

Mainly About People

Armidale

At the recent synod of the diocese it was announced that **Archdeacon Stockdale**, vicar of Moree, has resigned as vicar-general of the diocese. **Archdeacon C. R. Rothero**, vicar of Glen Innes, has been appointed to take his place.

Sydney

Canon A. W. Morton, rector of St. John's, Darlinghurst, has been kept more than ordinarily busy in recent weeks. During his recent overseas trip he collected something like 700 colour slides of native life in South America and has been on the run since his return showing them at various S.A.M.S. meetings.

Another occasion on which the canon will take his hearers and viewers into the heart of South America will be the forthcoming Annual Meeting of the Australian Association of S.A.M.S., to be held in the Conference Hall of Bible House, Sydney, on Monday, March 16, at 7.30 p.m.

Later in the month Canon Morton will be present for at least part of the program of meetings to be held at St. Clement's Jannali, from 3 p.m. onwards on Saturday, March 21. The meetings will hear the **Rev. Rex Warren** (in the afternoon) and **Dr. Morton** (with slides) in the evening at 7 p.m. A buffet tea will cater for those staying on and a film on the work of S.A.M.S. will be shown at 6.15 p.m.

Born recently in Sydney to the **Rev. Alan and Mrs. Donohoo**, of St. Peter's, Cook's River, was a daughter, **Catherine Jane**. Another recent birth was to the **Rev. Dennis and Mrs. Callow**, of Jannali-Como — a son, **Jon-**

athan Dennis. An overseas birth recently recorded is that of a son, **Martyn Timothy**, to the **Rev. Donald and Mrs. Hood**, working with C.M.S. in Hyderabad, India.

A recent departure for England was that of **Maureen Dain**, second daughter of Canon A. J. Dain of C.M.S. Miss Dain recently came third in the final nursing exams in the State and is going to England to further her nursing studies. She will work at the British Hospital for Mothers and Babies, Woolwich, London and expects to be gone for from eighteen months to two years. Her Australian nursing training was done at Royal North Shore Hospital.

Interstate

Bishop G. T. Sambell, Coadjutor Bishop of Melbourne, is at present overseas on an extended tour of India, Pakistan and East Africa. Prior to leaving Australia Bishop Sambell preached at the consecration in Perth of the Ven. Brian Macdonald as Bishop Coadjutor in the diocese of Perth.

From Perth Bishop Sambell went to Bangkok where he was a delegate to the 2nd Assembly of the East Asia Christian Conference, held from February 25 to March 5. During his absence overseas Dean T. W. Thomas will be acting as Archdeacon of Melbourne.

Formerly on the staff of the Missions to Seaman in Melbourne, the **Rev. H. W. Coffey** has been appointed vicar of St. Luke's, South Melbourne. He will be inducted on March 12.

The **Rev. Noel Cockings**, at present curate at St. John's, Benteigh, has been appointed priest-in-charge of the newly formed Parochial District of Waverley Heights (Melbourne). He took up his new work on March 1.

Overseas

The first of nine "Regional Officers" for the Anglican Communion has been appointed. After consultations between the Archbishop of Canterbury, Bishop Bayne and representatives of the Church of India, Pakistan, Burma and Ceylon, it has been decided to appoint the **Bishop of Nagpur, India**, the **Rt. Rev. John Sudia**, as the responsible officer for the fifteen dioceses in Ceylon, India and East Pakistan.

All Souls', Langham Place, London, was filled on February 21 for the farewell service of the Bishop-designate of Rwanda and Burundi, **Canon Lawrence Barham**. Canon Barham will be consecrated in Nanterre Cathedral, Kampala, on March 8 by the Archbishop of Uganda, Rwanda and Burundi.

Dr. Alan Cole, now in Malaya and at one time on the staff of Moore College, is one of the contributors to a new series of paperbacks to be published by Hodder and Stoughton for the Evangelical Fellowship in the Anglican Communion. The series is being edited by **Dr. Philip Hughes**.

Bp. Moyes to retire

BISHOP MOYES, Bishop of Armidale (N.S.W.) since 1929, is to retire at the end of 1964.

Bishop Moyes will be 80 in July next. He is the senior Anglican bishop in Australia.

The bishop announced his forthcoming retirement to Armidale Synod, meeting in session late in February. He said that the decision to step down was not an easy one because he loved the diocese, its clergy and its people.

Commenting on the announcement the Archbishop of Sydney said:

"The announcement that Bishop Moyes will retire at the end of the year does not come altogether as a surprise owing to the age of this remarkable man."

"This is not the time nor place to speak in detail of the character and achievement of Bishop Moyes, but the long innings of 35 years as Bishop of Armidale of this cricketering bishop has won the admiration of countless people in all walks of life throughout Australia."

In a recently-completed Mission in the U.S.A. the rector of St. Martin's, Birmingham, **Canon Bryan Green**, addressed nightly gatherings of more than 12,000 people. Those unable to get into the Atlanta Cathedral, where the meetings were held, heard and saw the meetings through closed-circuit TV.

Melbourne ordinations

At a service in St. Paul's Cathedral, Melbourne, on Sunday, February 23, the following men were ordained:

Priests: The Revs. Peter James Corney; Donald Keith Moffat; Anastassius Haralabus Pappas; David Oswald Roberts; Douglas John Allan; Russell Leslie Braddon, and Stanley Frederick Brown.

Deacons: John William Bilsborrow; David John Conolly; John Thomas Currie; Leonard William Greenhall; Edward Charles Smith, and Martin Barry Smith.

Preacher at the service was one of the Archbishop's Examining Chaplains, the **Rev. J. B. Moroney**, until recently acting as principal of Ridley College.

Selected Easter Reading

THE STORY OF THE CROSS—Dr Leon Morris 13/-
THEN CAME JESUS—Bishop Marcus Loane 15/9
THE VOICE OF THE CROSS—Bishop Marcus Loane 13/-
MARY OF BETHANY—Bishop Marcus Loane 13/-
PRINCE OF LIFE—Bishop Marcus Loane 13/-
THE WORD MADE FLESH—Rev. Lance Shilton 26/9

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An African pastor dies

THESE are extracts from an eye-witness account of the death of an African clergyman, **Pastor Yona** of the CMS Rwanda Mission, during recent disturbances. The report comes from a schoolmaster, miraculously saved from death during the same uprising.

YONA died rejoicing, he died praying, praying for those who were killing him.

At 7 o'clock in the evening, a jeep with five men arrived in front of the pastor's house and he was called outside; he went with a stout heart, trusting God. Two of the men came to my house and told me I was wanted. We went off with a third prisoner towards a town where we thought we were being taken.

When Yona saw we were going towards this town, he said: "Let us surrender our lives into God's hands."

Yona asked permission to write in his diary and he wrote: "We are going to Heaven . . ."

He placed this diary with the key of his cupboard on the case as well as a few francs from his pocket and asked the men to see that his wife was given these things.

Innocent blood

One man then said, "You had better pray to your God." So we all stood up and Yona prayed thus: "Lord God, You know that we have not sinned against the Government, and now I pray You in Your mercy, accept our lives."

"We pray You to look upon our innocent blood and help these men who know not what they are doing. In the Name of Jesus Christ our Lord, Amen."

Then we were commanded to sit down and they brought rope and tied our arms behind our backs. One man was told to take Yona away, but before he went we had sung the hymn which says: "There is a happy land . . . where saints in glory stand . . ."

When we had finished singing they took him away and, as he went, he asked me "Do you believe?" and I said, "Yes, I believe, because we read, Who-soever believes will be saved." Then he went, singing: "There's a land that is fairer than day . . ."

The men took him back to the bridge over the river. There they shot him and threw his body into the water.

I was left sitting with the third prisoner and the other men. They were all amazed; they had never seen anyone go singing to his death or walking, as he did, like a man just taking a stroll.

The men then called me to them and I went. They ordered me to sit again and asked if someone had an axe or a knife, and I knew that perhaps they were going to cut me up as they had done to many others.

They then put me in the jeep again and, leaving the third prisoner on the road with some of the men, we returned and they told me to go home. God in His mercy later sent a man to lead me through the bush so that I might flee to another country where I have found refuge.

But the death of this man of God amazed those men who saw him die because he truly died as a man of God praying for his enemies, and for himself he did not fear death because for him, as for all other saved people, death is the door to heaven.

50 YEARS AGO

"On the opening day of last (Adelaide) Synod, when the name of **Walker Gooch** was called, the **Rev. H. C. Bourne** rose in his place and announced that on the previous Sunday he had excommunicated **Mr. Gooch**. Later in the session, **Mr. Bourne** apologised to the Bishop and to Synod for taking to himself powers which he now understood resided in the Episcopate alone; but no apology was offered to **Mr. Gooch**. The sequel was an action, just concluded, in the Civil Court, in which **Mr. Gooch** claimed damages. The case lasted for three days, and **Mr. Gooch** obtained a verdict in his favour."

"Said a well-meaning sexton, when showing a belly of an interesting village church to a party of visitors: 'This is only rung in case of a visit from the Bishop of the diocese, a fire, a flood, or any other such calamity.'"

Revised Lectionary

March 15: 5th Sunday in Lent. M.: Exodus 2: 23-3 end; Matthew 20: 17-28, or Hebrews 13: 1-21.

E.: Exodus 4: 1-23, or Exodus 4: 27-6:1; Mark 15: 22-end, or II Corinthians 11: 16-12: 10.

March 22: Palm Sunday. M.: Isaiah 52: 13-53: end; Matthew 26.

E.: Exodus 10: 21-11: end, or Isaiah 59: 12-end; Luke 19: 29-end, or John 12: 1-19.

March 29: Easter Day. m.: Exodus 12: 1-14; Revelation 1: 4-18.

E.: Isaiah 51: 1-16, or Exodus 14; John 20: 1-23, or Romans 6: 1-13.

APPOINTMENT

The Council of Moore Theological College has announced the appointment of **Rev. B. Ward Powers** as Secretary for External Studies for the College.

Mr. Powers will be responsible for revising the present Sydney Preliminary Theological Course and for the introduction of other courses for the training of lay people.

Mr. Powers, who has been Curate in Charge of the Provisional Parish of St. Andrew's, Riverwood with Narwee, for the past five years, will take up his new appointment from April 1.

