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THE AUSTRALIAN CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

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FEBRUARY 18, 1960

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Australian Church Conference

The first National Conference of Australian Churches met in Melbourne last week.

Four hundred and twenty-five delegates from fifteen Australian denominations composed the conference, and in addition there were delegates and representatives from New Zealand and Asian churches.

FIRST OF ITS KIND

This was the first time such a large and representative gathering of Churchmen has met in Australia. It comprised the clergy and laymen and women; and the Evangelical Lutheran Church, the Roman Catholic Church and the Seventh Day Adventists sent observers, though they were not members of the Conference. A novel feature for a conference of this kind was the large amount of time devoted to corporate Bible study. Each morning Conference members were very acceptably led by the Archbishop of Melbourne. Bishop Newbigin expounded for about three-quarters of an hour the First Epistle of St. Peter.

After morning tea the Conference broke up into small groups which studied the same portion of the Bible which the Archbishop had expounded. Each group devoted the first half-hour to silent study and then discussed it until lunch time. The afternoons were given to discussion of topics of significance to the Australian Church. The topic was theological—the authority of the Bible. The speakers were practical—evangelism, economic aid to Asia, the church and industry, and the local congregation.

The Conference resolved to approach the Commonwealth Government to negotiate bilateral agreements with non-European countries for the admission of specimens of each other's citizens, and said the White Australian policy had "long bedeviled relations with Asian coun-

Bishop Newbigin

The outstanding feature of the conference was the addresses of Bishop Newbigin. He was former Presbyterian missionary in India, and was elected a member of the conference at the time of the union of the Church there. He has recently been appointed General

Secretary of the International Missionary Council. (His opening address is reproduced on page 5 of this issue of the "Record.") The evening meetings held in the beautiful Wilson Hall, which were open to the public, were on the whole, disappointing.

The opening rally was held in the Melbourne Cricket Ground on February 2, when the Governor of Victoria, Sir Dallas Brooks, welcomed the overseas visitors. The most valuable feature of the Conference was the opportunity given to many Australian Church people to meet and get to know Christians of other denominations and background.

Biblical Authority

Delegates resided in five University colleges, all set at a distance from each other and from the common meeting halls. The journeyings of delegates to and from gave opportunities for conversation and acquaintance.

Had the weather been wet there would have been little of this, and delegates would only have met the residents of their own college. The good weather therefore greatly helped the Conference.

The Conference was ably chaired by the Rev. Dr Alan Watson, Moderator-General of the Presbyterian Church of Australia.

The report on the authority of the Bible reaffirmed the impregnable rock of Holy Scripture.

While this topic was being discussed, a statement was made on behalf of the Orthodox Church denying that it regarded the Apocrypha as part of the Bible and explaining that Greek Orthodox Christians neither regarded it as part of the Bible nor read it in their churches.

In conclusion, it should be said that the Conference was very close-packed, and most delegates thought that it would have been better to have allowed more time for common recreation and fellowship.

New Bible School for Mombasa

On December 18, the Bishop of Mombasa ordained to the diaconate Mr Ben Nvahu Muraguri and Mr Justin Muna, who have long served the Church as schoolmasters and evangelists.

They were ordained after a course of private preparation, and this preparation was the foundation on which the new Bible School at Weithaga will build.

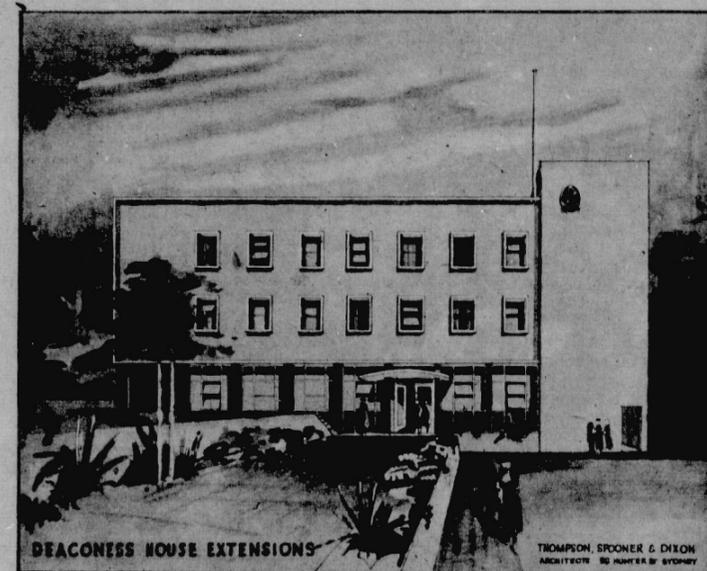
A warden of the school will soon be appointed, and it is hoped that a training course will begin in July, 1960. Here men who work alone in vast parishes, assisted only by lay workers, enthusiastic though poorly trained, may have colleagues in their ministry.

New Deacons for Sydney

The Archbishop of Sydney will ordain the following men to the diaconate in St. Andrew's Cathedral on Sunday, February 28.

- F. H. J. Brady, B.Sc., Dip.Ed., Th.L.; P. G. Carman, Th.L.; R. C. Feldman, Th.L.; R. C. Fowler, Th.L.; G. L. Harrison, Th.L.; N. E. Hart, Th.L.; D. Johnstone, Th.L.; R. E. Lamb, Th.L.; P. R. Payn, Th.L.; D. S. Richardson, B.Ec., Th.L.; S. F. Lees, B.Ec., Th.L.; R. L. Coleman, Th.L.; W. D. Girvan; B. J. Skellett, B.A., Th.L.; J. S. Lewis.

DEACONESS HOUSE EXTENDS



DEACONESS HOUSE EXTENSIONS
THOMPSON, SPOONER & DIXON ARCHITECTS 80 HUNTER ST SYDNEY

A year before Deaconess Gilmore the founder of the largest Deaconess Training House in England was ordained, the first woman to become a Deaconess in Australia was admitted to the Order of Deaconesses in 1886.

In 1891 the Church of England Deaconess Institution was founded having as its primary object the work of training women for Christian service at home and abroad.

The present Deaconess House in Carillon Avenue, Newtown was built in 1916 and since then just over 300 women have taken training courses at Deaconess House. Almost half this number have been in training during the last ten years, during which period there has been an increasing interest in the work of Deaconesses and demand for their services.

Eighty Deaconesses are now serving in different parts of the world. More than half this number are in Sydney Diocese. At the present-time forty are serving in Africa, South East Asia and among the Australian Aborigines.

In one of the reports of the Lambeth Conference it was stated that during the last decade there was a larger increase in the number of deaconesses in the Sydney Diocese than in any other Diocese in the Anglican Communion.

20 Applicants This Year.

This year over twenty young women have applied for training—the largest number of new students on record. In 1959

the dining room was enlarged to accommodate the large number of students.

