

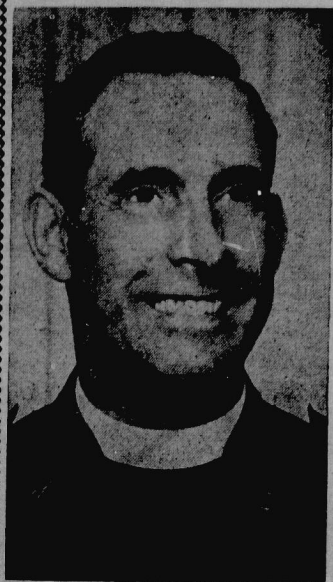
## CHURCH RECORD

EIGHTY-THIRD YEAR OF PUBLICATION

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INNER-CITY  
APPOINTMENT

The Reverend Captain A. W. Batley, Federal Secretary of the Church Army in Australia, whose appointment as Rector of St. Michael's, Flinders Street, Sydney, has just been announced. Captain Batley will continue in his capacity as leader of the Church Army work. A resident officer, Captain R. M. Buckingham, has been appointed, who will occupy the rectory. See page three for further details of the move.

MIXED MARRIAGES  
IN NEW ZEALAND

A pamphlet issued by authority of the Archbishops and Bishops of the Province of New Zealand describes the promises demanded by the Roman Catholic Church from the non-Roman Catholic partner of a mixed marriage as "an affront both to the integrity and intelligence of Anglicans."

The pamphlet, entitled, "Marriage with Roman Catholics—What Anglicans Should Know," emphasises that there is neither moral nor legal support for this insistence on the part of Rome.

The pamphlet points out that Roman Catholics are taught that there is no true Church other than their own. Other Christians are saved only because of their "invincible ignorance" of the claims of the one true Church. It is on this assumption that the Roman Cath-

olic Church has built its rule for mixed marriages.

"From its official pronouncements it is clear," says the pamphlet, "that the Roman Catholic Church is opposed to mixed marriages, notwithstanding the well-organised machinery in that Church for arranging such marriages."

Where the Roman Catholic Church grants a dispensation for a mixed marriage (and in practice such dispensations are not rare), it is granted only on certain conditions. These conditions are laid down amongst the "Regulations Concerning Marriage" issued by authority of the Roman Catholic archbishops and bishops of New Zealand in May, 1959. They are:

- "The Church forbids the contracting of marriage between a Catholic and a non-Catholic. The Church does not dispense from this prohibition unless there are just and grave reasons.
- "Both parties guarantee that all children of the marriage shall be baptised in the Catholic Church, and shall be educated and carefully brought up in the knowledge and practice of the Catholic Faith alone.
- "The non-Catholic party guarantees that he or she will not interfere

with the religious belief of the Catholic party nor with his or her full and perfect liberty to fulfil all his or her duties as a Catholic."

Outlining the Anglican position the pamphlet says, "The conditions laid down by the Roman Catholic Church are repugnant to us because they require the Anglican party to 'repudiate the truth of the religion in which he or she has been brought up, and to recognise it as an influence from which the Roman Catholic partner needs protection and which would pervert the children; resign his or her natural responsibilities for the education of the children; undergo both before and during the marriage the pressure from the Roman Catholic partner to change his or her own religious convictions while undertaking to avoid influencing the Roman Catholic partner's religious convictions."

Two of the regulations quoted are written into the document which the bride and bridegroom are required to sign before marriage can take place.

## Move by Anglicans

In that document both parties "solemnly promise and engage that all the children, of both sexes, who may be born of our marriage, shall be baptised in the Catholic Church, and shall be carefully brought up in the knowledge and practice of the Catholic Religion."

## Promise

In addition, the non-Catholic partner solemnly promises that "I will not interfere with the religious belief of my future husband or wife and that I will allow him or her full and perfect liberty to fulfill all his or her duties as a member of the Catholic Religion."

Finally the pamphlet says: "Refusal on the part of an Anglican to accept the conditions required by the Roman Catholic Church and to sign the pre-nuptial agreement will mean that there can be no marriage in a Roman Catholic Church, except in such a limited form as does not include the blessing and other elements of the regular marriage ceremony.

"An alternative is marriage in an Anglican Church... For a Roman Catholic such a ceremony does not make a true marriage in the sight of the Church and of God; further... the Roman Catholic party to such a marriage would incur the penalty of excommunication, Anglican teaching is that such a marriage

would be a marriage in the sight of God, and also be in accordance with the laws of the State in this Dominion and elsewhere.

"There is a third alternative for Anglicans and Roman Catholics to abstain from such marriages. That may appear a harsh and painful answer to the problem, but the Anglican Church no less than the Roman Catholic Church is speaking from a wealth of personal experience and wisdom when it discourages mixed marriages."

APPOINTMENT  
TO B.C.A.

The Reverend C. W. Rich has been appointed Organising Missioner of the Bush Church Aid Society as from January 1.

Mr Rich's appointment follows the resignation of the Reverend John Greenwood who has become Rector of St. Stephen's, Coorparoo (Diocese of Brisbane).

Mr Rich was ordained in 1951 and has worked with B.C.A. from 1957. He has been N.S.W. Deputation Secretary of the Society from 1959.

ORDINATIONS  
IN SYDNEY

Fourteen men were ordained Priests and seven ordained Deacons in St. Andrew's Cathedral, Sydney, on December 16.

The service was conducted by the Archbishop of Sydney, Dr Gough, and the preacher was Canon G. A. Pearson, C.M.S. Regional Secretary for Aborigines.

Those ordained Priests were: Neil Keith Macintosh, John Frederic Arnold, Victor Roland Cole, Ronald Philip Keynes, John Edward Lauce, Alan Charles Nichols, Peter Thomas O'Brien, Jack Painter, Peter Robert Watson, William Bloxham, Colin Ashley Clark, John Arthur Friend, John Mankey, David Charles Stuart Smith.

Ordained to the Diaconate were:

Alexander Charles Abbot-Smith, Donald George Anderson, Charles Richard Frith, Paul Gurrer-Jones, Peter Kemp, Trevor Cuthbertson, William James Graham.

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## Effect of Immigration

Canadian Protestants  
Outnumbered by R.C.s

Roman Catholics now outnumber Protestants for the first time in Canada's history. An official census report issued in Canada shows 8,532,479 Roman Catholics as against 8,531,574 Protestants. Canada's total population is 18,238,247.

The census statistics show a record growth of 2.4 per cent in the number of Roman Catholics in the country over the last ten years, this trend being evident for some forty years past.

Protestants in Canada estimate that, if this trend continues, Canada will be well over half Roman Catholic within twenty years.

The Canadian Church journal "United Church Observer" comments that this growth "hasn't come through the battle of the cradle, or converting backslidden Protestants, either. But through immigration!

"European Catholics, who tend to crowd into the big industrial cities have, during the decade, increased the R.C. population of Toronto by 79 per cent and Hamilton by 75 per cent. London is up 140 per cent; so is Edmonton. Calgary gained 180 per cent; Winnipeg 50 per cent and Vancouver 60 per cent.

## Commonsense

"It has always been understood that the Department of Immigration would not discriminate against, or show favour to, either Protestant or Catholic to upset the historic balance.

"We don't believe Protestants or Catholics should be unduly exercised by the mild swings from decade to decade. Nor should Canada hesitate to open her doors to Catholics in need of a home such as she did following the

Hungarian revolution. Nor should we hesitate to welcome Italian people when we need their skills and their labour.