TROUBLE IN TWO CONTINENTS

PAKISTAN: Missionary murdered, refugees flee

IN Gojra, West Pakistan, a woman missionary working with the Bible and Medical Missionary Fellowship has been stabbed to death. In East Pakistan, Moslem persecution has caused more than 60,000 refugees to flee into India. Numbered among the refugees are many Christians.

The missionary was **Miss Joan Sant** a fifty-year old warden of a girl's school. **Miss Sant** had served in the Diocese of West Pakistan for 15 years.

The school, All Saints', is attended by some 400 girls. According to accounts **Miss Sant** had completed the school's accounts for the day and was apparently reading "Daily Light" at her bedside when intruders broke into her room, stabbed her to death and stole money held in the safe.

Hundreds of people, both Christian and Moslem, attended the funeral on March 1. Prolonged and triumphant singing at the graveside was a testimony to those who are accustomed to much weeping and wailing at funerals.

Communal riots Trouble in East Pakistan appears to have arisen following the arrival there of some 100,000 Moslems from India. Their appearance sparked off serious communal riots with many deaths.

In Melbourne the Chairman of the Australian Baptist Missionary Society (which has extensive work in the area), the **Rev. J. H. Kitchen**, stated: "It should be clearly understood that the pressures created have been communal and racial, and not directly anti-Christian."

"However," continued **Mr. Kitchen**, "the Garo community in East Pakistan has been particu-

larly responsive to the Gospel, and in the area for which Australian Baptists are responsible there are over 100 organised churches and many thousands of believers.

"Our information is that the whole of the western sector has been evacuated by the Garos, from their Home Mission station of Bethel east as far as Rangpara, one of the largest of the Garo Baptist congregations.

"Further east the Garos have not moved, having been strongly urged to remain by the **Rev. B. B. Sangma** who was with us in Australia four years ago. He has been indefatigable in his efforts to maintain calm in and around the Birisiri area."

The "Church Times" reports that large groups of Christians from one area in East Pakistan fled into India after mobs had

set fire to whole villages. Pakistani forces are alleged to have fired on some of the fleeing refugees.

Officials of relief organisations in the area anticipate that a continual flow of refugees might reach as many as a million.

Churches there have set up a special committee to deal with relief work under the chairmanship of **Dr E. S. Downs**, Superintendent of the American Baptist Mission Hospital at Tura, Assam.

Reports indicate that foreign workers have not generally been harmed. However one American priest was roughly manhandled while trying to protect a helpless group of Garo men and women from molestation. Later the priest was arrested for "interfering with the course of justice."

Two Australian Baptists, the

Rev. J. D. Williams (General Secretary of the Australian Baptist Missionary Society) and the **Rev. A. S. Tinsley** (Chairman of the Asia Regional Committee of the A.B.M.S.) left by air on March 16 to investigate the situation.

One perplexing feature so far as Baptists are concerned is the fact that Garo people have now moved out of the area where a new Christian hospital has just been built by the Baptists at a cost of £50,000. Instead of an official opening ceremony the hospital became the emergency centre for a refugee camp of 1,500 destitute people waiting to cross into Assam.

Our fellow-Christians in the Baptist Church in Australia will appreciate the prayers of Anglicans as they face the new situation in this troubled area.

SUDAN: Three hundred missionaries expelled

THE Sudan Government has ordered 300 missionaries from the country, including 13 C.M.S. workers and 10 members of the Sudan Interior Mission.

Greatest number of those expelled are Roman Catholics. Some 272 Roman Catholic missionaries have to go.

Only six of the C.M.S. missionaries affected were on the field at the time. The others were on furlough but they had in their possession return residence permits, now presumably revoked.

The Sudan Government is also reported to be planning to "assess" the Churches in carrying out their religious mission and to give financial assistance to Sudanese ministers.

The Sudanese Minister of the Interior is reported to have

accused foreign missionaries of causing unrest in the south, where Christian missions have made the most headway.

Canon John Taylor of C.M.S. has commented: "C.M.S. and its missionaries in the south had dissociated themselves entirely from the use of violence, and the Bishop in the Sudan had made a statement to that effect on behalf of the Church there."

Grave consequences In a cable to London C.M.S. headquarters the Bishop in the Sudan, the **Rt. Rev. Oliver Allison**, said:

"The Church Conference in the south provisionally finished its annual meeting the day before the deportation order was issued.

"AN plans for the year were completed and the Church in the southern archdeaconries will continue as normally as possible.

The Sudan Government's action has been criticised in a statement of the Churches on International Affairs, a World Council of Churches' agency.

The statement was signed by the Commission's chairman, **Sir Kenneth Grubb**, and by its director, **Dr O. Frederick Nolde**, and read:

"A Government is entitled to determine what aliens may work within its jurisdiction. But we regret that the Sudanese Government has felt it necessary to expel all Christian missionaries in the Southern Sudan without discrimination, and even more that it has cited as the ground of its action that these people are suspected of subversive activities.

"Evidence against two or three individuals is being used to cast suspicion on many devoted servants of the country and its people.

The virtual closing of the southern provinces to public view may prevent the friends of the Sudan from appreciating

the Government's administrative aims in this area.

C.M.S. headquarters understood that the missionaries were gradually assembling in Khartoum, and were "immensely grateful for the extra days in which we have been able to arrange a fairly good handover of our affairs." The date of arrival of all of them in London was not known on Tuesday.

In a statement circulated to its committee members and others, C.M.S. said: "Whilst praying at this time for all fellow

Christians in the Sudan, please go on praying for the civil and military authorities.

It is clear from a recent issue of the official Government paper published in Khartoum that the Government intends to take firm action to restore law and order in disturbed areas of the south. "Justice may become very rough justice for some in the south in the near future. If the patience of those in power is exhausted, mercy may also be extinguished. We do well to pray with that in mind."

Move on indecent literature

CONCERN over the growing mass of indecent literature being sold on the Australian market has led to the formation of an organisation known as the League of National Welfare and Decency.

Prime movers in the founding of the League were several Roman Catholic laymen but support is being sought from all sections of the community concerned with the inroads being made into our society by such literature.

The League is particularly disturbed by the way in which young people are being influenced by undesirable literature.

The aim is to see good literature relating to all matters put out in attractive jackets and displayed so that there is no unfair advantage gained by indecent literature.

The League is also campaigning actively against publications considered obscene and indecent. At the present time the League is having certain magazines reviewed by the N.S.W. Chief Secretary's Department. It is also discussing with the Police their

interpretation of and possible enforcement of the Obscene and Indecent Publications Act.

On one of the sub-committees of the N.S.W. branch of the organisation is an Anglican minister and a Roman Catholic priest. The League is being supported by members of other denominations as well.

Sydney TV viewers will be able to see, on Channel 9, at 3 p.m. on April 12 next, a film dealing with pornographic literature. This is the half-hour allotted to the Roman Catholic Church, but the film should have wide interest. It is entitled "Pages of Death" and should be of particular interest to parents.

Recent weeks have seen moves in Sydney against two publications. One was an issue of "Tharunka," a monthly magazine published by students at the University of N.S.W. The magazine is printed by the Anglican Press Ltd., Sydney, which also prints (but does not publish) "The Anglican."

Police have also moved against the magazine "Oz," copies being seized from newsagents. "Oz" is published by a private publisher and printed by a subsidiary of the Anglican Press Ltd.

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● Rapidly growing population density on the western side of the Provisional District of St. Paul's, Canley Vale (now Canley Heights) is the reason for moving the church to a new site. See story page 6.

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CHURCH RECORD

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

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Potential for giving

In May last year, the Australian Board of Missions, in consultation with Standing Committee of General Synod, engaged the Sydney Department of Promotion in a large-scale survey of the Church of England in Australia.

Under the title "Potential for Giving," a report on this survey has just been released and is being made available in booklet form for study purposes.

The object of the survey was threefold. Firstly, to determine the total number of practising Anglican families in Australia. Secondly, to discover how to raise maximum funds for overseas missions and, thirdly, to find an acceptable plan to bring the challenge of overseas missions to the Church.

By far the most interesting, and useful, of the survey findings is the table showing the number of practising Anglican families in each diocese and the total for Australia. This part of the survey has resulted in a clearer picture of the total number of practising Anglicans than we have had available until now.

Although census returns show somewhere over 4-million adherents of the Church of England in Australia, the term "Anglican" is such a broad one that few would expect this figure to be an accurate reflection of true Anglican numerical strength.

The survey confirms this quite dramatically. The unit of reference, for purposes of the survey, is the "giving family" and the report is careful to point out that the interpretation of what constitutes a "giving family" varies from diocese to diocese and from parish to parish.

However, as many of the variations tend to cancel out, the final figure given for the whole of Australia should be taken as being a fairly accurate picture of the position. The survey reveals 310,772 "giving families." If we allow four persons per giving family for comparison purposes, it is clear that less than one-third of those who claim to be Anglicans are in fact linked in any way with the Church of England.

The Church is indebted to those concerned for producing this very interesting part of the survey.

The remainder is devoted to assessing attitudes to missionary work and missionary giving in general. The findings tabulated are based on less precise information that the first section, depending to a great extent on personal assessments. However, results confirm the general (though by no means universal) apathy toward overseas responsibilities so long apparent in our Church.

The survey, and the report, considers what is required to meet this apathy and concludes that a great deal of educational work will be needed at all levels. The form of program contemplated has not been finalised, but strong support is lent to the suggestion of a nationwide "mission" to Church members.

But more basic things need to be dealt with first. The Church as a whole, for instance, needs to discover first and foremost what constitutes missionary responsibility and how the individual parish is related to this. These questions are more basic than those asked in the survey and they need answering before further progress can be made.

There is, for example, a world of difference in the way C.M.S. and A.B.M. regard missionary responsibility. C.M.S. is committed to supporting missionaries and only contributes financial support to institutions in so far as individual missionaries are involved. A.B.M., on the other hand, stresses its role as a channel through which aid is directed to other Churches in the Anglican Communion, along the lines of "Inter-Church Aid."

We have, through these columns, already pressed the point that while supporting any movement designed to further the work of Christ, Evangelicals cannot be happy with large general appeals for financial aid to other Churches made on the grounds simply that they are members of the Anglican Communion.

It is to be hoped that some positive good will result from this survey and that it will not issue in actions and decisions which have not been carefully thought out in relation to missionary responsibility as it appears in the pages of the New Testament.