For several years the bedroom and bathroom accommodation has been far from adequate and the Deaconess Council is now planning a large-scale building project which will include accommodation for 28 students—an enlarged lecture hall, a temporary chapel and library—and laundry block. This three-storey building, will cost approximately £40,000; it is pictured above.

Trained Women Workers

Dioceses in different parts of the world as well as in Australia are looking to us to supply them with trained women workers. Sydney Diocese itself has a growing demand for deaconesses. The Primate hopes that one day there will be a deaconess in every parish.

The scope for deaconesses is an ever-widening one. They are in Parishes assisting clergy especially in new Housing areas, visiting in private homes, rest homes and hospitals. They engage in Christian Education in Church and State schools as well as in Sunday Schools. Many specialist duties are now being demanded of them which will make the ministry of the Church more efficient.

Christians and Anti-Semitism

Christians have recently been shocked at manifestations of anti-Semitism in many parts of the world, including Australia.

What we dread is a repetition of the events of World War II, when the Germans exterminated millions of Jews; and what gives point to our fears is manifestations, like these, of latent anti-Semitic feeling in unexpected places.

Christians must recognise that their own record as regards the Jews is not good (when compared, for example, with that of Mohammedans). From the fourth century until the nineteenth, Jews in Christendom were subjected to constant civil and economic disabilities, and from time to time to open persecution.

Further, the attitude of Christians to the spiritual needs of Jews has usually been one of apathy and indifference. The example and precept of St. Paul, "To the Jew first," has been ignored. It has too often been assumed that Jews are incapable of accepting Christ (no doubt because their ancestors rejected and crucified Christ), and that it is therefore a waste of time to bother about them.

It is right that Christians should be ashamed of their record in this matter, and that they should amend their ways. But it would be a mistake to equate the acts and offenses of Christians in former days towards the Jews with modern anti-Semitism. For that is what anti-Semitism is — a modern phenomenon.

The persecutions and acts of discrimination of former centuries were all religious in inspiration. They aimed at bringing about the disappearance of Judaism through the conversion of the Jews to Christianity. The methods used to effect this aim were the reverse of Christian, but even the Spanish Inquisition never set out to exterminate the Jews as a people, but merely to induce them to accept Christianity and to

punish those who relapsed to their former religion.

This distinction may seem of minor importance, but it helps to emphasise the totally different roots of anti-Semitism, which is not religious in its basis at all, but nationalistic. It first appeared in Germany and Russia towards the end of the last century, as a fruit of the growth of national feeling in those countries. It was directed not against the Jews' religion but against their alien culture and social organisation. And it aimed, not at conversion, but at expulsion, and in the last resort extermination.

Anti-Semitism, therefore, is not Christian or religious either in its roots or in its fruits. The only Christian body to have co-operated with it was the corrupt, State-controlled Russian Orthodox Church of the late nineteenth century.

As the religious attack on Judaism has subsided, so has orthodox Judaism declined. It was never anything more than a conscious and deliberate reaction against Christianity, and its raison d'être has now disappeared. Judaism is now practically a compound of social custom and humanism.

Herein lies the opportunity of the Church of God. We must demonstrate our sorrow over our past shortcomings by showing that human barriers, including that between Jew and Gentile, are broken down within the fellowship of the Church by the work of the Holy Spirit. We must repair our neglect in the past by preaching the pure Gospel of Christ crucified to the ancient people of God.

It is by so doing that we shall demonstrate to the Jews that anti-Semitism in its modern form is not due to the failure of the professing Church to be Christian, but is itself one result of the spiritual vacuum within the heart of man—whether post-Christian man or post-Jewish man.

THE THIRTY-NINE ARTICLES

Article XXVI

The twenty-sixth article is of considerable importance because it defines a very sharp line of cleavage between the Church of England and the Church of Rome.

The controversy clusters round the very vexed problem of intention in the performance of the sacraments of the Church.

The Council of Trent is quite explicit on the necessity of intention. Canon XII of Session VII reads:

"If anyone saith, that, in ministers, when they effect (literally, 'make') and confer the sacraments, there is not required the intention at least of doing what the Church does; let him be anathema."

Further, in Session XIV, Chapter VI, the same council warns the penitent that he "ought not to confide (a note points out that the words used are *sibi blandiri*, 'flatter himself upon') in his own personal faith, as to think that—even though there be no contrition on his part, or no intention on the part of the priest of acting seriously and absolving truly—he is nevertheless truly and in God's sight absolved, on account of his faith alone. For neither would faith without penance bestow any remission of sins; nor would he be otherwise than most careless of his own salvation, who, knowing that a priest but absolved him in jest, should not carefully seek for another who would act in earnest."

"A judicial act"
 Canon IX of the same Session reads:

"If anyone saith, that the sacramental absolution of the priest is not a judicial act, but a ministry of pronouncing and declaring sins to be forgiven to him who confesses; provided only he believes himself to be absolved, or (even though) the priest absolve not in earnest, but in joke; or saith, that the confession of the penitent is not required, in order that the priest may absolve him; let him be anathema."

Cardinal Bellarmine discusses this matter at length in his treatise on the sacraments (Chapter XXVII, pp. 101-2 and p. 106 in the Lyons Edition, 1589). The Cardinal makes a most careful analysis of the decrees of the Council of Trent. He points out that Ambrose Catharinus appears to approach nearly to a heretical opinion, in his judgment, which teaches that the efficacy of the sacrament does not depend at all on the intention of the minister. He credits Chemitz with teaching that the action of the sacrament is not bound up with farcical mockery or absurd mime in which it may seem to us to be combined.

Catharinus distinguishes two intentions in the minister. One is the performance simply of the external act which the church does; the other is the performance of the external act not simply but as a sacrament, or celebrating the mystery that Christ instituted and the church celebrates. Catharinus taught that the first of these intentions is required; the necessity of the latter he denies.

According to Bellarmine, Catharinus is only delivered from heresy in that at the end of his little work he submits himself to the Apostolic See and the council. The heretics ridicule both.

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the Roman Catholic mysteries fulfil the requirement if he intends to do what the Church does.

But the question arises; suppose a person intends to do what a particular Church, say the Genevan, does, and does not intend to do what the Roman Church does, would the sacrament be valid?

Bellarmino answers Yes. — because the minister believes himself to be a member of the true universal Church. He may be deceived in his knowledge as to the true Church, but an error of the minister about the true Church does not remove the efficacy of the sacrament. It is not a defect of intention.

Further, Bellarmine points out that actual intention is not a necessary requirement, and on the other hand, habitual intention is not enough. Virtual intention at least is necessary for the efficacy of the sacrament.

By virtual intention Bellarmine means a conscious deter-

mination to do what the Church does even though we may be distracted from our direct intention by something else even when performing sacred acts.