"But commonsense should be used. For some time the General Council of the United Church has been quietly informed that there were signs that the Immigration Department was showing favouritism to Roman Catholic immigrants. Nothing was said, for nothing could be proven. The Immigration Department, wisely, we believe, refuses to give out data on the religious affiliation of immigrants.

"But now some questions should be asked. During the past 40 years R.C. strength has grown from 38.7 in 1921, to 38.5, to 41.8, to 43.3, to 45.7.

## Spaniard Released

Genero Redrero, the Spanish Christian, imprisoned for not kneeling at Mass during his army service, was released from prison on December 10. Representations were made to the authorities at Madrid, supported by a petition from Christians in England and the prayers of Christians throughout the world.

Redrero, a member of the Baptist Church in Spain, was originally sentenced to two and a half years imprisonment for his "offence." The sentence recognised that Genero Redrero had declared his faith and had, on two occasions, asked to be released from kneeling at Mass.



# THE AUSTRALIAN CHURCH RECORD

JANUARY 17, 1963

## Religion and Immigration

The report that there are now more Roman Catholics in Canada than Protestants is of special interest to Australian churchmen.

Admittedly the difference is only marginal but the startling fact is that, whereas in 1921 Roman Catholics accounted for 38.7 per cent of the Canadian population, today they account for 45.7 per cent. Within 20 years they will account for well over half the population, if the present rate of expansion continues.

These figures serve as a warning to Australian Protestants. Although the proportion of Roman Catholics in our population (22.94 per cent in 1954) is not so large as the Canadian figure there is evidence of an even more rapid growth in the numerical strength of the Church of Rome.

The 1961 Commonwealth Census revealed a very substantial increase in the number of Roman Catholics in Australia. In N.S.W., for instance, Rome claimed 187,329 more adherents than in 1954 — just seven years earlier. This is an increase of 22.2 per cent.

During the same period Church of England membership increased by 90,394 — a little over 6 per cent increase on the 1954 figures. (The Greek Orthodox Church, incidentally, showed an increase of nearly 100 per cent during the same period.)

And these gains by Rome are a continuation of a post-war trend. In 1947 Roman Catholics accounted for only 20.71 per cent of the Australian population. At this rate of expansion Australia too may well be predominantly Roman Catholic within the foreseeable future!

As in Canada, Rome's gains are due principally to immigration, coupled with a high birthrate among Roman Catholics in general and southern European migrants in particular.

It is disturbing to read the comments of the Canadian "United Church Observer" that "for some time the General Council of the United Church has been quietly informed that there were signs that the Immigration Department was showing favouritism to Roman Catholic immigrants."

Another Canadian journal, "The Sentinel," claims that the rapid growth of Roman Catholics in the Dominion since the war has been the result of a deliberate policy of discrimination in favour of immigrants of that faith by the Department of Citizenship and Immigration which had the control and direction of the selection of them in Europe.

From time to time voices are raised in our community claiming that a similar situa-

tion exists in Australia. Whether or not this is so remains to be shown.

We cannot escape the fact, however, that, humanly speaking, Protestants are at a distinct disadvantage so far as immigration is concerned.

The relatively low standards of living in southern Italy, Malta and Greece, encourage emigration from those countries, most of the emigrants being Roman Catholic or Greek Orthodox. The relative affluence of the United Kingdom and northern European countries makes emigration less attractive and it is in these countries that we find the greatest proportion of Protestants.

The Church of England in Australia is doing much to foster migration of Anglicans from the United Kingdom. A number of parishes now have accommodation available for British migrants. Much visitation work is being undertaken under the auspices of Immigration Chaplains and, generally speaking, the position is far brighter than before.

But much remains to be done. The Reverend Ralph Fraser, Immigration Chaplain of the Diocese of Sydney, summed this up in a recent address when he said, "Many of the Churches have only in the past few years done any practical work at all and there have been isolated attempts by individual benominations to grapple with the problems. This reflects the general state of the community, which is still, after 14 years, barely equipped to handle the problems of migrants."

It is vital that we do our utmost to encourage migration from United Kingdom. And it is vital that we do all that we can to assist those who do come. It has been shown in a recent study by the National University that the return rate of British migrants is increasing. In 1955 over 12 per cent returned to the U.K. In 1960 over 19 per cent returned.

Mr Fraser points out that "the study by the National University showed that in most cases of those who returned, the decision was made in the first two weeks." This underlines the urgent necessity of befriending and assisting new arrivals to our country.

If we fail in this task we may well heed the words of Dr Hugh McLeod, retiring Moderator of the United Church of Canada, that the ascendancy of Rome "may herald and achieve the end of liberty as we have known it. We have no reason so far to conclude that the dominance of Rome in any nation means anything other than we have always known it to mean."

# THE MANIFESTATION OF CHRIST'S GLORY

**EPIPHANY** means manifestation. Christ's glory was specially manifested by the first miracle which He wrought in Cana of Galilee. In his record of the incident the evangelist John calls it the first of Christ's signs (John 2:11, R.V.). For to some who were there it meant very much more than the enjoyment of fresh wine.

True, the guests at the wedding did get their material need supplied; but some who were there had their eyes opened to something far more wonderful. They made a spiritual discovery. They saw Christ's glory. They became aware of the unique wonder of His Person. They believed in Him.

There are, therefore, two views of this incident; one is what the ordinary guests at the wedding saw, the other is what the disciples of Jesus saw. This difference of understanding and insight is explicitly noted in the course of the narrative.

The ruler of the feast, we are told, tasted the wine and appreci-

ated its excellence; but there was something which he did not know. He had no idea how it had been produced. But the servants who brought it in knew.

This kind of deeper knowledge is what we may well covet as we meditate upon this passage, that we, too, may discern the manifestation of Christ's glory, and with fresh conviction and renewed purpose of heart may believe in Him; that we also may see that such miracles are only wrought first by the Presence and creative power of Christ, and then when others come into personal relation and active co-operation with Him.

Briefly there were, and commonly still are, three conditions of the manifestation of His glory.

First, humanly speaking, the miracle only happened because someone had eyes for the needs of others and faith to believe that Jesus could meet the need. So Mary went to Him and said, "They have no wine."

It is obvious from His answer to her that He believed not only that He could do something, but also that such an occasion provided opportunity for the open manifestation of Himself.

While He did not disappoint the first confidence, He told her plainly that His hour for the full realisation of the second hope was not yet come. At this gentle but firm rebuke Mary's faith rose still higher. For, instead of taking offence, she gave up her own ideas, and as one wholly prepared to trust not only His power to help, but also His wisdom and love to do the best, she said to the servants who were standing by awaiting instructions, "Whatsoever He saith unto you, do it"; or, in other words, "Do not look to me and my ideas; but look to Him, and act at once on His command."

**OBDIENT FAITH:**

In the second place, the miracle happened as these servants responded to the commands of Christ and co-operated with Him. Their faith had first to be disciplined.

The Lord tested them in private to see whether they would obey, before He used them in public to minister to others. For

He wanted absolute unquestioning obedience to His word, the obedience of men who did not necessarily understand why, but who knew Whom they had believed.

He wanted obedience to His word just because it was His word. So He asked them to fill the waterpots with water. This must have seemed to have no connection with the need of the moment. But they did not ask, "Why?" They obeyed; and filled them up to the brim. Then, as to men who could now be counted on to make the supreme venture of obedience, counting only and absolutely on His word, He told them to draw the water and to carry it to the tables where the guests were feasting.