The Bible and Karl Barth

BARTH had begun his ministry as a liberal. But whatever else theological liberalism had, it did not have God. It gave him nothing to say to the man-in-the-street who was seeking God.

In despair Barth turned to the Bible. As Barth pored over its pages, he heard God's voice. Barth began his theology all over again. As he did so, others followed suit throughout the length and breadth of the Protestant Church.

What so disturbed the theological mill-pond of the 1920's was Barth's view of the Word of God.

To some it seemed like a return to Luther and Calvin. To others it was liberalism in disguise. The truth is probably that it is a bit of both.

The fullest statement of Barth's views on the Word of God appears in the first volume of the **Church Dogmatics**.

Despite its vast ramifications and off-putting bulk, the teaching itself is relatively simple. It rests on two key ideas. On the one hand, God is sovereign. On the other hand all God's dealings with men are effected through Jesus Christ. We shall look at the second of these ideas first.

Threefold form

According to Barth, all God's dealings with men are effected through Jesus Christ. When applied to revelation it means that all revelation is revelation of Christ. This is what Barth has in mind when he speaks of the Word of God in its threefold form.

First and foremost, Christ himself is the Word of God (John 1. 1; cf. 2 Corinthians 4. 6; Hebrews 1. 2). He alone reveals the Father (Matthew 11. 27; John 14. 6). As such, Christ himself is the Word of God in its primary form.

But there is a sense in which Scripture is also the Word of God. As the word of the prophets and apostles, Scripture is a unique witness to Christ. Like them it is distinct from Christ.

But what was true of the apostles is also true of Scripture: "He who receives you receives me, and he who receives me receives Him that sent me" (Matthew 10. 40; John 13. 20). This applies equally to both Testaments for both are essentially witness to Christ (Matthew 5. 17; Luke 24. 44; John 5. 39).

The other one looks forward to him; the other looks back. Yet to the authors of both God has spoken in a unique way. Hence, the Bible is the Word of God in its secondary form.

How do we know that the Bible is the Word of God? Barth gives two answers.

On the one hand we must listen to what our Lord and his apostles have to say about it (cf. Matthew 5. 17-19; Mark 7. 1-16; Thessalonians 2. 13; 2 Timothy 3. 15-17; 1 Peter 1. 24f; 2 Peter 1. 20f).

On the other hand, Scripture is self-authenticating. There is no external objective proof. Just as there is no valid proof for the existence of God except by taking Him at his word (cf. John 7. 17), so we must put ourselves under that word and prove its truth in our experience.

But the Word of God has also a third form: Christian witness today. The Bible story at bedtime, the Sunday school lesson, the personal testimony, the sermon in church, all become God's Word when God speaks through them. But this form of the Word of God can never short-circuit the other two.

Christian witness is

true only so far as it mirrors what is in Scripture. Scripture is true in so far as it is the chosen vehicle of God's self-revelation.

The second key idea underlying Barth's theology of the word is his view of the sovereignty of God.

Man just does not have God in his pocket. Men—even Christian men—may talk about God to the crack of doom. But unless God reveals himself, they will remain spiritually in the dark.

The Bible on its own remains a paper pope, until the Holy Spirit opens our eyes to its truth (John 16. 13 ff. 1. Corinthians 2; 2 Corinthians 3 and 4). Therefore, the attitude of theologian, minister and layman alike must be one of humble, prayerful dependence upon the Word and the Spirit.

So far, Barth might pass for a conservative evangelical, and there are many passages in his writings which might well encourage this view. But alongside this high doctrine of revelation Barth teaches a low doctrine of inspiration.

By the Rev. Colin Brown, writing in "The Church of England Newspaper"

Oddly enough, his starting point is the same as that of the conservative evangelical. But whereas the latter traces his doctrine of infallibility to the sovereign work of the Spirit in the inspiration of Scripture, Barth assumes that infallibility and sovereignty are irreconcilable opposites.

Because God is sovereign, his revelation cannot be deposited in a fallible book by fallible men. Because revelation takes place when and where God pleases, inspiration is not to be confined to the printed page, but is stretched to cover the whole process of illuminating the mind of writer and reader alike.

How significant is Barth's theology of the Word?

Deadlock

At first sight it seems to be offering a way out of the deadlock between the conservative and critical approaches. But whether liberals would be prepared to follow Barth in the high doctrine of revelation is more than doubtful.

And to anyone who take seriously the authority of Christ and the teaching of the Bible about itself, Barth's solution presents insurmountable intellectual difficulties.

The main difficulties centre around his notion of inspiration.

By a curious feat of theological legerdemain, Barth has substituted a doctrine of illumination for the Biblical doctrine of inspiration.

What Barth has to say is interesting and valuable up to a point. But it just will not do to pretend that the one cancels out the other. The texts Barth quotes point to verbal inspiration of the text of Scripture. It would be intellectually impossible to pretend it were otherwise.

But the difficulty does not end there, for Barth's view of inspiration involves him in a curious piece of double-think. On the one hand, Scripture is the Word of God. When God speaks through any part of it, it becomes the Word of God to me. On the other hand, the Bible is the fallible word of fallible men.

True and false

Now Barth knows that the familiar liberal escape routes are no longer open to anyone who takes biblical exegesis seriously. We cannot say that Christ did not know what he was talking about.

To put it bluntly revelation was his "subject." If we cannot accept his word on this, how can we accept his word on anything else?

Nor can we say that revelation is an ineffable, mystical experience, occasioned by reading the Word, but not in any sense identical with it. Nor may we say that some parts of the Bible are inspired while others are not. We have neither criteria nor Christ's warrant for saying this. And indeed, Barth does not want to say it.

We are left therefore with this paradox. The Bible is true and false at the same time. It is true in so far as God speaks through it. It is false in so far as it consists of human, fallible words.

As it stands, Barth's theology of the Word leads to an intellectual cul-de-sac. As a rescue operation aimed at salvaging the theology from the thinly disguised agnosticism of Schleiermacher, Bukmann and Tillich, Barthianism is only partially successful.

True, it recalls us to God's self-revelation in Christ and the importance of the Bible in that self-revelation. But it does so at the expense of some very odd pieces of double-think.

In the twenties and thirties, Protestant theology got a shot in the arm from Barthianism. At the moment the recovery of the patient is still problematic.

We still need a theology of the Word. But perhaps in the end we shall still find ourselves forced to begin again with Luther, Calvin and Cranmer.

* Quotation from The Authority of Scripture, by J. K. S. Reid (Methuen).

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BIBLE STUDY OBSTACLES

AS Asian survey on Bible reading has revealed 10 general categories of stated obstacles to Bible study.

Findings of a survey, launched four years ago under the auspices of the East Asia Christian Conference and the United Bible Society, were presented to the Second Assembly of the Conference, meeting in Bangkok recently.

The speaker said the survey revealed the following categories: (1) lack of time; (2) sheer indifference; (3) irrelevance to modern man; (4) "dead" and obsolete language; (5) "forests of irrelevant details" (genealogies, rituals); (6) failure of the Church to instruct members how to study; (7) belief that all religions are true and the Bible therefore offers nothing unique; (8) the standards of the Bible are too idealistic and impossible; (9) the fear of being considered pious or eccentric; (10) the God of the Bible, who always acted on man's behalf, has now ceased to intervene and is silent in the affairs of men.

The Assembly drew together representatives from Churches in 15 countries. Bishop Sambell, of Melbourne, was a delegate from the Church of England in Australia. Adopting a report on relations between member Churches and the Church of Rome, the Assembly noted that in most Asian countries Rome "has begun to give many evidences of a wholly new openness."

The Conference decided that a major emphasis in the work during the next four years should be the training of Christian laymen. A fund for the support of Asian missionaries is to be established. The Conference unanimously approved such a move. Churches in the region must contribute at least 25 per cent of

the support. The fund will further the exchange of missionaries between Asian countries.

The Assembly unanimously elected Dr D. G. Moses, of India, as chairman for the next four years, in succession to Bishop Enrique Sobrepena, of the Philippines. Dr Moses is one of the six Presidents of the World Council of Churches, and is Principal of Hislop College, Nagpur.

Symposium on alcoholism

An impressive program has been arranged by the N.S.W. Temperance Alliance for its Symposium on Alcoholism, to be held in Sydney on April 17.

Included in the program will be addresses by the well-known psychiatrist, Dr John McGeorge; the Director of the Roman Catholic Pioneer Total Abstinence Society, the Rev. Paul Coleman, and a former Magistrate, Mr A. E. Debenham.

The program will comment at 6.30 p.m. in the Social Hall of Bible House, 95 Bathurst Street. Chairman is the Rev. Bernard Judd.

Another interesting feature of the symposium will be the screening of a film entitled "Verdict at 1.32," featuring a world-famous neurologist, Dr Cyril Courville.

All concerned with the problem of alcoholism in our community are urged to be present on April 17. For those staying in the city tea will be available from 5.30 p.m. Bookings should be made for this to Mr O. A. Piggott, General Secretary of the Alliance, 140 Elizabeth Street, Sydney. Phone: 61-8737.

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Parish without a church

EARLY this month a new parish came into being in Melbourne diocese. Of course, that happens quite often. But this parish is different. Although it has a minister, it has no vicarage. And it has no church or hall, either.

The parish is Waverley Heights, carved partly out of the present parish of Glen Waverley, roughly in the Tally Ho area.

Its minister is the Rev. Noel Cockings, formerly curate at St. John's and St. Christopher's, East Bentleigh.

The director of the Department of Extension and Evangelism, Archdeacon R. W. Dann, has described the move as "a bold piece of forward thinking to take the Church into a newly developing area."

"In this case," said Archdeacon Dann, "the Church is simply a man. He will serve the 200 known Anglican families in the area, and other

families as they make their homes there."

Services and other activities are being held in borrowed halls and, until a hall can be provided, 120 children from the area at present attending Sunday school at St. Paul's, Glen Waverley, will continue to do so.

Commenting on the move, Mr Cockings said: "The diocese realises the absolute necessity of going into these new areas before they become too firmly settled."

"If the Church is to have any influence at all in the community it must be prepared to launch out and experiment."

"We need to understand the people before we can communicate the Gospel to them. This doesn't mean we have to water down the power of the Christian message, but if we understand people we can show how Christianity works for them."

Women's Convention

Wet, windy and wonderful

IT was windy, it was wet, but it was wonderful. This is the judgement of those attending the Sixth Central Women's Christian Convention, held at Thornleigh, N.S.W., from March 6 to 8.