Habitual intention is distinguished from virtual intention as an infused habit of action which may be manifested in drunkenness or sleep. Since such an action is present in sleep there can be no doubt that it is not sufficient to give efficacy to the term habitual intention when he meant to speak of virtual intention. Bellarmine asserts that all "Catholic" doctors wonderfully agree in this doctrine with the one exception of Catharinus.

One other point is expanded in this exposition of Bellarmine. Referring to the exhortation regarding absolution conferred in joke, the Cardinal makes an important distinction. It was suggested to him by the old story that Athanasius was baptised in jest by his schoolmates, and yet the bishop, Alexander of Alexandria, treated his baptism as valid.

The distinction he makes is between two modes by which it is possible to confer the sacrament in a joke. In one mode those who play intend truly to confer the sacrament, but for the purpose of refreshing their mind in that manner, as it is possible to intend truly to confer the sacrament for the purpose of acquiring gain. And in this play does not impede the truth of the sacrament because the joke is extrinsic to the action of the sacrament itself.

In the other mode those who play do not intend truly to confer the sacraments but to play and to deceive in the same way as those who clothed Christ in purple and said to Him: "Hail, King of the Jews," did not intend to make Him King, but to make sport of Him. And this play impedes the truth of the sacrament because this joke is intrinsic to the action.

Bellarmino concludes that the play of Athanasius was of the former type. He willed truly to be baptised, but received that action as a matter of sport and humour.

It is important to bear this discussion in mind as it enables us to understand the motive lying behind Article XXVI and throws into bold relief its pertinence to the problems created by the Roman Catholic Church at the period of the Reformation.

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Church Union for North India Approved

The General Council of the Church of India, Pakistan, Burma and Ceylon (Anglican) has given general approval to the Plan of Church Union in North India and Pakistan, as amended at the December meeting of the Negotiating Committee, and has referred the Plan to the Diocesan Councils for consideration and the passing of resolutions of general approval or disapproval.

The Metropolitans of the other Churches and Provinces of the Anglican Communion are to be asked whether they would be prepared to enter into relations of full Communion with the United Churches from their inauguration, so that the C.I.P.B.C. may come to its final decision in the light of the replies received from their own Diocesan Councils and from other Provinces of the Anglican Communion.

The United Churches of North India and of Pakistan, as envisaged under the Plan, would include Anglicans, Methodists, Baptists, Congregationalists, Presbyterians and adherents of various smaller bodies.

The resolution giving general approval to the Plan was presented to the Council by the Episcopal Synod, and was passed by simple majorities in each House. The voting figures were: bishops, 14 for, 1 against; clergy, 32 for, 8 against; laity, 32 for, 3 against.

Preamble

The General Council, in a preamble to its resolution, records its belief:

(1) That certain doubts felt in the Committee of the recent Lambeth Conference are now dispelled.

(2) That the preface, prayer and formula as the "bringing together of the episcopates" especially as now amended, express sufficiently clearly the Anglican view that the historic episcopate is being conveyed to the bishops of the Methodist Church in Southern Asia, as well as enabling the bishops of the C.I.P.B.C. to enter into the spiritual heritage of the episcopal branch of the Methodist Church.

(3) That similarly, in the representative act of the unification

Aust. Servicemen's Children for U.S.A.

The Australian Council for the World Council of Churches has paid the legal costs for children of Australian servicemen in Japan to be adopted into American homes.

The General Secretary, Rev. Harvey Perkins, has called on the Commonwealth Government to give financial assistance to those not available for adoption.

The United States has passed special legislation removing the difficulties in the way of letting these children into the country, and Mr Perkins called on the Australian Government to do the same.

Church of Sweden

The following statement has been issued by the General Secretary of the Church of England Council on Inter-Church Relations in view of recent publicity on the subject of the proposed ordination of women in the Church of Sweden.

"The Archbishop of Canterbury in private letters to the Archbishop of Uppsala has made it clear that it is not for the Church of England to take any part in the present division of opinion in the Church of Sweden over the ordination of women as priests. The ordination of women in the Church of England would be out of the question and there would be general regret that a Church with which it has such long friendly relations should by taking this step introduce a cause of dispute."

The North India scheme involves the re-ordination of the ministers of Churches which enter the union, and therefore departs from former Anglican practice in South India in 1947 and in seventeenth-century Scotland.

We applaud the missionary emphasis of Bishop Lesslie Newbigin's addresses at the National Conference of Australian Churches which ended

in Melbourne last week. If it results in Australian Christians taking more seriously their Lord's last command, it will have more than justified itself.

The constant inflationary trend of our day easily deceives us. It is easy to be complacent about the missionary giving of Australian Anglicans (about £400,000 last year).

But what we need is an analysis similar to that recently carried out in England and published in "Facts and Figures about the Church of England," which shows that whereas in 1920 the proportion of average parochial expenditure allocated to home and overseas missions was 9.7 per cent, in 1956 it was only 4 per cent.

It seems unlikely that the Australian proportion is much better. Giving to missions is not everything, but it is a gauge of missionary concern and interest.

Bishop Loane Returns

The Rt. Rev. M. L. Loane returned to Sydney this week from a visit to the Indian Sub-continent, where he gave a series of Biblical expositions. The visit was arranged before Archbishop Mowll died.

Recruits farewelled

The Farewell Service for outgoing missionary recruits, the Rev. and Mrs. Brian Fagan, will be held on the 29th of February. At present they are attending the C.M.S. Federal Training Course in Melbourne, and will sail from Adelaide on the 5th of March for Tanganyika.

Two new missionary candidates have been accepted for training, and will go to St. Hilda's House, Melbourne, in March. One is a laboratory technician, and the other is a nurse.

The C.M.S. Secretary in Adelaide has been asked to convene the Sub-Committee for the Overseas Missionary Section of the Diocesan Church Exhibition to be held in March in connection with the Adelaide Festival of Arts. The A.B.M., C.M.S., Bible Society and S.R.C.K. are working together for this Section.

St. Luke's Church, Adelaide, will hold its annual Easter Missionary Convention, when the special Speaker will be the new C.M.S. Federal Secretary, the Rev. Jack Dain.

New ground will be broken by the Ven. Archdeacon Lionel Bakewell, who is now on deputation in the Willochra Diocese. This is the first time there has been an official C.M.S. deputation in this area, and Archdeacon Bakewell will be able to show film slides of Tanganyika in large towns such as Port Pirie and Port Augusta, as well as other country centres. It is hoped that many new supporters will result from this fortnight's visit.

C.M.S. PROGRESS IN S.A.

The annual Summer School held at the Retreat House, Belair, was a great success. The School was lengthened this year, and was held from the 28th January to the 1st February, under the Chairmanship of the Ven. Archdeacon George Pearson from Tanganyika.

Archdeacon Pearson's informative accounts of the work of the Church in Tanganyika were very enlightening, and his evening Devotional talks were a great spiritual help to many. On the Sunday the Archdeacon preached in the Belair parish church, and in Holy Trinity, Adelaide, in the evening.