Those who have their eyes opened to see in this manifestation of Christ's distinctive glory become those who believe in Him to do for them what He did for the water. So can sinners become new creatures in Christ Jesus (see 2 Cor. 5:17), a transformation which is but the "beginning" of a lifelong experience of His wonder-working power. So may we be "to the praise of the glory of His grace" (Eph. 1:6), as we trust Him both in and through us to manifest His glory.

Those who obeyed; and as they went, the Lord of creation became their fellow-worker. For He is faithful; when men count on His promise and obey His word, He fulfils it. This is how the miracles of ministry to the spiritual needs of men are still fulfilled, in the pathway of the faith's obedience.

**CREATIVE POWER:**  
In the third place the miracle was wrought by the present Lord. To begin with He was there — by personal invitation. Then He

into wine.

**Demand for  
Scriptures**

Pyramiding demands for Scriptures from churches throughout the world present the American Bible Society with a challenge to increase sharply its distribution activities, the society's advisory council was told at its forty-fourth annual meeting in New York.

A general report to some 100 delegates from 56 denominations cited the society's plans to start Scripture production and distribution programs in forty nations in addition to the 100 it now serves.

The council members were asked to approve a special 500,000 dollar "World Opportunity Fund" to underwrite the widened program, designed to serve primarily new nations in Africa, Asia, and the Caribbean.

In 1961, the report said, the A.B.S. and 22 other societies together published and distributed 39,277,944 copies of Scripture — 3,498,585 Bibles, 3,726,499 New Testaments and 32,052,860 portions and selections.

"At this writing," the report said, "figures for the third quarter of 1962 are coming in and they indicate that the churches of the world are calling upon us to provide a staggering 51 per cent more Scriptures for their work and witness than last year."

Latin American countries are making the largest demands, it was reported, and Asian and African churches also are presenting heavy requests. E.P.S., Geneva.

## Inner-City Appointment

The Church Army has been invited to assist the Diocese of Sydney in the staffing and development of the inner-city parish of St. Michael's, Flinders Street, with St. David's, Surry Hills.

The Archbishop of Sydney has appointed the Rev. Captain A. W. Batley, Federal Secretary of the Church Army, as Rector of the parish and he in turn plans to appoint his own staff of Church Army workers to undertake an evangelistic - pastoral ministry.

The senior resident Officer will be Captain R. M. Buckingham, who has done outstanding work during the past two years in the parish of St. Stephen's, Coorparoo, in Queensland. He and Mrs Buckingham will take up residence in St. Michael's Rectory early in January and they will be joined by Captain D. Quayle, who has been withdrawn from the parish of Port Adelaide in South Australia. At a later stage, it is hoped to appoint a Church Army Sister, but in the meantime, additional help will be given by students from the Church Army Training College in Croydon.

Captain Batley will be installed early in February. His responsibilities as Rector will not interfere with his work as Federal Secretary of the Church Army and he plans to continue his program of Mission work throughout Australia. To enable the Sacraments and the occasional offices to be maintained in the parish, it is proposed to Ordain Captain Buckingham, who will then serve as curate to his Federal Secretary. Captain Buckingham, who has completed over 22 years as a full-time lay-evangelist in the Church, will be ordained to the Diaconate toward the end of February, and will remain an officer of the Church Army.

## THE CHURCH OF ENGLAND EVANGELICAL TRUST (N.S.W.)

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The Trust is empowered to administer bequests under wills and property or funds set aside by Deed of Gift for Religious, Charitable and Educational Purposes, in particular, the promotion of the Protestant and Evangelical Principles of the Church of England.

**VICE-CHAIRMAN:** Archdeacon R. B. Robinson.  
**SECRETARY:** R. A. Cole.  
All communications to be addressed to the Hon. Secretary, Box 1227, G.P.O., Sydney.

## Evangelical Alliance and Revision Work

The Evangelical Alliance, although itself an inter-denominational body, is deeply concerned regarding the outcome of those proposals currently being discussed in the Church of England, which would, if carried through, change to some extent the essentially reformed character of the National Church.

The Alliance believes these matters to be the vital concern of all Christian people who cherish our Protestant heritage, says a statement by the Rev. G. W. Kirby, general secretary.

The Alliance was active in 1927-28 in aligning itself with those who sought to resist efforts to introduce Romish and unscriptural doctrines into the Church's worship, and at the present time its sympathies entirely lie with those who are taking a similar line in resisting certain proposed changes in Canon Law.

Evangelical Christians are not, generally speaking, against Prayer Book revision as such, but they are concerned that the scriptural doctrines and principles of the

Church of England shall be safeguarded.

The "Vestures of Ministers Measure" is one which causes much anxiety to evangelicals who are not impressed by the argument that vestments as such are devoid of meaning. The fact remains that they are associated historically with the Mass and in the majority of cases they still have that association.

The question of Admission to Holy Communion raises another issue of great concern to those Christians who believe strongly in the fact of spiritual unity and who feel they should be able, on occasions, to express that unity at the Lord's Table.

The Alliance deplors any step being taken which would make it virtually impossible for Anglicans and non-conformists to partake together of Holy Communion.

The fact that 40 per cent of the House of Laity voted against the "Vestures of Ministers Measure" reveals that among the laity, at any rate, there remains a not inconsiderable body of people who believe that the Reformation was not a mistake but rather a rediscovery of New Testament Christianity.

("English Churchman")

## COUNCIL SUPPORTS UNITED COMMUNION

**The Church of England Evangelical Council (U.K.) supported an open Communion Service held in the Royal Albert Hall, London, on January 10.**

The Service was arranged by the Evangelical Alliance which has, for over a hundred years, sponsored a "Universal Week of Prayer" early in January.

This observance was changed from the first full week in January to the week before Whitsun, partly to encourage prayer for the spiritual life and power of the Church and partly as an act of Christian courtesy to the organisers of the "Week of Prayer for Christian Unity" (January 18-25).

A statement issued by the Council said, in part:

"Although Christian people should of course observe the discipline of their own Churches, and loyal Anglicans will not therefore encourage indiscriminate intercommunion, the practice of occasional conformity, by which Nonconformists are at liberty sometimes to attend Church of England Com-

munion, has clear historical and legal warrant.

"Further, since we recognise the validity of Free Church orders, as argued in the Open Letter of the 32 theologians, there can be no objection to the occasional attendance of Anglicans at non-Anglican Communion.

"In view of these considerations, and our belief that the Communion table is the Lord's table, the focal point of the unity already existing between the Lord's people, the Church of England Evangelical Council are convinced that loyal Anglicans should feel at liberty to attend the united Holy Communion in the Royal Albert Hall, at which the liturgy of the Church of South India will be used, duly accredited ministers will administer the sacrament, and those invited to partake will be communicant members of their own Churches."

Preacher at the service was the Reverend John Stott, Rector of All Souls', Langham Place. Chairman of the Council is the Reverend A. T. Houghton. Other members include Canon T. L. Livermore, Canon T. G. Mohan, the Rev. M. A. P. Wood, the Rev. R. P. Johnston, the Rev. J. R. W. Stott, the Rev. T. Hewitt, Lieutenant-General Sir Arthur Smith and Professor J. N. D. Anderson.

## World Tensions Discussed

This year's C.M.S. Summer School at Katoomba discussed "The World and its Tensions" and "Asia and Political Pressure" along with other matters touching world affairs and their relationship to the Gospel.

Discussions took place during the daily Missionary Forum, a special feature of this year's School. Chairman during the discussions was the Reverend A. J. Dain, Federal Secretary. Missionaries returned from the field and national Christians visiting Australia took part.

Other highlights were the morning Bible Study led by the Reverend Dudley Foord, a series of surveys on the present world situation, and interviews with various candidates about to leave for the field themselves.