Threatening weather welcomed the first arrivals on the Friday evening. Nightfall brought heavy winds and torrential rains, but breakfast saw the appearance of a record number of nearly 200 resident guests. The greeting on their lips was: "This is the day which the Lord hath made; we will rejoice."

Difficulties did not end on Friday night, however, Saturday morning saw the collapse of the marquee. However, an emergency reorganisation kept meals and sessions on schedule and the spirit of praise and rejoicing was evident right through.

CONVENTION CANCELLED

We have been advised that the annual Missionary Convention which was to have been held at Picton (N.S.W.) from April 4 to 12, has been cancelled.

As the convention is attended by large numbers from all over Sydney Diocese we ask our readers to make the fact of its cancellation as widely known as possible.

Coming from throughout the Sydney metropolitan area and N.S.W. country districts and even as far away as Queensland and Tasmania, some 750 women overflowed most of the available meeting-space.

Bible messages on different aspects of the theme: "New Life in Christ" were given by Mrs G. Collins (chairman), Mrs M. Fewchuck, Miss F. M. Cook and Mrs A. M. Chambers. Mrs S. Mill and Mrs A. Gilchrist also had a part in the program.

Two women missionaries brought the work of the field before the Convention on the Saturday afternoon and Miss Ruby Oliphant gave a challenging address. An offering, in cash and promises, for missionary work amounted to £1,600. This was considerably more than last year, although numbers were reduced due to the weather.

Problems confronting women in daily living were dealt with in the "Leave it to the Girls" session and a time of testimony, "God Answered My Prayer," was appreciated on Sunday morning.

The prayerful aim of this, and each such Convention, is to help women come to a personal experience of Christ Himself, and to continue in a walk of deepening holiness. News of the movement may be read in the quarterly NEWSLETTER obtainable from Mrs P. Henderson, "Ormond," Thornleigh, N.S.W., at 1/3 per year.

As we go to press, a similar (extension) Convention is being held at Tumut, N.S.W. Forthcoming gatherings are:—
• NORTHERN RIVERS CONVENTION at SCOTTS HEAD, April 17-19. (Secretary, Mrs S. Bulmer, Pilot Street, NAMBUCCA HEADS).
• TORONTO One-day CONVENTION, April 28. (Secretary, Mrs M. Anderson, 257 Kilabean Road, KILABEAN MAY).
• NORTHERN BEACHES One-day CONVENTION, June 4, at St. Matthew's, MANLY. (Secretary, Mrs M. Breckenridge, 15 Marine Pde., AVA-LON BEACH).

"Think on these things..."

Christian unity

To the Editor:

Dear Sir,
Recently my wife and I travelled overland from London to Bombay. In London we attended a service at All Souls' Church, and, in spite of being non-Anglicans, were made welcome, along with several American Africans and fellow-Australians.

In Teheran we attended the Church Missionary Society's St. Paul's Church; at Isfahan we were made welcome at the C.M.S. Christian Hospital; at Quetta the C.M.S. hospital staff also welcomed us. We attended services in St. Thomas', Bombay with an Indian gentleman, and also a service in St. Andrews, Singapore.

In Arcadia, homeward bound, there were many Christians, missionaries and laymen, as well as Canon Fox, of Westminster, London.

At a hymn sessions on Sunday evening we sang the hymn: "The Day that Thou Gavest, Lord, is Ending." One of the verses brings out how that the sun, which is now setting is awakening our brethren below the western sky, and that hymns of praise and prayer are continually ascending, thus cloaking this globe in worship.

Looking around at the Anglicans, Baptists, Brethren, Church of Christ and Methodists, etc., one was brought to the fact that here indeed was church union the true church of believers, who, one in Christ Jesus, joined in this fellowship of praise and prayer which was encircling the world.

Incidentally, on the front of our vehicle we painted the word MARANATHA. In 13,000 miles of travel three people only made comment on it. "When the Son of Man cometh, who will He find faithful?" Yours in Him, Wal Larsen, Bright, Vic.

Parish and People seek lay interest

VICTORIAN lay people are invited to a conference at the Retreat House, Cheltenham, on April 10 and 11.

The conference, organised by Victorian Parish and People, will probe the answers to two questions:—

1. Why is the Church of England getting smaller and not larger?
 2. What does God want us to do about it?
- The conference will commence with tea at 6 p.m. on Friday, April 10, and end with tea on Saturday evening. Total cost is £2 and on receipt of a deposit of 10/ the Secretary (the Rev. E. T. Payne-Croston), at the Rectory, Benalla, will send a copy of the full program.

This is the first major attempt on the part of the Victorian Association to involve lay people in the concerns of Parish and People. The Secretary stresses that the conference is intended for lay people only.

• See note on p.4

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Books

Biography

SONS OF THE COVENANT

By Bishop Marcus Loane. Angus and Robertson, Pp. 203, price 25/-. When the World Council of Churches was founded in 1948 in Amsterdam the Reverend Jacob Hoogstra wrote, in an article in "The Calvin Forum," that it sacrificed an ecumenicity of length for an ecumenicity of breadth.

Bishop Loane is not unmindful of ecumenicity of length. He has a spiritual sensitivity to an affinity with the saints of old and a sense of historic perspective.

And, low Churchman that he is, he believes in a true apostolic succession transmitted, not by mechanical means, but by the Spirit of God enkindling the flame of faith in saints of succeeding generations.

Already he has traced and described that spiritual succession in two books, "Oxford and the Evangelical Succession," and "Cambridge and the Evangelical Succession." In this, his latest book, he shows that a similar succession runs through those whose natural roots are in different soil.

Of the book itself it is enough to say that it comes up to the standard one expects from the gifted pen of Marcus Loane.

It reveals wide reading, scholarly research, penetrating insight and spiritual perception.

The facts on each subject have been carefully selected with sympathetic understanding and are presented in a clear and concise style, so that each character stands out vividly and makes a strong appeal.

Bishop Loane has chosen Richard Cameron, Thomas Boston, David Brainerd, Robert Murray McCheyne and Ion Keith Falconer as representatives of the best traditions of the Scottish Covenanters.

In this superficial age of rush and bustle these brief biographical sketches should come as a challenge to many to imitate their faith and follow their noble example. We most heartily recommend this book.

—W. R. McEWEN, (Reprinted from "Evangelical Action.")

Also received GOD'S WELCOME INTO HER TEMPLE, by Doris Blinman. Pp. 30. Eng. price 2/6. Poems containing an odd mixture of pantheism, reincarnation and assorted "isms." "You must," says the author "stand and meet your God, irrespective of how many incarnations it takes."

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New Testament

MINISTERS OF GOD

By Leon Morris. London, Inner-Varsity Fellowship, 1964 Pp.128, English price 4/-. The Principal of Ridley College, Melbourne, has celebrated his return to Australia by the publication of this most timely booklet on the biblical doctrine of the ministry.

The chapters are: Jesus and the Ministry, The Ministry of Christ and the Ministry of Men, Apostles, The "Gifts" of Ministry, Presbyters, Deacons, The Ministry in the Modern Church. There are appendices on The Shalishi and The Apostolic Succession.

The vigorous, even racy, style (which is not the least of Dr Morris' merits as a writer) is matched by a wide scholarship and shrewd judgement. For a book so well documented, the absence of an index is an unfortunate defect, for it considerably lessens the usefulness of the book; this is the fault of the publisher.

Dr Morris urges the distinct, and in many ways unique, character of the apostolate, and thinks it died out in the earliest days. "The apostles are best regarded as the gift of God to the Church in the time of its infancy." There is no vital connection between apostles and (the later) bishops.

He rightly warns against a too facile assumption that the "Seven" appointed in Acts 6 were an order of deacons. "If they were in fact deacons there seems no good reason why Luke should not use the name for them."

In discussing modern systems of government, Dr Morris says that "the only minister in this system (i.e. episcopalian) entitled to ordain is the bishop." It might be added, however, that in the Church of England at least, a bishop may not ordain to the presbyterate except with the assistance of presbyters.

"The office and work of a priest in the church of God" is committed to a man by the imposition of the hands of the bishop and priests together (i.e. the presbytery), not of the bishop alone.

This book is recommended for careful study, especially in relation to the question, What is it essential to preserve concerning the ministry in the union of denominations?

—D. W. B. ROBINSON.

Ministry

THE APOSTOLIC PREACHING AND ITS DEVELOPMENT

By C. H. Dodd. London, Hodder and Stoughton, 1963. Pp. 104, Aust. price 7/6.

This is a new paperback reprint of Emeritus Professor Dodd's now famous book on the New Testament kerygma. It appeared first in 1936.

Few books in modern times have exercised so far-reaching an influence on the understanding of the New Testament. Students, who still need to read it, will be glad of this cheap edition.

—D.R.
ST. MARK'S REVIEW, Number 35, February, 1964. Articles by Reverend K. B. Jago, the Reverend John Fincher and the Reverend St. John Edwards.

BCA opens new hostel

SOME 200 people gathered on the attractive lawns and driveway of B.C.A.'s Urallie Hostel, Moree, N.S.W., to share in a Service of Opening and Dedication of the building by the Rt. Rev. J. S. Moyes, Bishop of Armidale, on Saturday, February 29.

The ceremony brought to fruition several months of inquiry and activity.

In the middle of last year the B.C.A. Council reluctantly decided the time had come to close the primary school hostel which had been at Mungindi for the past 30 years. Diminishing numbers both in the hostel and anticipated led to this decision.

A large house set in two acres of ground on Mooree's outskirts was then purchased. This was to form the basis of a new secondary schoolboys' hostel.

An attractive modern building, adjoining the existing house, has now been built, it contains four bedrooms with dining, kitchen and toilet facilities, total cost of the project is £15,000. Of this £10,000 represents the cost of not debatable that it is ridiculous building.

The warden and matron, Mr and Mrs L. S. Bennets, have worked without reserve to enable 12 boys from country areas surrounding Moree to continue their education.

This whole venture has been made possible by the combined resources of the disposal of the former Society hostels at Mungindi and Bowral, and a generous measure of support from the friends of the Society. As a sidelight to the day's service it was recalled by the Organising Missioner that the Bishop of Armidale's first official association with the Society following his consecration was the opening of the original hostel in Mungindi in January, 1930.