The Ven. Archdeacon Lionel

Bakewell from Tanganyika attended the latter half of the school, and gave accounts of individual African Christians, asking prayer for them in their particular needs and temptations. Both Archdeacons showed some excellent slides. On the Friday afternoon there was a special Women's Rally, and 70 ladies crowded out the crypt.

On that evening Sister Rhoda Watkins, formerly of China and Malaya, gave a most interesting account of some of her experiences. She has recently retired after 37 years' missionary service; during her time in China the city was besieged by war lords; she was captured by brigands and held to ransom; her hospital was bombed by the Japanese during their first war with China, and then, in 1950 the pressure of the Communists forced her and all other missionaries to leave China. Two years later she responded to the call to serve among the Chinese in Malaya.

The Retreat House was crowded for the Summer School, and some of the young men had to sleep on mattresses on the floor of a cottage in the grounds. There was a very happy spirit and a great time of fellowship was had by all, whether young or old, from city or country centres. On the last evening a meeting led by Archdeacon Bakewell developed into a time of testimony, as so often happens in Africa among the Revival brethren.

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New ground will be broken by the Ven. Archdeacon Lionel Bakewell, who is now on deputation in the Willochra Diocese. This is the first time there has been an official C.M.S. deputation in this area, and Archdeacon Bakewell will be able to show film slides of Tanganyika in large towns such as Port Pirie and Port Augusta, as well as other country centres. It is hoped that many new supporters will result from this fortnight's visit.

Th.L. PRIZE WINNERS



(Left) Mr F. H. J. Brady, B.Sc., Dip.Ed., winner of the Hey Sharp Prize, and (right) the Reverend G. G. Butler-Nixon, LL.B., winner of the John Forster Memorial Prize, in the recent Th.L. examination.

Billy Graham's Africa Crusade

The opening crusade of Billy Graham's African Tour at Monrovia, Liberia, came nearer to being an official project of the national government than any other evangelist has ever held.

Graham came to this 113-year-old West African Republic at the official invitation of President William V. S. Tubman.

Vice-President William R. Tolbert jun. who is also pastor of a Baptist Church in his own community, was chairman of the crusade committee, and many other governmental leaders had prominent roles.

Liberia is possibly the most Christian nation in the world, officially speaking, from the Protestant point of view. The President himself is a local preacher in the Methodist Church. However, Animism is

still prevalent in the interior and it is estimated that up to 25 per cent of the population is Mohammedan.

The public meetings of Graham attracted many of the upper class as well as an unexpected number of semi-literate people.

"Valiant bid"

The first-night audience was estimated at about 8,500. Nearly 500 persons came forward to register decisions for Christ.

More than 10 per cent of Monrovia's 53,000 population were in attendance and the re-

sponse to the invitation saw approximately 1,000 inquirers counselled and entered into the Crusade's follow-up program.

Also to be visited are the Rhodesias, where a crucial decision is shaping up on governmental policy; Ghana, the bell-weather land of independence in the west; Tanganyika and Kenya in the east; Ruanda-Urundi, and the ancient empire of Ethiopia.

Organisers of Graham's "Operation Africa" hope that it will mobilise Protestant forces for a valiant bid for the soul of Africa.

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Uniform Divorce

Dear Sir,—While some will fear that a few of the provisions may lead to the unnecessary weakening of marriage ties, all will welcome the forthright assertion of the Federal Parliament, through the Bill, that happy marriages and stable families are of inestimable value to the community as well as to all the individual members of it.

There has been unanimous approval of the provisions by which any couple who have resorted to legal action may be advised by a judge to seek the help of an "approved marriage guidance organisation" (or "approved conciliator") in order to become quite sure whether the marriage can even at that late stage be saved. How many couples will take advantage of this provision remains to be seen.

In any case, it is certain that the whole idea of seeking expert counsel in marital troubles, at any stage, without waiting for the suggestion of a judge, will commend itself to more and more people, and that increasing applications for this special help will come to the relevant quarters.

May I suggest for the serious consideration of Churches and Christians the following implications of all this?

1. The work of attempting conciliation, and of marriage counselling, is extremely delicate and difficult. It should be entrusted only to men and women who have been selected with great care and specially trained in the requisite attitudes and skills.

2. The only bodies in Australia that have had any experience and gained a high degree of competence in this selection and training process are the six State Marriage Guidance Councils which are linked in the National Marriage Guidance Council of Australia. These councils already have several scores of trained and trainee counsellors working (part time, and almost all in a voluntary capacity), and they would have trained many more and decentralised their work throughout the land if they had received the necessary financial support from the State Governments and from the public—including the Churches.

3. Even if in due time the Federal Government makes adequate sums available for the selection and training of conciliators and counsellors and for their employment—including setting up of premises, and so on—it will still be necessary for the councils to raise money by public subscription in order to qualify for adequate subsidy.

4. In the meanwhile—and perhaps for at least a couple of years—the Councils will continue to depend on State Government aid and public support. The volume of Government aid varies from State to State, and in all States is still quite inadequate to enable the Councils to realise their ambitions as to the services they would offer.

5. Even if and when sufficient funds become available for the carrying out of the conciliation and counselling program, there will remain the problem of finding money for the even more urgent and vital long-range "Marriage Guidance" program of education and preparation for marriage and family life. None of the State Councils has yet been accorded by the community (including the Churches) a tenth of the understanding and practical support needed for this part of the campaign for building

Letters

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

successful marriage and healthy home life.

6. It would be a matter for much regret if any denomination, eager to obtain Government aid, sought to set up an agency and to seek "approval" for it under the Act. (The Roman Catholic Church is for obvious reasons an exception.)

We suggest most earnestly that the sensible and realistic way in which Churches and Christians can promote the cause of successful marriage and stable family life through the operation of this new Act is by giving solid and continuing support to the recognised Marriage Guidance Council for their comprehensive work in education, preparation, conciliation and counselling.

Yours truly,
(The Reverend) W. G. Coughlan,
Hon. Secretary, National Marriage Guidance Council, Sydney, N.S.W.

DOCTRINE IN HYMNS

Dear Sir,

The prominent article in your issue of February 4 on church music points out that a few words of a hymn can negate whole sermons of Biblical doctrine.

The following indicates a case in point; the hymn as printed strongly suggests transubstantiation and cannot, in fact, be conscientiously joined in by Evangelical Christians.

Copyright law probably precludes an altered printing of the hymn; but may one suggest that readers cut out the following verse and phrases and gum them in their hymn books in juxtaposition to the relative hymn:

"And now, oh Father, mindful of the love
Which bought us, once for all,
on Calvary's tree,
And having with us Him that
pleads above,
We celebrate, remembering to
thee,
In perfect love giving Himself
for us;
The one, true, pure, immortal
sacrifice."
and later
"And then for those, our
dearest and our best,
By His prevailing presence we
appeal
etc."
and again
"And so we come; oh draw us
to Thy feet,
Most patient Saviour who canst
love us still
And by our faith oft shown
by Thee as meet
Deliver us from every touch of
ill.
In Thine own service make us
glad and free,
And grant us never more to part
from thee."