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## YORKSHIRE PARISH REFUSES MONEY

Faced with a program of necessary restoration and repairs that must begin next year and will cost £8,050 (Eng.), the small congregation of Wragby parish church, a sixteenth-century church which stands in the grounds of Nostell Priory, near Wakefield, Yorkshire, received a tempting offer from Switzerland.

The offer amounted to about £15,000 (Eng.) — nearly twice the amount needed — in exchange for less than half of the beautiful Swiss glass in their church.

They have decided to refuse the offer, taking the view that their glass is a national treasure which must be retained and preserved intact — somehow. So their financial problem is still with them and is clearly beyond the resources of the 500 men, women and children of the scattered parish.

Immediate repairs, which include the re-roofing of the nave and aisle and will cost £4,500, must be undertaken in the spring, and so far by their own efforts and through generous grants

from diocesan and other sources, they have raised only the substantial but inadequate sum of £2,250 toward the required total.

The glass which Wragby prizes so much is a collection of Swiss domestic and ecclesiastical painted glass covering the period 1514 to 1751 — the largest collection of its kind in the world apart from that in the Zurich Museum.

It consists of 486 roundels and panels which fill 17 of the 19 windows in the church, and was collected early in the nineteenth century by John Winn, of Nostell Priory (an ancestor of the present Lord St. Oswald who lives in the priory), brought to England and placed in Wragby church. The church also contains German and Flemish wood carvings of the seventeenth century, which are of considerable merit.

## HARBOUR CRUISE

THE annual Festival Harbour Cruise of the Good News Fleet of the Bible Society will be held in Sydney on March 9. Two Manly Ferries, the Dee Why and South Steyne, will be used for this popular Bible Society activity.

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Dr G. B. Bearham, chairman; Revd. Canon L. L. Nash, deputy chairman; Revd. Colin J. Cohn; Revd. H. S. Kidner; Messrs. E. W. Stockton, A. G. Hooke (hon. treasurer); R. J. Mason (hon. secretary).

Address correspondence to: c/- Messrs. Hooke and Graham, 400 Collins Street, Melbourne.



# OVERSEAS NEWS

## B.B.C. Anniversary

Forty years ago the British Broadcasting Corporation was born, and on Christmas Eve, 1922, the first religious broadcast was transmitted. The first service from a church was broadcast from St. Martin-in-the-Fields, London, on January 6, 1924, and to commemorate their birthday year the B.B.C. broadcast Evensong from the same church on Sunday, December 16. After the service the vicar, the Rev. Austin Williams, made the Week's Good Cause appeal on behalf of the St. Martin-in-the-Fields Christmas Fund.

## Taxes for Priests

MEMBERS of the Greek Orthodox Church will no longer be taxed by the Government to pay the salaries of some 8,000 Orthodox priests in Greece, if a new bill is passed. The new measure will abolish an eight-year-old practice of parish taxa-

tion. The compulsory taxation had been opposed by the Greek Church's Holy Synod as "humiliating" the Church in the eyes of the Orthodox people.

## Change of Title

THE Church of England Council on Inter-Church Relations has reverted to its former title, The Church of England Council on Foreign Relations. The Church of England Council on Foreign Relations was set up by the then Archbishop of Canterbury at the request of the Church Assembly in 1933. It is entrusted with the survey and promotion of the relations with Churches outside the Anglican Communion.

## Iona Pilgrimage

THE Archbishop of Canterbury and the Primus of Scotland are to lead the 1400th Pilgrimage to the Island of Iona from Tuesday, June 11, to Thursday, June 13, 1963. This will

be a special celebration of the annual pilgrimage held to mark the coming of St. Columba from Ireland to Iona in A.D. 563 and the subsequent spreading of the Christian Gospel throughout the British Isles and to various parts of the Continent. The pilgrims, who will number about 3,000, will include representatives from England, Ireland and Scotland, and a special train and boat have been chartered to carry English pilgrims to the island.

## Christians in Parliament

SIX Christians, including a veteran legislator who was a leading layman in the former Japan Methodist Church, were elected to seats in the House of Councillors, the upper house of the Japanese Diet (Parliament) in recent elections. The six were among 10 Christians who ran for office. A surprise of the election was the victory of the entire list of candidates of the Soka Gakkai, one of the so-called "new religions" which have flourished in Japan since World War II. The Soka Gakkai, which is a militantly evangelistic group of Buddhist background, now has 15 representatives in the House of Councillors. ("World Vision Magazine").

## "Here's Richness?" ...

A cryptic report in the daily papers states that several speakers at the Roman Catholic Council in Rome complained that the Scripture references in the thesis "De Ecclesia," which is before it, "lacked richness in illustrating points of Roman Catholic doctrine."

Many Protestants would have been vastly surprised had things turned out otherwise. Many Roman Catholic doctrines lack any kind of Scriptural backing at all; others can only be defended by the most elaborate exercises in ingenuity and tortuous exegesis. If you cannot get blood from a stone, you cannot expect any kind of illustration of some Roman doctrines from Scripture, still less "rich" illustration.

But perhaps the term "richness" is used in the way Mr. Squeers, the schoolmaster in Dickens' "Nicholas Nickleby," used it, when he tasted the mixture of milk and water he was going to give his pupils and said: "Ah, here's richness!"

## Notes and Comments

## "Gender and Ministry" ...

As far as the Church of England is concerned, the main trouble seems to be not lack of richness but plain bad English. A report to the English Church Assembly recently on the ministry of women was given this title. The intention may have been to avoid shocking the old women of both sexes sitting in that body by the use of the word "sex," but in fact "sex" is right and "gender" wrong. Fowler's "Modern English Usage" says that "gender" is a grammatical term only, and that to use it in place of "sex" is either a jocularly (which could hardly

be the case here) or a blunder. Language is of such fundamental importance to the whole Christian revelation that the Church has a special responsibility to use words correctly. Once they are allowed to change their meaning anything can happen (as can be seen from the die-hard remnant who still maintain that the Church of England cannot be Protestant because it is Catholic). A certain looseness may be permissible when trying to reach the outsider, but official documents drawn up for Church councils should comply with the canons of English usage.

## Provincial Uniformity ...

It is doubtless a good thing that wherever possible uniformity of practice should prevail within the Church of England in Australia, or if that is not possible, within a Province. For example, the Bishops of the Province of New South Wales have met and decided among themselves what are the maximum deviations they will permit from the Prayer Book pursuant to Section 4 of the Constitution.

It is important, however, that joint action does not become a substitute for legislation and government of a particular diocese by its elected synod. Conditions are not always the same in every diocese, and what may suit one may not suit all.

As far as Sydney Diocese is concerned, there is a further

reason for caution. As Archbishop Mowll said to Sydney Synod after the bishops had decided to elect him Primate:

"If I judge the spirit of Sydney churchmanship aright, it has its roots in a deep conviction that Sydney has its own specific contribution to make to the life of the whole Australian Church, and believes that she can make that contribution best only if she is entirely free to make it her own way. She has held to the belief that neither in her own interest nor in the interest of the Church as a whole can she lightly surrender that freedom" (Marcus L. Loane: "Archbishop Mowll," p. 136).

The Evangelical heritage of the Church of England is more important even than Provincial uniformity.

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# Books

## Holy Scripture

KARL BARTH'S DOCTRINE OF HOLY SCRIPTURE  
By Klaas Runia, Eerdman's, Grand Rapids, 1962. Pp. 225. 4 dollars.