N.T. LITERATURE IN THE LIGHT OF MODERN SCHOLARSHIP

By T. Henshaw. Hodder & Stoughton, 1963. Pp. 454, Aust. price 22/6.

This is a competent and well-presented New Testament Introduction, and takes a central position in most critical questions. It deals with the world of the N.T., Canon, Pre-literary sources, Synoptic problem, and the earliest written sources, as well as each N.T. book in order, and has a number of useful appendices on related matters.

Theological students will possibly find it more useful than McNeile or Clogg, though it is somewhat uncritical, and should be used with discrimination. It is more a summary of modern views than an independent contribution to the understanding of the New Testament. The style is lucid; the cover is stiff paper.

—D.R.

Notes and Comments

Censorship

It is surely high time that the State and Federal Governments called the bluff of the vociferous minority of people who object to censorship of books, and cemented up the loopholes in the censorship system.

Whether the Victorian police were right to put a *de facto* ban on a certain book, and whether such matters should be left to the police, may be debatable questions. But it is obviously not debatable that it is obviously that such a ban in one State should (after the usual Press publicity) make this hitherto unnoticed and unsung book a best-seller in other States.

It is also ridiculous that the Commonwealth ban on the novel "Lolita" should be nullified by the simple process of a university lecturer including it in a book-list for his students. The majority of Australians want pornography banned, and they are entitled to have such bans made 100 per cent effective.

There is something gravely wrong with the moral and spiritual state of a world where such books as "Lolita" can be published and read so widely. For the subject of the book is plainly nauseating.

Benefit of clergy

The most unparliamentary of writers, George Orwell, wrote twenty years ago of Salvador Dali:

"What the defenders of Dali are claiming is a kind of benefit of clergy. The artist is to be exempt from the moral laws that are binding on ordinary people. Just pronounce the magic word 'Art,' and everything is O.K. Rotting corpses with snails crawling over them are O.K.; kicking little girls on the head is O.K. . . . So long as you can paint well enough to pass the test, all shall be forgiven you."

"One can see how false this is if one extends it to cover ordinary crime . . . If Shakespeare returned to the earth tomorrow, and if it were found that his favourite recreation was raping little girls in railway carriages, we should not tell him to go ahead with it on the ground that he might write another King Lear . . . One ought to be able to hold in one's head simultaneously the two facts that Dali is a good draughtsman and a disgusting human being. The one does not invalidate or, in a sense, affect the other."

"The first thing that we demand of a wall is that it shall stand up. If it stands up, it is a good wall, and the question of what purpose it serves is separable from that. And yet even the best wall in the world deserves to be pulled down if it surrounds a concentration camp. In the same

way it should be possible to say, 'This is a good book or a good picture, and it ought to be burned by the public hangman.' Unless one can say that, at least in imagination, one is shrinking the implications of the fact that an artist is also a citizen and a human being."

Anzac Day

While all right-thinking people will hope that the New South Wales State Government will resist pressure to declare the Monday after Anzac Day (which falls this year on a Saturday) a public holiday, there can be little question that to have an extra holiday would be more consistent with the general Australian attitude to days which are made non-working days for any reason. No matter what the real reason for observing the day is, it is ignored, and the holiday regarded as just another occasion for pleasure.

A community which allows the Royal Agricultural Society to continue serenely to open the Sydney Show on Good Friday has only itself to blame if the attitude it encourages spreads from days of religious significance to days of national significance.

Parish and People

Elsewhere in this issue we report a forthcoming conference organised by Victorian Parish and People. A.C.R. is pleased to give space to the Movement's activities from time to time as it believes they represent a sincere and earnest attempt to grapple with the relationship of the Church to the contemporary situation.

While, however, those in the Movement evidence a deep desire to seek out the truth of Holy Scripture in relation to such vital matters as Christian Initiation, Prayer Book Revision and the Nature of the Church, some aspects of Parish and People teaching are disturbing to Evangelicals, especially in relation to the concept of "Christian Initiation" and the undue prominence given to the Holy Communion.

Nevertheless, Parish and People welcome the participation of Evangelicals, and we believe much good could come from discussion of these matters.

PERU MISSIONARIES—

The Bishop of Chile, Bolivia and Peru, Bishop Howell, will visit Peru in May to decide how best the first CMS missionaries in that country may be used. The bishop has said that he could find an immediate place for two nurses and four single ordained men.

In two Sundays one year apart, attendance at morning public worship in Stockholm increased 11 per cent, a survey has shown. At services of the national Lutheran Church the rise was 16 per cent but the overall average was lowered by a smaller increase in the worship attendance in the free churches.

Dr A. H. Wood asks: Where is Methodism going?

THE Methodist Church today is minimising faith and personal religion debasing preaching and over-emphasising the sacraments. This is the judgment of the well-known Methodist leader, Dr A. H. Wood, in an article in the Melbourne "Spectator."

The paper is the official organ of the Methodist Church in Victoria and Tasmania and Dr Wood's outspoken article called forth an editorial statement disagreeing with what he had said.

Dr Wood, whose article bore the title "Almost thou persuadedst me to be a Quaker," said that in writing as he did he believed he expressed the concern of many others.

Decline in preaching, has said Dr Wood, led to the neglect of vital N.T. teachings, especially saving faith, growth in grace and the quest for holiness.

"We must be concerned for the truth itself as the New Testament reveals it. If other Churches are High Church or Sacramentarian, that in itself is not sufficient for Methodists following them . . ."

"Methodism is in danger of becoming a pale duplicate of another Church. It is not in our methods but in the things we teach, or neglect to teach, that we are losing our identity."

Stealing thunder

"We are also allowing other Churches to steal our thunder. Evangelical denominations and evangelical parties in other Churches preach Methodist beliefs and show the old Methodist spirit."

"They preach individual conversion. With their faithfulness to evangelical truths and with their enterprising methods they are making more progress than we are."

"It should be noticed that the two sections which are progressing in Australia are Roman Catholics on one hand and the evangelical denominations and the 'fringe sects' on the other."

Drawing attention to present-day over-emphasis of the sacraments the writer continued: "Some of us remember that Social Reform was brought forward as a substitute for Evangelism a few years ago; this was to be the new Gospel—but before long we realised that there was need for both personal and social evangelism."

"Then Worship was made the supreme aim and another substitute for Evangelism; of course, none of us would deny the need for orderly worship. Now the observance of the Sacraments is made the all-important matter."

"The observance of the Sacrament of the Lord's Supper has very few references in the New Testament."

We are sure that early Christians met regularly for "the breaking of bread" but this must have had little resemblance to the ornate ritual and the significance given to it in some Churches today.

Letters to the Editor

Politics

Dear Sir,
Your editorial comment of 12/3/64 that the Labour Party can no longer be said to be composed of "pulpit-punchers and local preachers" is unfortunately indicative of all political parties in Australia.

This, however, is no reflection on the political parties but stands as an indictment against all who profess Christ. It is to our shame that there are so few Christians, not in Parliament so much as, in the local political party branches.

This is where Christians will have an effect—this is where so very often party policies receive their birth, are nurtured and then passed on to the State Councils and Executives for consideration. It is to the branches of the parties that the members of Parliament turn for re-endorsement and if those branches are comprised largely of men and women who are not spiritually "tuned" to the Will of God then it is no wonder that our voice in the community has sunk to such a low ebb.

Could we imagine the wishes and protests of our Church leaders being ignored by our politicians if they knew that within their local branch a large number of the members thereof were of the same mind and conviction?

Can we picture a Deputy Premier globally ignoring the protests of local constituents over such matters as the T.A.B. legislation if he knew that these matters were held to be of great importance by the members of his Electoral Conference who would accept or reject his endorsement at the next election?

It is not the Labour Party which stands condemned because of your Editorial, Sir, but rather all of us who have stood aside and let others have their say, let others influence the minds of the parliamentarians in the place where they will (and have to) listen.

Politics is a "dirty game" only because there are so few dedicated Christians within it to add the salt so badly needed. Now is the time for all of us to take up His Grace's challenge so oft repeated that we ought to be in the parties working for Jesus Christ there and not standing on the sidelines nodding our heads in silent agreement with mere words spoken in editorials.

Yours faithfully,
John S. Gilroy,
St. Peter's, N.S.W.

Promotion

Dear Sir,
Henry Ward Beecher once said: "The Churches of the land are sprinkled all over with bald-headed old sinners whose hair has been worn off by the constant friction of countless sermons that have been aimed at them, and glanced off, and hit the man in the pew behind."

Is it not possible that some of the correspondence printed in your columns, and the attitude of many not printed, originates from bald-headed old sinners in

that whilst they propound forceful arguments against Promotion they have not really applied the truth of God to themselves?

Are they as individuals or parishes doing all that they possibly can with their Time, Talent and Treasure? There is much inconsistency. Whilst money is not accepted from those termed "doubtful" they cheerfully accept the Time and Talent of some people who may clearly be defined as doubtful as to the reality of their faith in Christ. May I name a few: District Visitors; many Sunday School Teachers, and tradesmen, in the free upkeep of Church property, etc.

Often there are appeals through the parish papers for £. s. d. sent out to all and sundry to take envelopes or to contribute to a Temple Day appeal or to an Organ Fund and receive the funds or proportion of them via the postman who acts as the canvasser and yet they throw up arms in horror at the Department of Promotion. I have in file parish papers with such requests from those particular areas.

Last Synod was a shocker. Complaints about assessments; groups, committees and individuals backing their many words with financial statements showing overdrafts and stating that they were a faith-giving organisation and all lining up for their portion of the common purse.

It was a clear case of the householder wanting the water connected to the house but most unwilling to share the expense of the pipes. So the Department, which probably has done more for the Diocese as a whole, was in a distasteful manner, cast out as a naughty child. Indeed I wholeheartedly agree with the facts of the Rev D. Livingstone's letter, that we have failed the Dept. and not vice-versa.

It does seem to me that where the Dept. of Promotion (and I do not like that title) is used prayerfully the Spirit of God wonderfully takes it up and blesses its work both spiritually and materially. Yes even when

we unintentionally make mistakes in the course of the campaign and believe me these outreaches involve work.

After quoting Beecher some, who may know my physical characteristic, might probably say, "Physician heal thyself."

Yours faithfully,
(Rev.) Jack Derrett,
Caringbah, N.S.W.

Church and Kingdom

The thoughts expressed by the Rev. H. W. Mullens (ACR, Jan. 16) concerning the Gospel of the Kingdom are surely correct for is not the Church the body of Christ, while the Kingdom is the "Wife"?