Yours truly,
S.M.G.
Sydney, N.S.W.

THE IMAGE OF THE CROSS

Dear Sir,

Contrary to the view of your correspondent, E. H. M. Higginson (20/1/60), there is no difficulty whatever in referring to a cross as "the universal symbol of Christendom." Christ may have hung on a stauros (stake), but this in no way invalidates the image of the cross, because its shape was formulated according to mythological rather than historical considerations. The Cross and the Sacrificial Tree, are symbols far more ancient than Christianity. Nearly all the mythological hero-gods and avatars, such as Osiris, Atis, Odin, Brahma and Buddha, are associated with the Tree.

The Tree is the symbolic centre of the world—Life itself—having its stem rooted in the unknown, its branches forming the multiplicity of creation ("I am the vine, ye are the branches"); the wood of the Tree is matter, prima materia, out of which all things were made. The Tree is cruciform because the Christian Cross is not only the axis mundi, but also the shape of the world, since the earth has four directions or quarters and the universe itself has four fixed, four cardinal and four mutable points. Because the finite world is manifested by the contrast of opposites, left and right, high and low, before and behind, day and night, good and evil, the Christian Tree of Sacrifice cannot but be cruciform. The Christian scriptures start with the Tree of the knowledge of good and evil in the centre of the Garden and move on to the climax of God sacrificing Himself on the Tree of Death which is simultaneously the Tree of Life, the instrument of execution as well as the instrument of salvation.

The inner mystery of the stauros or cross on which the historical Jesus hung has been known substantially to all the traditional mythologies. When early Christians perceived the mythological correspondences of Calvary and its relationship to Biblical and traditional symbolism, crosses rapidly found their way into Christian churches as a natural and essential pivot of public worship.

Unfortunately, the deep significance of these things is not readily apparent to many modern Christians.

Yours faithfully,
J. R. Blair,
Naremburn, N.S.W.

STUDENTS FROM OVERSEAS

Dear Sir,

I have read with interest an excellent pamphlet advertising a Missionary Convention to be held by C.M.S. in Sydney.

Much emphasis is laid upon taking the Gospel to every creature.

Does this mean that at long last C.M.S. in Australia is going to follow the example of the parent society in England and do some Christian work among the thousands of foreign students now in this country? Many of us have looked in vain for a lead from our Missionary Societies in this vital evangelistic work but so far have been sadly disappointed. Many will be praying that C.M.S. will be inspired to tackle this problem.

Yours faithfully,
(The Reverend) D. G. Livingstone,
Kingsford, N.S.W.

Notes and Comments

CHAPEL BARBECUE ON SUNDAY

We wish we could say that we were surprised to read in the daily Press that a barbecue, apparently organised by the appeal committee, was held on Sunday, February 7, to raise funds for the naval chapel at Watson's Bay. Unfortunately, we have grown so accustomed to the misuse of the Lord's Day that such things do not shock many of us at all now.

All will agree that a naval chapel is a very good and necessary thing, and that money is needed to build it. But we cannot hope for the blessing of God on our religious activities any more than on our secular activities if they involve breaking His commandments. "Be not deceived, God is not mocked."

FEMALE PRIESTS IN SWEDEN

There is much fluttering in the Anglo-Catholic dovecotes over the decision of the Lutheran Church of Sweden, with which the English Church is in communion, to ordain a number of women as priests.

The "Church Times" can find very little to say against the decision except that it ought not to have been taken "if only for the damage it must inevitably do to the cause of Christian unity." The implication is that it will lead the Church of England to break off relations with the Swedish Church.

Without commenting on whether women should be ordained, it should be noted that this argument amounts to blackmail. The "Church Times" is virtually saying: "Do as we want or we shall not remain in communion with you."

The answer could be: "We are subject to the Word of God, and if you are not willing to associate with us on that basis, then it is doubtful whether we should be associating with you at all. For what communion hath light with darkness?"

THE VERDICT OF HISTORY

The well-known Anglo-Catholic scholar, Dr E. L. Mascall, has produced an essay on this topic of female ordinations, in which (according to the reviews) he tries to settle the point whether the unbroken tradition of the Church for nineteen centuries in restricting holy orders to men is part of the *corpus* of Catholicism, or a mere accident of history.

This is a question which is rarely if ever capable of solution. The trouble is that the process of history is not complete yet; God has not yet pronounced final judgment on it. All we know or can know while the world endures is what has been and what is; we cannot jump from the "is" to the "ought."

The fact that Buddhism has endured for 2,500 years does not prove its truth; all it proves is that Buddhism has endured for 2,500 years. The fact that there have never been female priests before does not prove that there ought not to have been or that there ought not to be now.

The Christian is subject to the authority of the word of God; this enables him to judge historical events. He is not subject to the judgment of historical events.

NORTH-SHORE GATE-CRASHERS

If people live for pleasure and money, and bring up their children to do likewise, they cannot be surprised if those children show little if any moral sense or respect for the property and comfort of others.

This lesson is (we hope) being learnt by the parents on Sydney's North Shore who have been troubled with gate-crashing teenagers at their children's parties lately.

The immediate way of avoiding annoyance is, of course, to call the police and get them to eject the intruders. But the long-term solution to the problem is more difficult. It is, not only to send the children to Sunday School and Fellowship, but also to go with them to Church; to show them that their parents are trying to live by the same standards they expect them to adopt.

And that is where the trouble lies. Most Australians seem to be too lazy and self-indulgent to do this. They want their children to live good lives and (often) to attend Church, but not if it means interfering with their own Sunday game of golf or outing.

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In the broader sense, the mission of the Church is its total task in the world. It includes the task of preaching the gospel, of healing the sick, of service to men in all their needs. It includes all the work of millions of Christian men and women in all the ordinary daily tasks, serving their fellow men for Christ's sake in all the multitudinous forms of work which the modern world requires. It includes the task of prophetic witness in the case of wrong, of declaring the will of God in regard to the life of men both in their personal and domestic affairs and also no less clearly in their corporate life as nations, in business, in politics, in culture, in religion.

There is also a narrower use of the word, which in English we usually speak of as "missions"—going outside the existing areas of Christian belief in order to bear witness to Christ and to invoke faith in Him where faith did not exist.

In the past 250 years, this crossing of the boundary has mainly been interpreted in terms of a journey from Western Europe or America or Australia, to Asia, Africa, the Pacific or some other part of the world—because in fact these great areas were without effective Christian witness.