Klaas Runia came from Holland in 1956 at the age of 30 to be Professor of Theology at the Reformed Theological College in Geelong, Victoria. He has also given lectures at Ridley College, Melbourne, and Moore College, Sydney. One value of his book is that it takes account of theological discussion which has gone on in Australia, and reveals (incidentally) the useful part played by the Reformed Theological Review. (Articles by John McIntyre, J. F. Peter, H. Sasse, and Alan Cole are quoted in the quotation from Dr. Cole on page 168, however, "word" should be "world," and the volume number should be XVII, not XVIII.) Dr. Frank Andersen is also cited (and credited in the Index with being the author of Andersen's Fairy Tales!), and there is discussion of the Hebert-Packer debate on "Fundamentalism."

But the chief value of the book is the careful and informed exposition of Barth's doctrine of Scripture over against that of "Reformed orthodoxy." This is done with fairness. Dr. Runia does not hesitate to criticise what he regards as excesses in theologians of the same school as himself (e.g. Charles Hodge, B. B. Warfield and John Murray), or to acknowledge every possible ground of agreement with Barth.

But, using an approach reminiscent of that of G. C. Berkouwer (The Triumph of Grace in the Theology of Karl Barth), Runia puts his finger on the real weaknesses of Barth's position. Barth is insufficiently biblical, and too doctrinaire. His insistence on "distinctiveness" as well as "unity" in the relation between the Bible and revelation, for instance, "is a preconceived, dogmatical construction to which the Bible itself is a perfect stranger" (p.33). Again, Barth's notion of "saga" in the Bible is not that of the biblical writers themselves. Barth's idea that "true humanity involves fallibility" is "a leap of thought which has no adequate ground" (p.74).

Most serious of all, Barth's definition of inspiration is dogmatic and not biblical in basis (p.137). There is no room in Barth's idea of revelation for a true "continuity of faith": "Does the hearing of God's Word not become an endless dotted line with Barth?" (p.123).

Yet perhaps Dr. Runia's own preference for "plenary" rather than "verbal" inspiration may be criticised on the same grounds. For, as his own citations from Scripture reveal, there is more direct biblical ground for associating "words" with the Spirit's activity in inspiration, than there is for any conclusion about "the inspired character of Scripture in its total structure" (p.164), which is the heart of the "plenary" view.

This is a very fine piece of work: scholarly, lucid and original. It is to be hoped that Dr. Runia will stay long in Australia and give us more books of this calibre.

("Revelation" on p.35, 1.8, should be "revelation").  
—D. W. B. ROBINSON.

## Introduction

## NEW TESTAMENT INTRODUCTION: Hebrews to Revelation

By Donald Guthrie, Tynedale Press, London, 1962. Pp. 320. English price 18/6.

There can now be little doubt that this Introduction by Dr. Guthrie is (or will be when the final volume appears) by far the best Introduction to the New Testament available to students today. Last year the first volume appeared (on the Pauline epistles) and there is a volume to come on the Gospels and Acts. The present volume deals with the non-Pauline epistles and Revelation.

The scholarship is thorough and of high standard. All critical questions are dealt with fully, and I know of no other Introduction where so many differing views are discussed and assessed with such fairness.

There is no special pleading, and although the author gives far more serious attention to arguments for the authenticity of (for example) II Peter than is usual in more "liberal" introductions, this is only what fair-minded scholarship demands, and this work should be found thoroughly acceptable in colleges of every tradition. Dr. Guthrie's own attitude to the Bible is, of course, that of the I.V.F. and of the London Bible College where he is a lecturer. But his handling of critical questions is a model of objectivity and lucidity.

The treatment of each book is not quite identical in form, as the critical problems vary, and the author has endeavoured to discuss these at length as they arise. Sometimes the place of the book in the early church requires discussion, sometimes authorship, sometimes integrity, and so on. For those who want to go further, or keep in touch with modern writers, the footnotes are full and helpful, as are the bibliographies (general and classified). Contents of books are also analysed. Altogether an indispensable book for the theological student, and the latest (though not the last) word on N.T. criticism and introduction.  
—D. W. B. ROBINSON

## Notebook

## A THEOLOGICAL PREACHER'S NOTEBOOK

By D. W. Cleverley Ford, Hodder & Stoughton, London, 1962. Pp. 192. Aust. price, 18/9.

The Reverend D. W. Cleverley Ford is obviously a very able and thoughtful preacher. In 1960 he was appointed (Honorary) Director of the College of Preachers. This present volume, which follows the pattern of his previous work, "An Expository Preacher's Notebook" has received some very warm recommendations.

The book is for the most part a collection of sermons, which illustrate the author's methods of presenting theological truths. It also contains a preface in which the author deals with "The Materials and Methods of the Preacher," and "The Theology of Preaching." It also contains three Bible studies and an index to the sermons, linking them with the Church Seasons.

As models of sermon construction and preaching technique, the contents of this book are admirable. There would be few who would not profit from a careful reading of it. From this point of view it is well worth recommending.

However, its great weakness is the theological position of the author in relationship to the Scriptures expressed in his chapter, "The Theology of Preaching." Here he has forsaken the Biblical doctrine of Scripture.

In seeking to place importance on the function of preaching as the declaration of the saving acts of God, he apparently has been led to conceive of the Scriptures of the Old and New Testaments as something other than an inerrant and infallible word from God. From this point of view the book has great demerits.

—R. H. GOODHEW.

## Translation

## TRANSLATING THE BIBLE

By Frederick C. Grant, Nelson and Sons, Aust. price 25/- Pp. 183.

This book was published to commemorate the 350th Anniversary of the Authorised Version of the Bible. Dr. Grant has long been a member of the Versions Committee of the American Bible Society and is one of the committee which produced the Revised Standard Version.

In this book, he traces the various stages the translation of the Bible has gone through up to our present day. He deals in turn with the Hebrew, Greek and Latin Bibles giving the majority of the book to the English versions. The English versions include the Revised Version, the Revised Standard Version and the New English Bible.

He shows how the various earlier translations of the Scriptures have played their part in the formulation of our present English versions. The history of these various versions the reviewer found valuable and very handy for reference.

The second part of the book deals with principles and problems surrounding translations of the Scriptures. For example, Dr. Grant writes about various interpolations and possible omissions in the sacred text. He mentions the difficulty of translating poetry, with its parallelism and figures. He deals with such things as the word "mercy" and the reasons it was translated "steadfast love" in the R.S.V., the word "virgin" in Isaiah 7:14, the confession of the pagan centurion, "truly this man was the Son of God," whether in (Romans 5:1) it should be "we have peace..." or "let us have peace..." and others which are problems and are perhaps a bit ambiguous. I found these discussions most enlightening and scholarly.

Generally, it is a book which gives a clear picture of the phases Sacred Scripture passed through leading up to our English translations of the present day. Dr. Grant writes with an obviously good grasp of his subject. Running through the whole book is a quiet recommendation of the R.S.V.

—J. E. IMESIDES.

## Sermons

## SERMONS OF ROBERT MURRAY M'CHEYNE

Banner of Truth Trust, London.

The reprint of this collection of M'Cheyne's sermons will be welcomed by lovers of his biographies as well as those who value good published sermons.

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people with the affection of Christ Jesus.

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—R. E. LAMB

## Science and Religion

## WORLD WITHOUT END

By Roger Pilkington, Fontana Books, 4/- 158 pp.

Science and Religion is the author's theme. In his introduction, Dr. Pilkington, a former research scientist at Cambridge University, states, "I am no theologian," a fact which becomes apparent when, for instance, he falls into the trap of Pantheism stating, "the universe and all its contents are within God" and again, "The whole universe is, to the Christian, within God as much as his own duodenum is within himself."