The Kingdom, not the Church was prepared from the foundation of the world (Matt. 24 : 34), instituted at Sinai, spoken of by Jeremiah as existing forever (Jer. 31 : 35-37), described by Daniel as the Stone Kingdom to "stand forever" (Dan. 2 : 44).

Yet, despite these mighty statements of a major Bible theme, the Church has lost the Kingdom message, but spiritualises it and claims itself to be the Kingdom or the New Israel. Sunday by Sunday we pray "Thy Kingdom come . . ." for Thine is the Kingdom? yet we still remain blind to realities. If the Church is the Kingdom why pray for it to come?

Spiritualising these great truths blinds. So the Kingdom message is largely lost. This loss has weakened the whole structure. The Church has been engaged in laying the foundation throughout the Christian dispensation. This is the milk. Surely the foundation has been laid. It is time to go building the superstructure.

Yours, etc.,
E. Annabel,
Cabramatta, N.S.W.

THE EVANGELICAL MAGAZINE, January-February, 1964. Includes a sermon by Dr Martin Lloyd-Jones and articles on lay evangelism.

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NEWS IN BRIEF

Australia

MISSIONARY INFORMATION — The Missionary Fellowship (N.S.W.) has opened a Missionary Information Centre in Martin Place, Sydney. The centre, located in the basement of 30a Martin Place, will be open every Friday from 1.10 p.m. Colour pictures of missionary activities in various parts of the world will be screened.

GOOD FRIDAY — Between 12 noon and 3 p.m. on Good Friday Devotions will be conducted in St. Paul's Cathedral, Melbourne, by the Rev. E. K. Cole, Vice-Principal of Ridley College. In the evening at 8 p.m. the Cathedral Choir, under Mr Lance Hardy, will sing "The Crucifixion" by Stainer.

EPHING MISSION — Bishop R. C. Kerle has been conducting a mission in the parish of St Alban's, Epping (Sydney) from March 15 to 22. A wide range of activities have been engaged in and children have been catered for with a special series of meetings conducted by the Rev. John Chapman, from Armidale Diocese.

MISSIONS TO SEAMEN: The annual meeting of the Missions to Seamen, Sydney, was held on March 10. The Archbishop, as President, was in the chair and speakers included Bishop Kerle, Chairman of the branch; the Rev. Colin Craven-Sands, Senior Chaplain, and Mr John Corolly, Honorary Treasurer. The Senior Chaplain reported that an average of 297 men use the Mission every day. The Treasurer reported that there had been a deficit of £761 in the period under review.

One church's problems...

RAPID development of the western portion of the Provisional District of St. Paul's, Canley Vale (N.S.W.), posed a problem for the local churchpeople.

New building sites were scarce (and expensive) but finally one was secured, at 269 Canley Vale Road, Canley Heights. Although somewhat narrow the site is very deep and there is sufficient space for future development.

The old site was well located, on an important corner, suitable for sale or lease. Finally, as so often happens with corner sites, an oil company agreed to lease it. However, it did not prove possible to dispose of the old church hall and the rectory.

There was only one course of action left. Both would have to be transported, to the new site and re-erected there. The move was not altogether straightforward as it involved covering a long stretch of road with over-hanging electrical cables going to each house along the way. Complete cost of moving the two buildings to the new site was £2,000.

Total cost of the move, including purchase price of the new site, plus other expenses, is £8,600-odd. This has been covered by a loan, repayable over 20 years.

It is hoped that it will be possible to repay this amount without recourse to income from the old property. In this way the Canley Heights churchpeople will be able to contemplate erection of a church. Incidentally, this year marks the 75th anniversary of the work there and Bishop Kerle will be speaking at the 7.30 p.m. service there on May 10.

Overseas

STUDENT ATHEISM — One in eight students at Oxford University has joined a strongly "anti-religious humanist" group among undergraduates. Many women are among those who have joined the group, which professes great interest in social reform. Meanwhile the religious societies have passed out of a boom period of membership growth. Newman (Roman Catholic) has 700 members, S.C.M. has 300 and Christian Union (Evangelical) has 250.

COLOMBIA RECONCILIATION? — 1,000 people attended a joint Protestant-Roman Catholic service in Bogota, Colombia, recently. The two-hour meeting took place in Fatima parish school and was led jointly by a Protestant pastor and a Roman priest. Speaking before the service the priest said: "Protestants are Christian and our brethren. God grant that we may imitate many of their customs."

BIRTH CONTROL — An agency of the United Church of Canada has urged the country's Government to legalise birth control. A statement said the section of the Criminal Code banning sale and advertising of contraceptives offends against beliefs of a majority of Canadians and makes a criminal offence of contraception, regarded by some churchmen as a moral necessity.

GRAHAM IN LONDON — Dr Billy Graham is visiting London this month. He is consulting with Christian leaders about a crusade he is to conduct there in April or May of next year. Included in his program is a Conference of Ministers and Clergy organised by the Evangelical Alliance.

LAYMEN NOT USED — Archbishop Beecher of East Africa has said that one of the weaknesses of the churches is that they rely too much on their ordained ministry and not enough on the laity. The Archbishop was speaking to African church leaders. He went on to point out that even if only one in 10 lay men took seriously the demands of service a great task force would be raised up.

HUNGARIAN BIBLES — The Hungarian Bible Council (comprising representatives of churches termed "evangelical") has published 90,000 Bibles and 43,300 N.T.s in the past seven years. It is also reported that work is well under way on a new translation of the Bible in Hungarian. The trial text of the N.T. was published in 1952.

LAY PREACHERS — Qualified and specially trained laymen have been authorised to preach at Sunday Masses in the Roman Catholic archdiocese of Santiago, Chile. The move is said to be an attempt to cope with the Church's acute shortage of clergy. The shortage is evident throughout most of Latin America.

SPAIN NEUTRAL — A poll of more than 600 Spanish university students reveals that while most of them are practising Roman Catholics, the majority think the state should be "neutral" towards religion. The total of 609 students replying—409 young men and 200 women—represents roughly one per cent of all Spanish students of college level.

JESUITS EXPELLED — The Haitian Government has deported 18 Jesuit priests—the entire Jesuit missionary community in Haiti—for alleged anti-government activities. Since 1959 the Government has expelled the country's only Roman Catholic Archbishop, a number of bishops and also other priests. It has also seized the Roman Catholic newspaper and expelled its editor.

YOUNG PEOPLE'S PAGE

At this issue of ACR appears, only one week will remain to the start of the Geelong Youth Campaign.

The campaign has been backed with thorough preparation and much prayer, and organisers hope to reach a very wide area around Geelong and district.

The 1,000-seat Plaza Theatre, in Ryrie Street, Geelong, will be used for the campaign. First meeting, on April 5, will be at 3 p.m., and will continue each week night until April 18. For the larger Sunday afternoon rallies use of Kardinia Oval has been granted by the Geelong City Council.

Leader of the crusade is Mr Brian Willersdorf, who has been carrying out an evangelistic ministry in many parts of Australia.

Youth help needed for innercity

ONE of the many problems facing rectors in inner-city parishes is to find suitable leadership for youth groups and children's work.

In many instances there are just no suitable people living within the parish itself. G.F.S. and C.E.B.S. groups need such leadership. So do Sunday schools and youth fellowships.

A move has been made in Sydney diocese to seek support from suitable young people in other parishes to take on a "missionary task" and help in such parishes.

The move is supported by the Board of Education. Increased teacher training facilities are being made available throughout the area in question and special guidance is being offered to those taking on work as Sunday school superintendents.

Sydney's Youth Director, the Rev. J. J. Turner, is challenging young people to offer for service in the area. It is suggested that a possible period of two years should be considered. This would give valuable experience that

would be useful in work elsewhere. Of course, those who can give more time to such work will find there is ample opportunity to do so.

The Rev. A. J. Wagstaff has been appointed Editor of "The Messenger" in succession to Canon L. L. Nash. Mr Wagstaff's appointment dates from April 1.

OFFICE or SHARE OFFICE required in Christian building, city area. Part use of secretary and phone answering facility desirable. Write Douglas S. McDougall, Christian Developmental Projects, 69 Cleveland Street, Sydney.

Christian Youth Action (interdenominational) Youth Team conduct youth evangelistic meetings or sacred musical evenings in city and country churches. Hammond Organist, Pianist, Vocalists, Guitarists, etc. Enquiries, phone 86-4692 or 622-0204 or write to Secretary, C.Y.A., 15 Winifred Avenue, Epping, N.S.W.

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WANTED SECOND-HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

YEAR BOOK. 1956 Sydney Year Book wanted by Christian organisation. Reply c/o ACR office.

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First awards

THE first five awards to those who have completed the Sydney Board of Education's Religious Instruction Teachers' Course were presented at a gathering at the end of February.

The award is the Diploma in Religious Education and it was awarded to: Mrs D. McLaurin, from Beecroft (1st-class Honours); Mr C. Smyth, from Belmore (2nd-class Honours); Mrs B. E. Hughes, Waverley; Mrs E. Halliday, Lindfield, and Mrs R. Levett, from Revesby.

The Certificate represented a four year part-time course of study in the theory and practice of religious education conducted by the Diocesan Board of Education.

Over 600 lay people now help the clergy in the schools and of this number 300 have now passed one or more of the seven voluntary examinations in the Certificate course. Almost all lay teachers have attended a course of instruction in the principles of teaching.

Training courses for lay Scripture teachers were commenced by the Board in 1956 with a lecturing staff of two. Today an extensive training and advisory program is carried on.

MEETINGS

The Australian Church Record ANNUAL MEETING

Notice is hereby given that the Ordinary General Meeting of the shareholders of the Church Record Ltd. is duly called for Wednesday, 15th April, 1964, at 4.45 p.m., at the Company's office, 511 Kent St., Sydney.

The Annual Balance Sheet will be presented at the meeting and the election of Officers for the ensuing year will duly follow. A meeting of the Directors will follow immediately after the Annual Meeting.

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FIRST TERM.—The opening of first term at Sydney's Cathedral School was marked by a service in the Cathedral at 9.30 a.m. on February 7, when the preacher was Director of Education, the Rev. A. A. Langdon. Mr Langdon was one of the school's teachers in his younger days.