Today the situation has altered profoundly, and the old picture has to be drastically changed. But it is important to see what it is that is changing and what it is that is permanent. If we are not careful to make this distinction we shall find ourselves shut up again for practical purposes in the absurd delusion that the age of missions is over, as happened in Europe many centuries ago. There is in some places a tendency to relapse again into this state of ecclesiastical anaesthesia.

The age of missions is not over because the task of missions is not done. What has happened is that the pattern of missions is overdue for change.

The missionary work of the Church is not one of the strands of which world history is composed; it is the clue to world history, the gospel is the announcement of the end of world history. It concerns the whole human race and there is an obligation to bring it to the whole human race without delay.

When that obligation is forgotten, Christianity comes to be regarded as one of the movements in world history, perhaps even one which has rather a poor chance of success against the forces hostile to it.

What God has done

The truth is that the movement of which the gospel speaks is that within which world history is enclosed.

Jesus Christ is not one of the figures of world history; from Him world history begins and in Him it is to be summed up and brought to its conclusion.

The banner of Christ's lordship is to be planted in every place among every people in every circumstance, or the heart goes out of the Church's faith. Christ isn't one of the world's religious leaders. He is the sovereign Lord in whose hands are all the issues of life and death, all the complex strands of destiny for nations and civilisations as for every human soul.

The God of the Bible, the God and Father of our Lord Jesus

Mission in Motion

Abridged from an address to the National Conference of Christian Churches by the Right Reverend Leslie Newbigin, General Secretary of the International Missionary Council.

"The Life and Mission of the Church are not two things but one. Its life is in its mission. When we use the word 'Church', we must not stop with our familiar picture of a big solid building as immovable as a cliff nor must we think of an institution; we only think rightly of the Church if there is movement in the picture—if we see Jesus saying to men 'Follow Me', see them rising up leaving everything and following Him, see them being gathered together around Him, and see them being sent out by Him into the world.

Christ, who says to His people you are my witness to the ends of the earth, does not—you will remember—indicate that He needs their help to cope with the problems of the world. We completely misconstrue the missionary task of the Church, if we do not see that it is the clue to what the Sovereign Lord God is doing to world history as a whole.

When the disciples were looking at the Temple—one of the most glorious buildings of the world—glowing and shining with gold and silver and marble, the very house of God, the place to which all nations were to come to be the people of the God of Jacob, Jesus said to them:

"There will not be left here one stone upon another that will not be thrown down."

Is your understanding of missions built to take that? Can you contemplate the destruction of our most magnificent efforts for the Kingdom of God and take it as a sign of the coming of the Kingdom? Can you face the end of the great work of Christian missions in China and take it as a sign of the coming of the Kingdom? Or are you thinking of the Church's mission as the work that we do, building for God through the decades till His Kingdom comes?

The perspective of the Bible is different. His Kingdom has come. We are in the last days now. The Day has happened. That is why the fight is so fierce. Everything is shaping up for the final showdown and therefore, neutrality is becoming more and more impossible.

These are days in which people expect to get messiahs—and get them. The days are going when men expected that life would go on as it had always been, when generations rose and passed away like the seasonal blooming and dying of the flowers, and everything returned again to its starting point.

The coming into the world of the Kingdom of God means that the question of man's ultimate destiny is raised.

Peoples and tribes which had for thousands of years lived their lives in terms of a cyclical understanding of existence are

drawn irresistibly, irreversibly into the current of single world history which is going somewhere. All politics become messianic.

There is a new order ahead of us, it may be going to come through national inter-dependence, or through technical development, or through the victory of the proletariat, or through the leadership of the Great Man. But the essential point is that things are going to be quite different.

These last days are also days of tumult and suffering for the world. Here there is an exact parallelism between our Lord's prophecy of His own suffering and the prophecy of suffering for the world. "The Son of man must suffer . . . These things must come to pass." But both these sufferings are filled with hope, because they are birth pangs of the Kingdom.

He who has entered into the secret of the sufferings of Christ will enter with faith and hope into the sufferings of the world.

Church's witness

"These days are therefore days of suffering for the Church—but the Church's sufferings have the special character of witness. The Greek word for witness is martyr.

"Take heed to yourselves, for they will deliver you up to councils, and you will be beaten in synagogues. You will stand before governors and kings for my sake, to bear testimony before them. And the gospel must first be preached to all the nations." In Jesus the end of history has come.

He is the Omega—the end to which the whole alphabet of human history moves. Therefore His coming must be made known to all men, so that all men may have the opportunity of recognising and accepting their true destiny.

In these days the world moves through suffering and witness to the ultimate issue, to the exposure of the bogus offer of salvation and the coming in power of the one true Saviour, the Son of Man. The Bible doesn't see history moving on a broad up-

ward path to the perfect world. It sees it as a conflict in which the issues become more clearly defined until the final showdown. The Bible sees the crises of history as fore-shadowing that ultimate crisis. This ultimate crisis concerns Christ and anti-Christ, the true offer of salvation on God's terms, and the bogus offer of salvation, of happiness, of peace, of plenty—on other terms.

The anti-Christ appears to deliver the goods. He has the necessary resources.

He is extremely competent in the field of mass communication. Those who follow him see results, while those who follow Christ walk by faith through perplexity, suffering, contempt. Thus the lines through history are drawn more and more sharply.

And "he who endures to the end, the same shall be saved." It is essential to the Christian faith in God that it gives us an understanding of the signs of the times, not as a merely intellectual affair, but involving us in commitment as God's witnesses to the ends of the earth.

That is why you cannot drop foreign missions out of Christianity without losing the core of the gospel.

The secularised civilisation developed in Western Europe since the Renaissance, dominated by the concept of technological progress, has achieved world-wide extension at the same time as it has become severed from its spiritual roots; what is being exported from Western Europe and America into Asia and Africa is a disintegrated culture which in turn disintegrates the cultures it touches. The attempt within the old Christendom to assert the hegemony of the religious over the other spheres of life has broken down, and various secular spheres of knowledge and activity have become the breeding ground of messianic hopes.

Thus the whole world is drawn into the ever deepening crisis by the conflict of false messianisms.

The Church is the people drawn out of the world into Christ and sent into the world to be the continuing mission of Christ in the world. The Church

is sent; it is an expedition, going into the world to beseech men in Christ's name: "Be ye reconciled to God."

This means that the missionary task belongs to the whole body. There must be special agencies immediately responsible for recruiting and sending missionaries, but the Church as a whole must bear the final responsibility. It is not the enthusiasm of a few but the practical implication of faith that Jesus is the Word of God.

Therefore the missionary home base is wherever the Church is. For 200 years we have been thinking of missions as an operation conducted by us for the benefit of them. But the Asian churches represented in the East Asia Christian Conference have nearly 200 foreign missionaries to other countries, and the number is increasing.