The author firmly rejects your reviewer's point of view that the Bible is the outcome of the Divine inbreathing into men whereby they spoke or wrote with a quality or insight and accuracy which is possible in no other form of writing. It is not surprising therefore that he would prefer to see the Feeding of the Multitude as a miracle of

Continued on page 8

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# Letters

## N.W. Australia

Dear Sir,  
I read the letter from the Rev. Noel E. Hart with great interest, and stand corrected on two points. My information concerning the appointment of a clergyman of the Methodist Church came from a publication which I have found to be quite reliable. However, on referring the matter to the General Secretary of the Federal Inland Mission, he advises me that it was intended originally to send a minister to Derby, but his appointment was swung over to Broome at the last minute. This is all to the good. Protestantism is now represented in the two most important centres in the Kimberleys, Broome and Derby.

I am glad to learn, too, that a church has been built in Wyndham, and that the missionary at Forrest River now holds weekly services. There were none (nor any church building) when I was there some years ago, and I will remember my old friend, the Rev. E. R. B. Gribble, telling me that he had offered to give ministrations to that town, but had been forbidden by his bishop.

I cannot agree that services have been held in Wyndham for 12 years at least, probably much longer. I spent the best part of three months in that district in 1953, and was there again in 1954. There were no services held by any Protestant minister in those years, save a very occasional Salvation Army one held by Captain Pederson from Darwin.

The neglect of North-West Australia by the Reformed Churches (save for the magnificent work done by the Presbyterian Inland Mission through its

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

## Railway Liquor

minister at Hall's Creek) is a matter of shame to all of us. It is good to know that the position is being remedied, and that there are now four ordained men at work, the Methodist at Broome, the Anglican at Derby, and the Presbyterian at Hall's Creek and Kununurra.

It all adds up to show the urgent need, if not of reunion, of at least intercommunion. I well remember a chat with an old hotelkeeper at Camooweal, right on the Territory border, a hundred odd miles north of Mt. Isa. I asked him about the clergy who visited his town. He named three who came regularly, and went on to say that, when he knew any one of them was due, he made it his business to go round the township, tell people of the service and urge attendance. He told me he was usually very successful. I asked him about sundry other Christian bodies, and was rather staggered when he looked at me and said: "See here, young man, there ain't no insectarianism in Camooweal."

The fields are white unto the harvest. It is up to all those of us who live in the more favoured parts of Australia to support the work being done by the Bush Church Aid Society, the Methodist Inland Mission and the Presbyterian Inland Mission, with both our prayers and our gifts.

Yours faithfully,  
DOUGLAS C. TILGHMAN,  
Berrie, N.S.W.

Yours faithfully,  
O. A. PIGGOTT,  
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## AUSTRALIAN FRONTIER

A new national organisation known as Australian Frontier has appointed the Reverend Peter Mathews as its first full-time director.

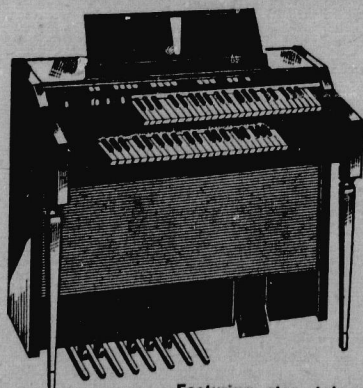
Australian Frontier is guided by a commission of seven members under the chairmanship of Dr J. R. Darling, formerly headmaster of Geelong Grammar School and now chairman of the Australian Broadcasting Commission. Dr Darling has stated that a first gift of £25,000 had been made as a stimulus to more giving and as capital toward the operation of a nation-wide program.

Other members of the Australian Frontier Commission include Dr J. R. Staines, a university teacher of psychology in Newcastle, N.S.W.; Mr Arthur McCutchan, a Brisbane engineer; Mr Frank Crean, Federal member for Melbourne Ports; Professor W. F. Connell, of the School of Education at the University of Sydney; Miss Merrilee Roberts, headmistress of Ascham College, Sydney; and the Rev. John Garrett, Warden of Camden Theological College, Sydney.

The group was set up by polling a wide cross-section of Australian citizens who have declared their support for the project.

The new director, an Australian Congregational minister has served for six years as first director of the Mindolo Ecumenical Centre, an interracial meeting place and training ground for national leaders from all over the African continent. The centre was pioneered by Mr Mathews at Kitwe on the Copper Belt of Northern Rhodesia and now has a staff of 20 and an annual budget of £75,000.

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## MEMORABLE YEAR FOR SUDAN MISSION

*In the providence of God the Jubilee Year of the Australian and New Zealand Branch of the Sudan United Mission—1962 has been a year of new beginnings as well as a time of remembering than kfully His grace and provision during the past 50 years.*

The Jubilee year marks the consummation of the work of the mission in the Nuba Mountains area of the Sudan, in the final handing over to the Nuba Church the full responsibility of maintaining their own spiritual life and completing the evangelisation of the remaining Nuba tribes.

One result of Moslem government action has been to hasten the process whereby the Christian church of the Nuba Mountains arrives at maturity. The staff of missionaries has been reduced by Government order through eviction, the refusal to extend residence visas and denial of re-entry permits after furlough. On December 6, 1962, the final group of seven missionaries withdrew from the Sudan by order of the authorities.

We have had an exciting Jubilee Year fraught with great possibilities for the Kingdom in the present field under indigenous church leadership and in the new field of Chad. While thankful for our many Prayer Partners in His work in the Eastern Sudan during these 50 years, we desire a great increase in prayer interest. The Nuba Church has need of you still. Then pray through for the new field of Chad and the problems involved.

## No Visas

For over 3 years the Sudan United Mission has not been able to seek new candidates in Australia and New Zealand be-

cause visas could not be obtained for the Sudan field. We wish to make it known in Bible training institutes that the Sudan United Mission will consider offers from candidates again for the Republic of Chad.

While looking forward in faith it is also right that we should record to the Glory of God something of His work in the Republic of the Sudan during the 50 years since the formation of the Australian and New Zealand Branch.

Following the formation of this Branch of the Sudan United Mission in 1912 by the founder, Dr Karl Kumm, the first party of three young men: Dr R. and Mr M. Trudinger and Mr W. L. Mills arrived in the Sudan in 1913 and were the pioneer missionaries to the northern Dinka tribes of the east side of the White Nile. This work was handed over to the Sudan Interior Mission in 1938/40.

Before his retirement Dr Trudinger completed a translation of a Dinka New Testament and Dictionary. In 1920 Mr W. L. Mills and his bride went westward as the pioneer missionaries to the tribes of the Nuba Mountains. During the years up to 1954 eight stations in different tribes were opened including a Bible Seminary at one, in memory of the late W. L. Mills, and a leprosy settlement at another where there are 500 in-patients. Four other stations conducted leper clinics which treated 1,500 patients. The gen-

eral medical work which helped to build up church congregations for many years in almost every district has now been taken over by the Government Medical Department.

## Ten Churches

Ten churches with their own elders have been established and each one is responsible for a great number of village preaching centres. There are pastors, evangelists and others in training. The principal of the Seminary, Rev. Samuil Jangul, is a Nuba who felt the call when converted as a lad to commence the years of education and then seminary training to be a Pastor.

In 1960 three District Church Councils were formed and these elected representatives to a Central Nuba Church Council, but so far the Government has not permitted them to function. Large gatherings such as Inter-Church Conferences from which the Christians used to return to their isolated village groups spiritually strengthened and encouraged, are no longer permitted. This restriction is general and does not apply only to Christians. Experienced Christians need fellowship, how much more then these young first-generation believers. Furthermore, these churches of the Nuba Mountains are so placed geographically that they are cut off from all contacts with the established churches in the Southern Sudan.

