in order to extend the building of Stalin-alley, a monolithic row of tenement flats, built according to the Russian precedent, in order to accommodate privileged "activists," industrial workers in good standing with S.E.D. (East German Communist Party).

Appeal against the demolition of the parish hall of St. George's parish to the administration of East Berlin made by the Evangelical Church leadership has so far been without result.

Books

THE GOOD SEED: by J. C. Pollock, Hodder & Stoughton, London, 1959. Pp. 254. English price 12/6.

This book tells the unfinished story of a great evangelical work — that of the Children's Special Service Mission and Scripture Union.

It begins with the record of a young man holidaying in North Wales during August, 1868. He gathers a number of children who were playing on the beach, and makes with them a scripture text with sand and pebbles — the text "God is Love."

After this he recounted in vivid fashion some Bible stories and from this small seed began a mighty work.

Part One reveals to us the "Unfolding Growth" of the various activities — on the beaches — in camps — caravan village missions as well as the Scripture Union. We are given delightful pictures of the early founders and their successors. For example we get to know some of the men who wrote Scripture Union Notes.

The next section the "World Wide Harvest" includes the beginning in Australia and New Zealand. To many people reading this section, familiarity with the incidents will bring back many happy memories of camp and beach mission activities. We read of Alex Brown and Vincent Craven, well known to so many. The last chapter sums up the reasons for the world-wide success of the Mission — "unswerving loyalty to the Bible as the Word of God."

Alan Patrick.

A LIGHT TO THE NATIONS, by N. K. Gottwald (Harper & Brothers, New York, 1959, 615 pp., \$6.50).

This Introduction to the Old Testament is singularly well produced and has very many commendable features.

Among these latter one must mention the material covered in the last 78 pages which includes a very helpful glossary of O.T. names and the critical terminology employed by scholars, useful suggestions for further reading, a most helpful appendix containing translations of Near-Eastern texts related to the O.T., and the usual indexes covering subjects, authors, biblical references and Hebrew terms.

—BRUCE L. SMITH.

THE LORD'S PRAYER: An exposition for today by the Dean of St. Paul's, W. R. Matthews, Hodder & Stoughton 1958. Pp. 59.

This book consists of 16 short chapters originally published in London's "Daily Telegraph" in 1958.

After two general chapters about prayer, the various phrases and petitions of the Lord's Prayer are dealt with in turn. Each chapter is full of practical helpfulness and spiritual challenge and is related to the outlook of the ordinary layman.

Incidental references to the compilation of the Gospels may not appeal to all, but anyone who reads this small book will be helped in the art of prayer.

L. G. Vitell.

THE UNFINISHED STORY OF C.S.S.M.

THE LIFE AND LETTERS OF KENNETH ESCOTT KIRK: Bishop of Oxford 1937-1954. By E. W. Kemp. London, Hodder & Stoughton, 1959. 221 pages. Eng. price 20/-.

Bishop Kirk was an important and formidable figure in his day, the acknowledged leader of the Anglo-Catholic party in England.

He edited the standard modern work from that standpoint on the ministry ("The Apostolic Ministry"), and opposed the formation of the Church of South India and Anglican recognition of that Church when it was founded.

It remains to be seen whether Bishop Kirk will be long remembered in the light of these two claims to fame.

He was not a very warm or attractive person. Like some other modern Anglican prelates (such as Archbishops Lang and Garbett) he had no family life, and although the controversies he was involved in were of great importance, his own contributions to them were on an almost legalistic level.

Canon Kemp seeks to justify the shortness of his book by arguing that biographies should not be written until 50 years after the death of their subject, on the grounds that "no biography of a person who has recently died can have the historical objectivity of a later

work, nor can it tell the full story about some controversial matters."

But biography is not history; it merely contributes to history. The purpose of biography is to make its subject alive, to bring its readers into contact with a personality. This can best be done by an author who knew his subject personally and is able to get the help of others who knew him, too. Almost all great biographies were, in fact, written soon after the death of their subjects.

Kirk's mind was acute and subtle, indeed over-subtle, as can be seen from his attempt to formulate a doctrine of the Atonement which is both objective and non-substitutionary (pages 65-71), and his attempt to distinguish between admitting remarried divorcees to Holy Communion (which he permitted) and confirming them (which he refused to do) (pages 139-149). (The space allotted to these and similar subjects in a book of only 200 pages of text shows that a major purpose of this book is to provide a practical guide to modern problems for Anglo-Catholic bishops and priests.)

The Evangelical churchman is unlikely to find much to interest him in this book, unless he is interested in the history of the Anglican attitude to the C.S.I.

G. S. Clarke.

SPEAK YOU SO GENTLY—by Kylie Tennant. Victor Gollancz, London, 1959. Pp. 224. English price 18/-.

This is a travel book, rather in the style of Ion Idriess, about the native co-operatives organised by missionaries of the A.B.M. at Lockhart River Mission, Queensland, and in the Torres Strait Islands.

The authoress, who is a well-known Australian novelist and also a member of the congregation of Christ Church St. Law-

rence, Sydney, describes visits she makes to these places with the Reverend Alfred Clint of A.B.M.

As one might expect, the churchmanship of the writer is Anglo-Catholic. One hopes that her haziness in doctrine—on page 151 she describes herself in only semi-jocular vein as a Pelagian, because she does not believe in original sin—is not typical of Anglo-Catholics in general, but one has one's doubts. On page 159 she discusses with two clergymen why the Israelites had to wander forty years in the wilderness; various reasons are suggested, but not the true one (Numbers 14.28-35), and on page 217 she describes the miracle of the loaves and fishes, with the approval of an Anglo-Catholic clergyman, as a Buddhist legend. But perhaps this is unfair; since she hints on page 191 that she is not really a Christian at all.

But leaving these matters aside, the book is very well written and gives a vivid account of the work being done in these areas. None can question the love and self-sacrifice of these missionaries or their desire to help the people. One could wish, though, that the spiritual basis of it were more scriptural. If it were, one suspects that, for one thing, the native clergy would be less inadequate than they apparently are.

—G. S. Clarke.

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