We have to learn to see the missionary task as it really is: the task of the whole Christian fellowship in every land, sent to be Christ's witness to the whole world.

We must develop patterns of missionary working which correspond with this picture and enable every part of the Church to take its share in the worldwide task. And the development of such a pattern means that we must take seriously the issue of Christian unity. Our divisions make a mockery of our mission.

How can we face the world with the claim that in Christ we have the secret of the world's healing when we have evidently not found the secret of healing ourselves? How can we go into all the world and say that the name of Jesus is one name given Heaven whereby all men must be saved—if at the same time we confess that for ourselves that one name is not enough, and that we must call ourselves not just Christians but a whole series of other names in order to make clear where we stand?

How can we pretend there is a fellowship in Christ big enough and deep enough to hold together all the races and peoples of the earth in all their colossal variety, if we confess that we don't have a fellowship big enough and deep enough to hold us Christians together in one family? Our divisions are a public denial of the sufficiency of Calvary. We must wrestle with our divisions until Christ Himself restores to us the unity which is His will.

The Holy Spirit is the Missionary

According to the New Testament, it is the Holy Spirit who is Himself the missionary, the witness to Christ. It is He who brings the world under conviction in respect of sin, of righteousness and of judgment.

It is He who speaks when the disciples are put on trial.

He is the witness, and we are witnesses only in a secondary sense, in that when we share in the life of the Spirit, our deeds and words become the occasion through which He does His characteristic work of witness.

This is a very vital, practical matter for the task of the missionary. During the period in which the so-called Christian nations were those which had the wealth and political power, a period now ending, the pattern of missionary expansion was profoundly shaped by that fact. Missions had power and wealth behind them. They could employ great numbers of agents, found great institutions, provide the

Continued P. 7

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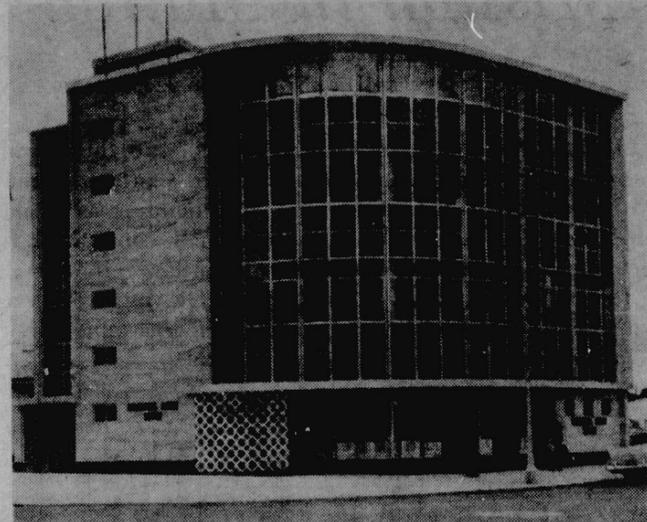
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and includes a lecture theatre, library and staff canteen.

RITUAL AND CEREMONY

"I have been asked to speak at an Evangelical gather-
ing in the north on the subject of the Future of Evan-
gelicalism in the Church of England," says the Reverend
L. F. E. Wilkinson, Principal of Oak Hill Theological Col-
lege, in the college magazine for 1959.

"I am sure that it is a fact
about which we all ought to
have clear ideas. Some of you
may remember Archdeacon
Hammond of Sydney, Australia,
saying in our chapel that Evan-
gelicals would never make head-
way in the church again until
we had some essentials in our
churchmanship which we felt so
strongly about that we would be
prepared to go to prison for
them. I am sure that he is right.
The question is, have we any
such essentials?"

"Dr Pusey once wrote that
'Ritualism is children's play, un-
less it enshrines doctrine.' And
there is no doubt that in the
past Anglo-Catholics have been
prepared to go to prison because
of ritual, such as the Eastward
Position, which they have intro-
duced, and vestments which they
have worn, because they were
and still are prepared to suffer
for the doctrine of the Mass. The
sad thing is that evangelicals
have gradually adopted one after
another of these ritual practices,
thinking that to say that they
attach to each introduction no

doctrinal significance, robs it of
its meaning.
"In the words of Pusey, they
have a right to be asked then,
'Why indulge in this "children's
play"?"

"I am sure that the reformers
were on firm ground. They put
the minister at the North Side
of the Table to teach their doc-
trine of the ministry, i.e., that
he was a minister, a servant, not
a go-between or one lording it
over the congregation.
"They made the Communion
Table a simple wooden table,
and the service of Holy Com-
munion part of the dual ministry
of word and sacrament.

"You will have heard me say
it before, but think it through
in its implications: ought we not
in our church services to see that
the ministry of sacrament is
never without the ministry of
the word?"

"If we keep these two essen-
tials together it will help our
people in the true understanding
of the place and function of a
sacrament, and emphasise the
rightness of one vesture for both.

"It is surely the divorcement
of the sacraments in our evan-
gelical parishes which has made it

easier to introduce additions to
the sacramental services when
they are held on their own.

"This is a practical matter
—especially in the light of some
of the Canon Law revision —
which Evangelicals must think
out in their own parishes and
then teach to their laity.

"May God keep us loyal to
His truth in these days, and en-
able us to go forward with clear
convictions."

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MISSION IN MOTION

Continued From page 5

bear His own witness, to give
His own gifts to those who turn
to Him, and to create His own
fresh image—the image of Christ
— in each new people that turn
to Him.

I have seen what happens
when one takes seriously the
promise of the Holy Spirit and
therefore takes it for granted
that He is able to create for these
new congregations out of their
own people, even though they be
simple and illiterate, the kind of
pastoral leadership that they need
and He can use.

I have seen men who are con-
tinuing to earn their own living
as ordinary labourers and who
have never been inside the walls
of a theological college, develop-
ing the gifts needed for pastoral
oversight of the new congrega-
tions and evangelistic witness to
those beyond.

The congregation becomes it-
self, from the very first minute,
a missionary body which re-
quires no organised evangelistic
apparatus, but itself becomes the
means by which men and women
are drawn to Christ.

I hope that this thought will
control us through all the com-
ing week — that the Church is
God's embassy sent into the
world—the bearer of the secret
of the whole of God's sovereign
dealings with the nations—the
Body of Christ sent into the
world to continue His work, and
present in every land where two
or three are gathered in His
name; the community of the
Holy Spirit wherein He, the liv-
ing Lord, bears His witness to
Christ and brings the world
under conviction both where it
is and to the ends of the earth."

From the beginning he treated
the Gentile churches as adult
churches, he ordained the minis-
try from among them among
their own people and committed
them to the Lord in whom they
have believed. The relationship
of paternalism on the one hand
and of dependence on the other
which has been such a problem
in the modern missionary move-
ment never developed as between
the church of Antioch which
sent out Paul and Barnabas and
Silas in their missions and the
younger churches which came
into being through their preach-
ing.