## Other Societies

However, Mission Societies working in the north—Sudan Interior Mission, Church Missionary Society and American Presbyterian, are providing spiritual help for the tribes people and encouraging several Nubas to train in their Seminary as Pastors for this work.

Translations of the New Testament have been completed or are nearing completion in five of the Nuba tongues. These are being checked and prepared for printing by the British and Foreign Bible Society as quickly as possible.

This in brief is the work that our missionaries reluctantly leave. Altogether, from June, 1960, to the present time, 32 missionaries of S.U.M. have had visas refused. These include complete district staff, including the Seminary. Rev. Samuil Jangul, the Vice-Principal, automatically became Principal as from December, 1961.

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## Personal

### • Melbourne

The Reverend R. T. Durance, at present Vicar of St. Matthew's, Ashburton, has been appointed to the charge of the parish of St. John, Footscray. Mr Durance will be inducted by the Archbishop of Melbourne at 8 p.m. on Tuesday, February 5.

The Reverend Dr C. H. Duncan, Vicar of St. Michael's, North Carlton, resigned from that parish on December 26, 1962, in order to devote his full time to his position as Registrar of the Australian College of Theology.

The Reverend D. J. Williams has been appointed Acting-Vicar of the parish of St. Michael, Carlton North.

The Reverend C. G. Lavender, Vicar of the parish of Holy Advent, Malvern, retired as from December 31, 1962.

The Reverend David Sheppard will be the preacher at a service in St. Thomas', Essendon, on Sunday, February 3, at 7.30 p.m.

Mr Desmond K. Green, manager of the Diocesan Book Society in Melbourne, has announced his resignation from that position as from 31st January, 1963. Mr Green will travel to England where he expects to spend some time.

The Reverend E. M. Eggleston, Vicar of St. James', Dandenong, has been appointed Rural Dean of Caulfield by the Archbishop of Melbourne.

Deaconess Betty Neilson, at present on the staff of the Mission of St. James and St. John, has been appointed Principal of St. Hilda's College. The Church Missionary Society's Training School for Missionaries. Deaconess Neilson will take up her new duties early in the year.

The Reverend Canon N. S. Fettes, at present in charge of the Parish of St. James, Point Lonsdale, has announced his retirement as from December 10.

The Reverend Philip Roberts, Vicar of St. Augustine's, Mont Albert North, will resign his charge of that Parish on January 21, 1963, in order to return to England.

### • Gippsland

The Reverend H. G. Fuhrmeister has been appointed Rector of Lang Lang. Mr Fuhrmeister has been a Missioner with B.C.A. for the past 13 years and has been Priest-in-charge of the Quorn Mission in South Australia for nearly seven years.

The Reverend S. G. Titler, Rector of Myrtleford, has resigned from that parish. Mr Titler's resignation is to take effect from January 31. He has been Rector of the parish for the past 18 years. He is also Rural Dean of Wangaratta.

### • Sydney

The State Secretary (N.S.W.) of A.B.M., the Reverend N. J. Eley, completed his term of service in December. He has been appointed Assistant to the Chairman for 1963 before returning to parish work. The Chairman's work during 1963 calls for prolonged absences from Sydney.

Mrs Helen Cato, wife of the late Dr Cyril Cato, has been appointed Director of Counselling for the Christian Broadcasting Association.

The Reverend John Neal, M.A., B.D., has been appointed by the A.C.C. as Executive Secretary for Church and Community. Mr Neal is an Anglican and is at present Sub-Warden of St. George's College, University of Western Australia. He will take up his appointment in Sydney in February.

The death has occurred in Sydney of Mr K. O. A. Loane, father of the Right Reverend M. L. Loane, Coadjutor Bishop of Sydney, and the Reverend K. L. Loane, Rector of St. John's, Parramatta. A funeral service was conducted for Mr Loane at St. Paul's, Chatswood.

### • Overseas

The resignation has been announced of Dr Hewlett Johnson, 88. Known as the "Red Dean," Dr Johnson has been the centre of controversy for many years. He once said he believed Communism was the Gospel of Jesus Christ!

The Rev. P. B. ("Tubby") Clayton, C.H., M.C., D.D., the founder of Toc H, who has been Vicar of All Hallows-by-the-Tower, London, for forty years, has announced his resignation to take effect early this year. Dr Clayton is 77.

## NEWS IN BRIEF

ADELAIDE will be the location of the first inter-church conference in the history of South Australia, to be held from January 20 to 28. Some two hundred delegates will attend the main sessions and assemblies, which will be held in the Brougham Place Congregational Church, North Adelaide.

SEMINARS for clergy will be conducted by the Father and Son Welfare Movement during the latter part of March, April and May (N.S.W.). To date 200 clergymen have completed the course: "Understanding Psycho-Sexual Development." The forthcoming series will be limited to 40 participants. Twelve vacancies exist for Anglican clergy. Forms may be obtained from Bishop R. C. Kerle.

THROUGHOUT the month of August special prayer will be offered for the work of the British and Foreign Bible Society. Following the month of prayer Bible Society Sunday will be observed on September 1.

NEW CHURCH HALLS were dedicated at St. Laurence's, Doveton, and St. Barnabas', Newcombe (near Geelong) on December 22.

TWO NEW churches were dedicated in mid-December by the Archbishop of Melbourne. They were St. Andrew's, Brighton and St. Andrew's, Rosanna. On December 18 the Archbishop inaugurated the new parish of St. Mark's, Forest Hill, and inducted the Reverend J. W. Williams as first Vicar.

## ENGLISH CHURCH CONSTRUCTION

Facts about postwar Church building in England which have hitherto been unobtainable were revealed by the Church Commissioners at a Press conference, organised by the Church Information Office, at St. Bride's Church, Fleet Street, London, on Monday, December 3.

SINCE 1945, 408 churches, 285 dual-purpose buildings and 307 church halls, making a total of 1,000 buildings in all, have been or are being built at a total cost of nearly £17,000,000.

The cheapest to build is St. Birinus' Church, Calcut, in the diocese of Oxford, which cost £6,500.

The largest postwar church is St. George's, Stevenage, which has seats for 758 and a floor area of 14,600 square feet. The smallest is Emmanuel, Lower Weston, Bath, which has seats for 80. St. George's, Stevenage, which cost £110,290, is also the most expensive of the new churches.

Unusual dedications include dedications to St. Lirinus, St. Frideswide, Christ the Carpenter, St. Julian, St. Benedict, St. James the Deacon, St. Margaret of Scotland, Christ the King, St. Bertelin, St. Bede, the Venerable Bede, St. Joseph, St. Athanasius, St. Hilda, Jesus Church, St. Elthredra, St. Alphege, St. Edmund King and Martyr, St. Paul the Hermit and St. Sidwell.

A substantial part of the £17-million spent on new buildings was found under the Government War Damage Scheme for churches destroyed during the war and was used, with Government agreement, for church buildings in new housing areas.

A further £3,750,000 came from grants from the Church Commissioners and there were also some relatively small grants from the Incorporated Church Building Society and similar bodies.

The remainder was provided by the laity, either as gifts or as repayment of loans, including more than £800,000, now mostly repaid, advanced by the Church Commissioners in the earlier postwar years.