Sydney Missionary and Bible College

41 Badminton Road, Croydon, N.S.W. Principal: Rev. J. T. H. Kerr, B.A. Vice-Principal: Rev. Arthur Deane, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping, N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University. Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S. There is a Correspondence Course in New Testament Greek. Stencilled notes on all Biblical subjects are available for private study. Optional course for L.T.H. also available.

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Mainly About People

Canberra-Goulburn

The Rev. John Baskin retired from active ministry at the end of February. Mr Baskin, who was well known not only in the diocese, but beyond, was at the time of his retirement, Rector of St. Nicholas', North Goulburn. He had served there since 1951. His retirement has been brought about by ill health and is regretted by his many friends in the diocese.

Melbourne

C.M.S. arranged a Valedictory Communion in St. Paul's Cathedral at the end of February to farewell several outgoing missionaries. They were Archdeacon Frank and Mrs McGorlick (to Tanganyika, after furlough); Miss Jeanne Keeble (a new worker going to Tanganyika); the Rev. James Mundia (returning to Kenya after study at Ridley College) and Miss Patricia Williams, a pharmacist, located to West Pakistan. Miss Williams sailed on March 16, the others left on March 7.

The Missioner of the Mission of St. James and St. John, the Rev. Guy Harmer, is due to leave Melbourne by air on April 6 next on an overseas study tour. Mr Harmer will be studying child care in other lands and has made many preliminary contacts with authorities overseas. He has received particular encouragement from the U.S.A. and his first call will be made at Los Angeles.

Bishop Alfred Stanway left Melbourne by plane on March 2 to take up his work as Bishop of Central Tanganyika once

again. Mrs Stanway followed on the Straat Madura later in the month.

Recent Melbourne inductions have been: The Rev. A. D. Radford, to the new parish of Deer Park with St. Albans; the Rev. W. H. Coffey, to St. Luke's, South Melbourne, and the Rev. C. D. Maling, to All Saints', Greensborough.

Sydney

On extended furlough from the C.M.S. work at Roper River, Northern Territory, is the Rev. Barry Butler. Mr Butler has now taken up work as Curate-in-Charge of the Provisional District of Girraween. His place at Roper River has been taken by the Rev. David Woodbridge.

An ex-C.M.S. missionary, the Rev. C. E. Bellingham, has accepted nomination as Rector of St. Giles', Greenwich. Mr Bellingham, formerly Headmaster of St. George's Grammar School, Hyderabad, India, has been Curate-in-Charge of the Provisional District of Lindfield. He was recently appointed Chaplain to "Carramar", Turrumurra, and is also Chairman of St. Catherine's School Council, Waverley.

The clergy of the South Coast area of Sydney Diocese greeted the Rev. A. J. Dyer recently on his 80th birthday. Mr Dyer was en route to Lord Howe Island for the Easter services.

The Rev. John Hope, rector of the well-known Anglo-Catholic centre, Christ Church St. Laurence, Sydney, is to retire. He has been Rector at Christ Church since 1926.

We record with regret that Archdeacon G. R. Delbridge, just recently appointed Senior Chaplain to the Archbishop of Sydney, has suffered an attack of hepatitis. We understand it will be at least another two months before the Archdeacon will be able to take up his new duties.

The Rev. John Lance, formerly Curate of Seven Hills Provisional District, has now taken up duties as Curate of St. Andrew's, Sans Souci.

The Archbishop will leave for overseas on Monday, March 30. He will attend a conference of archbishops in England, arranged at the Toronto Congress. He will return to Sydney on May 1. During his absence the senior Coadjutor Bishop, Bishop Kerle, will act as the Archbishop's Commissary.

Evangelicals' views "astonishing"

THE Archbishop of Canterbury, Dr A. M. Ramsey, regards as "astonishing" the views expressed by Evangelicals in their Open Letter on the proposed merger of the Church of England and the Methodist Church (see ACR, March 12).

Archbishop Ramsey said that the Church of South India pattern, suggested by the Evangelicals, had involved a difficulty which the negotiations had been specially anxious to avoid — the interim period in which some ministers were episcopally ordained and others not.

Such an interim period would be intolerable to many consciences, both Anglican and Methodist, said Dr Ramsey, who was speaking at a Methodist Synod.

Archbishop Ramsey claimed that the Open Letter represented the views of only some Evangelicals and that there were many more who were ardent supporters of the present plan. The Archbishop then criticised a recent pamphlet by Lord Fisher. "He says that if a Methodist minister who had received the laying on of hands in the Service of Reconciliation were subsequently to wish to enter the ministry of the Church of England, he would need to be ordained by the Bishop.

"This statement... is quite contrary to the purpose and present understanding of the Service of Reconciliation, which is that all ministers who will have received what is given in the service will be

Death of C. R. Ogden

THE death has occurred in Sydney of the well-known Christian businessman, Mr Claude Ogden.

Mr Ogden was governing director of Claude R. Ogden and Co. and sponsored over a long period the late-evening TV program, "Reflections," featuring Bishop Goodwin Hudson, Dean of Sydney.

He was also widely known for his work through the Scripture Truth Depot and took space from time to time in this and other Christian journals to offer Christian books and Bible study material free of charge.

Mr Ogden was 76 at the time of his death. He is survived by his wife, two sons and a daughter. He was buried from Eastwood Baptist Church.

Overseas

Last December ACR announced that the "English Churchman" had appointed the Rev. Bryan E. Hardman, Ph.D., as an assistant editor. We are now pleased to pass on the news that Dr Hardman has, from the beginning of March, become editor of the paper. He succeeds the Rev. F. W. Martin, who has been editor since 1946. Mr Martin has now taken up a full-time chaplaincy appointment. ACR sends greetings and best wishes to both Mr Martin and Dr Hardman. Dr Hardman is a former student of Moore College.

The Bishop of Coventry, Dr Cuthbert Bardsley, has now returned to his diocese after a period of convalescence, following a recent illness. Dr Bardsley was forced to cancel a projected visit to New Zealand on behalf of C.E.M.S. due to his illness.

Canon Douglas Webster, C.M.S. theologian-missioner, is at present visiting Liberia, Nigeria and Ghana. This is Canon Webster's thirteenth such mission. He is due back in London on April 10 following the tour, which will include lectures at two theological colleges.

It has been reported that the Rev. Dr Frank Andersen, who went to the U.S.A. last year, recently underwent an ear operation. Dr Andersen has been experiencing growing deafness for some time past but the operation has resulted in restoration of a good measure of hearing in one ear. At a later date he will undergo an operation on the other

indubitably accepted as priests in the Church of God, as indubitably as anyone ordained according to the Anglican ordinal.

"The service is not called ordination. That is because it avoids passing judgment about the status in the eyes of God of existing ministries. There may be differences of belief about their precise status; but it is the conviction of those who set forward these proposals and my own conviction, that all who emerge from it will be without distinction priests in the Church of God with authority for the functions of a priest.

"The second surprising suggestion made by Lord Fisher is that we should leave out of account stage two, the actual union of the two Churches, and should consider stage one, the achieving of intercommunion, as a sufficient goal in itself.

"A permanent condition of parallel episcopate Churches existing side by side would be most unsatisfactory. Intercommunion without living fellowship is not enough."

"The Church of England Newspaper" (whose editor was one of the signatories of the Open Letter) commented: "That the Archbishop and his predecessor should come to totally opposed conclusions about the meaning of the proposed Service is some indication

Vatican Council "publicity stunt"

THE Vatican Council is one of the greatest publicity stunts of the era in the judgment of the Rev. Dr Hugh Farrell.

Dr Farrell is a converted Carmelite monk and he made his comments in an article in an Irish Church missions publication. The comments appeared some time prior to the second session.

"Paul," said Dr Farrell, "will not openly render the council impotent, but quietly, in the method employed by Curial officers, will set up so many commissions, and hedge them about with so many regulations, that the council itself will achieve little.

"Of course, there will be some changes made in the legislation of the Roman Catholic Church, such as permitting certain parts of the Mass to be said in the vernacular, a married diaconate, shortening of the office (Psalms) that the priest must say daily, and other changes not connected with the dogmatic teaching of the Roman Church.

"Decided years ago, however, these changes, and several others, were decided upon by Pius XII years before the convening of the Second Vatican Council and only his death prevented them from being made Law.

"Paul VI will quietly go about his business of consolidating his position, restoring the office of Pope to its place of absolute power which it enjoyed before John XXIII delegated so much of the papal power, and finally will dismiss the Second Vatican Council, after it has served its purpose, with his blessing, sending the non-Italian members back to their dioceses with the impression that they have achieved much.

"Whereas, in fact, they will have been little more than window dressing for one of the greatest publicity stunts of this

tion of its lack of precision. If Archbishops cannot agree on its interpretation, what guarantee can there be that lesser Christians will enjoy lasting unity on such a basis?

Dr Ramsey draws attention to the fact that adoption of the South India method of church union in this country would involve an interim period intolerable to many consciences, both Anglican and Methodist. The same can be said of the Service of Reconciliation.

"The merit of the South India method is that it is straightforward and honest, and it is at least an arguable proposition that institutional religion flourishes better on a basis of honest disorder than on a basis of calculated ambiguity.

50 YEARS AGO

(From a report on the annual meeting of Ridley College, Melbourne): "The report showed that the output of men for the home ministry was six, and that Rev. P. W. Stephenson, M.A., had been located to Peshawar, India, as a C.M.A. missionary.

Rev. Charles Lee took the first place in the first class for all Australia in the examination for Licentiate in Theology, and other students had done comparatively well. A strong 'working tradition' had been established, and the seven students in residence this year would have to work hard to maintain it. Rev. C. P. Lee made a modest, concise speech on his impressions of the life and work of the college.

They were summed up under three heads, viz., its fidelity to the Word of God, to the Reformation principles of the Church of England, and to the missionary claim and call. The college is a standing witness to the persistent prayerful worth of Evangelical Church women and men in Victoria."

Similar trends have been seen elsewhere. Many parish churches have adopted an earlier time for the Sunday morning service—10.30 a.m. being particularly popular.

Commenting on the situation a writer in the "Church Times" draws attention to the need of getting rid "once and for all of the notion that it is holier to receive the Holy Communion at an inconvenient time than a convenient one" and that "they are to be suspected as unworthy who want to receive the Sacrament at a later hour than 8.00 a.m."