Their life was built from the
beginning on the faith that the
living Spirit of God is able to

bear His own witness, to give
His own gifts to those who turn
to Him, and to create His own
fresh image—the image of Christ
— in each new people that turn
to Him.

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name; the community of the
Holy Spirit wherein He, the liv-
ing Lord, bears His witness to
Christ and brings the world
under conviction both where it
is and to the ends of the earth."

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Illegalities at Gresham

A case affecting the Church life of the parish of
Gresham in North Norfolk is to come before the
Chancellor at Norwich Consistory Court shortly, re-
ports "The English Churchman."

A correspondent says that
"for some years past illegalities
and irregularities have been
imposed upon the congrega-
tion and in consequence the
Church has emptied of its
parishioners as worshippers."

At length, during the inter-
regnum which began last Janu-
ary, the churchwardens and the
P.C.C. took a bold line and, we
understand, have themselves re-
moved such things as a taber-
nacle, a ciborium, figures of the
Virgin Mary, crucifixes, a num-
ber of gilded candlesticks, a
sanctuary lamp, stations of the
Cross, and unauthorised books
for the service of the Mass.

It is alleged that all these
things were placed in the church
without a faculty or any consulta-
tion even with the P.C.C.

A court of enquiry was held
by the Archdeacon last July and
the P.C.C. is now applying for
a faculty for the complete re-
moval of the articles mentioned
temporarily "in remote cup-
boards and places in the
church".

Our correspondent under-
stands that the Patrons of the
living, the Guild of All Souls,
will fight the case. He adds that
the P.C.C. "have suffered and
endured much" and are "very
anxious to have their church
services restored according to the
1662 Book."

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tains.

Special preachers for the occa-
sion include the Archbishop of
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deacon F. W. Tugwell and the
Reverend A. Morrisby. The
Rector is the Reverend F. A. J.
Eglington.

The first services in the area
were held in the 1870s in the
waiting-room of the railway
station, and later in the Blue
Mountains Hotel.

The first church was built in
1886; it is the present parish
hall.

The first Rector was the
Reverend E. G. Cranswick; other
Rectors included the Reverend
E. Claydon, the Rev. F. H. B.
Dillon, the Rev. A. N. S. Bar-
wick, the Rev. A. L. Ironsides,
the Rev. O. G. Dent, the Rev.
W. J. Haynes and the Rev. T.
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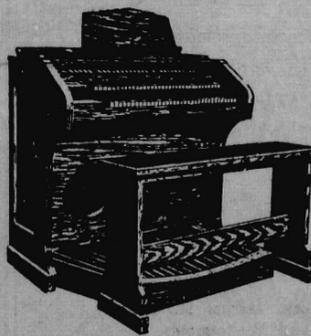
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All communications to be addressed to The Hon. Secretary.

The Reverend H. E. Ctercteko, Rector of Botany, Diocese of Sydney, has accepted nomination to the Parish of St. Andrew's, Sans Souci, in the same Diocese.

The Reverend G. M. A. Blackland, Curate of St. Matthew's, Manly, Sydney Diocese, has been appointed Curate-in-charge of the Provisional District of The Oaks, Sydney Diocese.

The Reverend J. S. V. Buckman, Rector of St. Stephen's, Newtown, has accepted nomination to the Parish of St. Cuthbert's, South Kogarah, in the same Diocese.

The Reverend Arthur Williams has resigned from Minnipa Mission (Diocese of Adelaide) to accept appointment to the Murchison Mission (Diocese of North-West Australia), which is a B.C.A. area.

The Reverend E. Withington

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Personal

has been released by the Archbishop of Melbourne for service with B.C.A. at Timboon in the Heytesbury Forest, Ballarat Diocese.

The Reverend B. Viney, who served his diaconate at Timboon, Victoria, will succeed the Reverend D. W. Warburton at Tarraleah (Diocese of Tasmania). Mr Warburton has served five years as B.C.A. chaplain to the Hydro-Electricity Commission Camps there.

The Reverend D. W. Warburton has been appointed Priest-in-charge of Minnipa Mission, South Australia.

The Reverend B. R. Molesworth has been appointed Curate-in-charge of the Provisional District of Marsfield and Denistone East, Diocese of Sydney.

The Reverend H. G. D. Blackwell, Curate of Corrimall, Sydney Diocese, has been appointed Curate of St. Paul's, West Manly, in the same Diocese.

The Reverend Ronald Herbert Curate of Holy Trinity, Adelaide, will leave early in May to become Chaplain at Brisbane Church of England Grammar School.

Mr Colin Tunbridge has been appointed Curate at Holy Trinity, Adelaide; and Messrs L. C. Abbott and E. G. Watkins Curates at Kensington and Unley in the same Diocese. They will be made deacons on February 24.

The Reverend Dr H. R. Smythe, formerly Vice-Principal of St. John's College, Morpeth, has been appointed Vicar of St. James's, East St. Kilda, Melbourne.

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DENMAN

GRAHAM CRITICISED

Sharp newspaper criticism of Graham for his refusal to ment on proposed French ear tests in the Sahara has been given as the reason for drop in attendance at rally being held in Ghana by American evangelist. An estimated 14,000 attended the evening night rally and less than 5,000 came the second night.

Graham had told the Press his arrival in Accra from Liberia that he would not speak at the tests because of their political connotations.

"Ghana Times" said: "A few have been disappointed, actually stunned," by attitude.

"Evening News," founded by Prime Minister Kwame Nkrumah, also deplored his attitude and said Dr Graham, who is on a ten-weeks African tour, has "no new message to offer than that which Nkrumah of Africa is interpreting in his own way and deed to the world."

"It blamed Christian civilization for all the iniquities and wrongs in Africa and for the need of the new French tests. The editorial was titled, "Seek Ye First the Kingdom of God."

Down a copy of the editorial Graham commented, "If my message to Africa can contribute to a free religious discussion, it will have been profitable."

Nigerian Response

Lagos, Southern Nigeria, was no political controversy surrounding Dr Graham's visit. Inquirers numbered 5,000 in one week; crowds of up to 100 attended his meetings.

The Right Reverend A. W. Wells, Bishop of Lagos (an Anglican), said: "The Crusade was stirred by the spirit and conviction of the people and has shown us that there is a hunger for the truth after righteousness."

There was a similar response in other parts of Southern Nigeria, where the gospel has been preached for over a century. Among those who heard Graham were 1,000 university students, of whom 150 made inquiries.

Northern Nigeria, which is predominantly Moslem, and where the British Government has restricted missionary activity, has seen reports of threats by Muslims and their retainers against those who attend Dr Graham's meetings.

Singapore and Malaya is announced that, in order to correspond with the present name of the Diocese of Singapore has been changed to that of the Diocese of Singapore and Malaya, by decision of the Bishop of this Diocese.