Estimates for 1963-1972 show that the Church of England's postwar church building program is scarcely half completed. These

estimates contemplate the building of more than 400 new churches, more than 200 dual-purpose buildings and more than 300 parish halls, as well as the conversion of nearly 100 existing church buildings, making a total of 1,000 to 1,100 buildings, apart from houses of residence. The estimated cost of this work is about £20 million. Towards this, the Church Commissioners hope to provide up to 1965 a further £24 million and more if possible. The remainder of the cost will fall upon the laity.

### BOOK REVIEW

Continued from page 5  
goodwill rather than the miraculous multiplication of bread and fish. "A young lad generally pulled out his sandwich-rack... and offered it for the use of any who were hungry. Fired by his youthful example... others followed suit until eventually they were all handing their packed lunches to others... (and) the disciples were left to clear up basket upon basket of litter."

It is refreshing to read that it is the author's conviction that the message, "Christ is risen," has proved the most powerful message the world has ever known in spite of the fact that "we do not know the intricate process of the event." We are tempted to ask, why does he have difficulty in accepting lesser miracles of the Bible when he believes in the greatest miracle of all?

On the question of the theory of evolution, he says, "evolution as such is so firmly established on observed facts that it is safe to say that it is with us for ever, whether we like it or not." This is a less cautious scientific attitude even than that of H. G. Wells when he wrote, "it is as well to bear in mind that the animal ancestry of man is still passionately denied by many able and even learned people."

HARRY BATES.

### The Australian

## CHURCH RECORD

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ISSUED FORTNIGHTLY.

## SIDELIGHTS ON THE NEWS

TEMPERANCE groups are often accused of being negative but two such organisations at least are to be commended for a very positive move to forward their aims and objects. The N.S.W. Temperance Alliance and the Women's Christian Temperance Union of N.S.W. joined together recently to produce a booklet entitled "Drinks to make a party a real success." Unfortunately our copy was received too late to comment on it in our December issue but it would be worthwhile obtaining a copy for future reference and use (it is not, of course, intended only for the Christmas season). It is encouraging to find an increasing number of firms making sure there are adequate supplies of soft drinks available for members of their staffs who do not drink alcoholic beverages. This booklet is attractively produced and could without hesitation be passed on to people responsible for parties and such occasions where drinks are used.

### Unity

The officiating ministers wore whatever dress they customarily wear at the Lord's Supper — and this made an impressive visual picture of unity in diversity.

Two large tables were set up in the arena. The service followed broadly the pattern of that used in the United Church of South India.

About 60 stewards, mostly clergy and ministers, took the bread and wine to people in their seats. This part of the service took about 25 minutes and was carried out in complete silence. The singing was led by the augmented London Crusader Choir conducted by the Rev. Douglas Gray (Elim).

A similar service was held simultaneously in the Guildhall, Southampton, and was attended by some 500 people.

## Dr Coggan in Mexico

THE Archbishop of York, Dr F. D. Coggan, was Chairman of a Consultation on the Anglican Communion in Latin America held at the end of January. The Consultation was called by Bishop Stephen Bayne, in preparation for the meeting of the Advisory Council on Missionary Strategy at London, Ontario, next August.

The meetings were held at Cuernavaca, 35 miles from Mexico city, and delegates made a preliminary study of an important survey of South America which has been conducted by Bishop Bayne by the Bureau of Applied Social Research of Columbia University.

## 3000 AT UNITED COMMUNION

OVER 3,000 people attended a United Communion Service held in the Royal Albert Hall, London, on Thursday, January 10. The principal minister was the Reverend A. T. Houghton and the main address was given by the Reverend John Stott.

Also assisting in the service were a Baptist minister, a member of the Brethren Assemblies, a Methodist and a Congregationalist.

The service was organised by the Evangelical Alliance as part of the observance of the Universal Week of Prayer.

Traditionally the first week of the New Year has been associated with the Universal Week of Prayer, but owing to confusion having arisen with the observance of the Week of Prayer for Christian Unity at the same time, the organisers this year changed the dates.

## C.M.S. LEADER RESIGNS



The Reverend Canon M.A.C. Warren, D.D., tendered his resignation from the office of General Secretary of the Church Missionary Society of England at a meeting of the C.M.S. Executive Committee on January 16. It is expected that the resignation will take effect from September 1, 1963.

• Further details, p. 3.

### PROPERTY SOLD

A two acre block of ground in Melbourne has been sold by the Diocese of Melbourne to the A.M.P. Society. The block is bounded by Bourke, William, Church and Little Collins Streets. The price paid has not been officially announced but it is believed to be in the vicinity of £14 million—a record for Melbourne. The A.M.P. Society is said to be planning erection of a multi-storey office block on the site.

The Reverend Henry Sutton, General Secretary of the South American Missionary Society, and Sir Kenneth Grubb, President of C.M.S., attended as delegates.

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## C.M.S. MISSIONARIES FORCED FROM SUDAN

Two CMS workers were among missionaries of a number of societies who have been expelled recently by the Government of the Sudan.

Reports coming out of the Sudan indicate that the Sudanese Government is showing a hostility toward Christians rarely surpassed in any part of the world except in China and some Eastern European countries.

The C.M.S. workers expelled are Miss Philippa Guillebaud, a Bible translator, and Miss Louise Ryder, a secretary in the C.M.S. office at Juba.

Miss Guillebaud, a member of a distinguished missionary family, went out to the Sudan as a teacher, and became headmistress of an elementary school at

Yei, in Southern Sudan. The Government gave her a permanent visa to stay in the country for as long as she was employed by C.M.S.

Three years ago, she handed over to another missionary in order to give full-time attention to translating the Old Testament into the Bari language.

The Government was informed of the change, and the Minister of Education approved of what was described as Miss Guillebaud's "useful work." Six weeks ago, however, the Commissioner of Police, in the Equatoria Province, served notice on her to quit.

## Fear of Tougher Policy

The same procedure was adopted with three American Presbyterian Bible translators and Miss Ryder. Many Roman Catholic missionaries have also been expelled.

### Religion

The Government of the Sudan seeks the adoption of Arabic as the national language and Islam as the main religion of the nation. There are fourteen Anglican missionaries in the south and twelve in the north.

Evidence of the growth of the largely self-supporting Church in the Southern Sudan is shown by the six thousand adult baptisms that take place every year. In four months' crowded travelling each year the Bishop confirms nearly as many candidates.

The new crisis comes when he is about to have two new

Sudanese assistant bishops to help him in his diocese. Both of them started life as village teachers.

The C.M.S. Africa secretary (the Rev. John Taylor), who has made an on-the-spot tour of the Sudan, told the Church Times last week something about the disabilities under which the gallant little Church there has to fight its way.

"Everything is done to make sure that the Church cannot grow," he said. "An impossible situation exists over education where Christians are concerned. The national rest day is Friday, and Sunday is an ordinary working day."

"Children have to run all the way from church to school, and there have been cases, when they are late, of some being severely beaten."

"There is interminable delay over licences to repair buildings, and the Government will not allow any extension of churches to meet growing congregations."

## ADELAIDE ANNIVERSARY

Anniversary Services to mark the 125th anniversary of the laying of the foundation stone of Holy Trinity Church, Adelaide, will be held on Sunday, February 3.

Archdeacon Delbridge, a former Rector of Holy Trinity, will return to Adelaide to take part in the special celebrations to mark this important occasion.

The Trinity Public Relations Committee have many other interesting plans in hand, including a Colonial Evening in the Trinity grounds, during the first week in February, as well as an Open-air Witness by the Church in Elder Park Sound Shell. A new pictorial brochure will be produced. Already plans are being made for another Exhibition during the Festival of Arts in March, 1964.

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