Dealing with the late morning service on Sundays a correspondent to "The Church of England Newspaper" stated recently that "Over a considerable area of the north of England 11.00 a.m. is a very unusual time for the main morning service; 10.30 is the recognised time."

Here in Australia a number of churches have made changes in service times. At St. Matthew's, Geelong (Vic), last year the time of the morning service was changed to 10.00 a.m. Commenting on the change at the time the vicar, the Rev. J. Shilton, said: "By having Sunday school, Kindergarten and Church at 10.00 a.m., it is possible for the whole family to come together. The witness of worshipping families is desperately needed in our community today."

Yet other churches have begun following the practice of holding the Sunday evening service at an earlier hour—usually 5.00 p.m.—during the winter months.

Revised Lectionary

March 29: Easter Day, M: Exodus 12: 1-14; Revelation 1: 4-18.
E: Isaiah 51: 1-16, or Exodus 14; John 20: 1-23, or Romans 6: 1-13.

April 5: 1st Sunday after Easter, M: Isaiah 52:1-12; Luke 24: 13-35, or I Corinthians 15: 1-28.
E: Isaiah 54, or Ezekiel 37: 1-14; John 20: 24-end, or Revelation 5.

April 12: 2nd Sunday after Easter, M: Exodus 16: 2-15, or Isaiah 55; John 5: 19-29, or I Corinthians 15: 35-end.
E: Exodus 32, or Exodus 33: 7-end, or Isaiah 56: 1-8; John 21. of Philipians 3: 7-end.

ACR DONATIONS

The members of the Board of Management wish to express their appreciation to following readers for their donations: Deaconess Bangrove, £1; Miss M. Doyle, 10/-; Rev. R. W. Hemming, 10/-; Mrs G. Pottie, £2; Mr J. A. Lambert, 13/4; Miss J. L. Waterson, 5/-; St. Luke's, Lane Cove West, 10/-; Miss Judith Stokes, £4; Mr K. Stubbins, £1; Mr W. S. Gee, £1; Miss C. Pfoeffler, 10/-.

THE AUSTRALIAN

CHURCH RECORD

EIGHTY-FOURTH YEAR OF PUBLICATION

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PRICE 9d.

Views wanted WHAT TIME SERVICES?

IN both England and Australia numerous parish churches are giving thought to the times at which services are held.

In a number of parishes in England ballots have been conducted to determine the most popular and convenient times for services.

When such a ballot was held recently in a Liverpool parish the following quite striking result emerged:

In favour of 8.30 a.m. Holy Communion—0%; in favour of 9.00 a.m.—47; in favour of 9.15 a.m.—26; 9.30 a.m.—24 The church adopted 9.00 a.m. as the time for its early service of Holy Communion.

Similar trends have been seen elsewhere. Many parish churches have adopted an earlier time for the Sunday morning service—10.30 a.m. being particularly popular.

Commenting on the situation a writer in the "Church Times" draws attention to the need of getting rid "once and for all of the notion that it is holier to receive the Holy Communion at an inconvenient time than a convenient one" and that "they are to be suspected as unworthy who want to receive the Sacrament at a later hour than 8.00 a.m."

Dealing with the late morning service on Sundays a correspondent to "The Church of England Newspaper" stated recently that "Over a considerable area of the north of England 11.00 a.m. is a very unusual time for the main morning service; 10.30 is the recognised time."

Here in Australia a number of churches have made changes in service times. At St. Matthew's, Geelong (Vic), last year the time of the morning service was changed to 10.00 a.m.

Commenting on the change at the time the vicar, the Rev. J. Shilton, said: "By having Sunday school, Kindergarten and Church at 10.00 a.m., it is possible for the whole family to come together. The witness of worshipping families is desperately needed in our community today."

Yet other churches have begun following the practice of holding the Sunday evening service at an earlier hour—usually 5.00 p.m.—during the winter months.

● Are you happy with service times? We invite your participation in a simple survey to determine the preference of church people. Write down your views on a sheet of paper—stating preferred times for each of the three usual Sunday services—or make use of the forms provided on page 6. Post either to: The Australian Church Record, 511 Kent Street, Sydney, N.S.W.

GEELONG CAMPAIGN STARTS

A CABLEGRAM sent by Dr Billy Graham during his visit to London has set the tone for the start of the Geelong District Youth Campaign.

The cablegram, sent to campaign speaker Mr Brian Willersdorf, conveyed the warm greetings of both Dr Graham and his Song Leader, Mr Cliff Barrows.

It read: "We assure you of our deepest interest and prayerful concern. May God send a gracious revival to the honour and glory of His name."

The campaign, which started on Sunday afternoon last at 3 o'clock, aims to reach the youth of the Geelong district.

For years Christians in the area have been concerned at the fact that, although thousands of teenagers pour into local places of entertainment and hundreds

Message from Billy Graham

more fill their vacant evenings driving aimlessly around the streets, few were being reached with the Christian message.

The crusade has had full preparation over a long period. For two years nine working committees with a total strength of over 70 local church people have been co-ordinating the activities in preparation and planning.

Over 200 Geelong people have completed an intensive three-week training program as counsellors.

Coming from all walks of life and from various church backgrounds, they have been prepared for the task of counselling not only in the Christian faith itself

Graham in London

AMERICAN evangelist Billy Graham has just completed a visit to England to confer with a group of Christian laymen who have invited him to conduct a further crusade there.

Dr Graham, who is reported to have been in particularly good health, stated that the proposed crusade would be held in either 1965 or 1966, depending on the availability of a suitable venue.

He expressed the hope that it would be in 1966, so as to give adequate time for preparation. Earl's Court Stadium, he explained, was the only suitable stadium in London from where he could conduct his mission. It will accommodate 27,000 people—16,000 more than the old Haringay Arena, where he conducted his last major mission to London in 1954.

If the crusade is held in 1966, Dr Graham will have to postpone a mission he was planning to conduct in Australia and New Zealand. He was invited to Australia by the Archbishop of Sydney, Dr Gough.

During his visit to England the American evangelist met both the Archbishop of Canterbury and the Archbishop of York. He also met the Prime Minister and the Leader of the Opposition, and the Bishops of London and Southwark.

At a Press conference later Dr Graham said that some of the leaders had declared: "You are needed here and the message that you preach is needed here."

● Billy Graham discusses his methods, Page 3.

but in trying to deal with the numerous social and domestic problems that inquirers have at such times.

The musical side of the program has been well catered for. Team members include Miss Dawn Smith, a nursing sister from Sydney, who often sings on Christian radio and television programs, and Mr Bruce Vanderwalk, a graduate of M.B.I.

A choir of 200 is under the leadership of Mr Les Nixon, who was an assistant choir leader to Mr Cliff Barrows in the Graham Crusades in both Australia and New Zealand.

During the opening rally in Geelong's Plaza Theatre, the Mayor of Geelong (Councillor A. R. McAllister) and the Hon. Hubert Opperman, O.B.E., Member for Corio and Minister for Immigration, were to participate in the service.

Africa dropped

THE white nations of Europe have abandoned Africa to ruthless chiefs and dictators.

This is the judgment of the Chancellor of the Church of England in South Africa, Mr D. Gordon Mills, in a strongly worded letter to ACR, reproduced in this issue.

Mr Mills continues: "The responsibility for the misery and killing of the millions which must result in the next 50 years, must lie at their door."

"Under white control the Christian missionaries were safe: today their lives are in danger and many have already been forced to leave."

● Read Mr Mills' provocative letter on page 6.

On other pages...

EVANGELICALS AND CHURCH UNITY p. 2

"THE PARSON'S DAY OFF" p. 4

STATEMENT ON PROMOTION p. 5

DRIVE AGAINST RELIGION IN RUSSIA p. 8

Dean resigns

THE Dean of Sydney, Bishop A. W. Goodwin Hudson, has announced his resignation from the position and his return to England.

Bishop Hudson came to Australia in June, 1960, at the invitation of Archbishop Gough. He became one of Sydney's coadjutor bishops. On the resignation of Dean Eric Pitt, he was, in October, 1962, appointed Dean of Sydney.

Bishop Hudson will become rector of St. Paul's, Portman Place, London. St. Paul's is a well-known evangelical centre and Bishop Hudson succeeds Prebendary Colin Kerr, who is a leader among English evangelicals.

The general public will remember the Dean for his ministry through the late-night "Reflections" program on ATN 7. The program has been instrumental in getting the message of the Gospel to many outside the walls of the Church.

NOTICE



The parish of Picton is sorry to announce that the Annual Missionary Convention is CANCELLED

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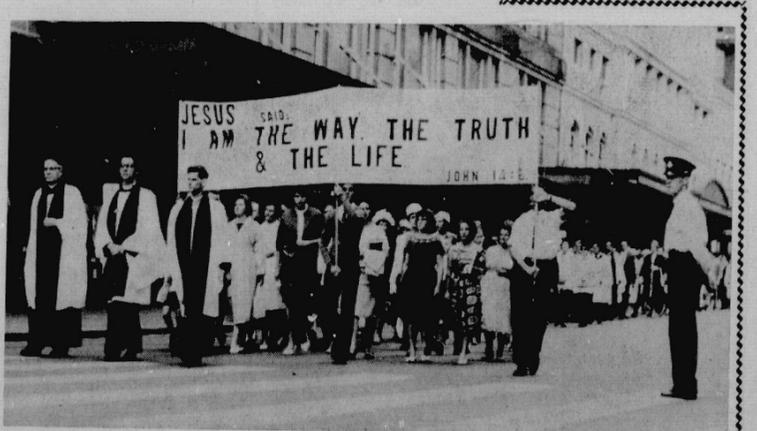
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Marchers with a message

AN estimated 7,000 churchpeople marched through Sydney's streets on Good Friday as part of the Good Friday Anglican Witness.

The marchers, headed by the Archbishop of Sydney (Dr Gough) and Coadjutor Bishops Kerle and Loane, followed a route from the northern end of Hyde Park, along Market and George Streets, to St. Andrew's Cathedral.

Taking part in the procession were large contingents of C.E.B.S. boys (particularly numerous this year), G.F.S. girls and representatives of other Church organisations. The Witness concluded with a service outside the Cathedral, with the city block between Park and Bathurst Streets filled with an estimated 15,000 people. The Archbishop preached a message of challenge to the passer-by.



● Photo Marchers from Christ Church, Blacktown (west of Sydney) carried a message with them, an idea also followed (and originated, we believe) by St. Michael's, Vaucluse.