

DECIMAL CURRENCY AND CHURCH FINANCES

THE following article has been prepared by the Rev. B. Ward Powers, B.A., B.D., B.Comm., Th.L., Dip. R.E., A.S.T.C. (Acctg), A.A.S.A. Mr Powers is Secretary for External Studies at Moore College, Sydney, and author of the book, "The Principles and Practice of Religious Accounting and Taxation."

How should church officers deal with the recording and banking of funds after the introduction of decimal currency? Should the congregation be asked not to give pounds, shillings and pence after C-Day, or does it not matter?

What should be done about the church financial accounts — should they all be changed from pounds to dollars on C-Day, or at some other time? What will happen in paying the church accounts?

Ministers, treasurers and church officers — especially those who are not directly and personally involved in the details of the changeover in their place of business — will be asking questions like these, and seeking how to apply what they read of decimal currency to the handling of church finances.

Here are answers to some of the more important questions being asked.

Change-over Date for Churches.

After C-day there will be a "conversion period" of up to two years when the two currencies, the new and the old, will operate side by side. At first sight this might appear to mean that an organisation (including a church) can decide to make the change at any time during this period that it finds convenient.

Up to a point this is so, but two changes will take place from C-day which will have to be taken into account — decimal coins and notes will be circulating and will therefore appear in

church offertories, and banking will be conducted exclusively in decimal currency.

Thus the church will be immediately involved in handling decimal money and in preparing deposits and drawing cheques in the new currency.

Even though the church will be making deposits and drawing cheques in decimal currency from C-day, it is simpler and wiser for it to make the changeover in its accounts (as explained below) on the most convenient financial date, which will almost certainly NOT be February 14.

The best date

The best date on which to make the change-over in church accounts is at the end of the financial year for the church.

This is important, as it means that all financial transactions for the full year will be in the one currency from the beginning, allowing easy handling and eliminating the bother and the possibility of clerical errors occurring through adding figures in pounds, shillings and pence in one part of the financial year to those in dollars and cents later on.

Keeping the entire financial year in the one currency will also dodge the small but potentially bothersome problem of dealing with those amounts which do not convert exactly from one currency to the other — otherwise, if the final figures for the year do not balance completely it could be difficult to be sure whether the discrepancy was the accumulation of the fractional differences on con-

version of currencies, or was an indication of errors in the accounts.

The financial year for church accounts may close (depending on the denomination and the local church itself) at the end of any quarter.

If your church financial year ends on March 31 or June 30, keep all records in £.s.d. to that date in 1966.

Continue to record offertories as usual and on the butt of cheques drawn write the amount in the old currency. All entries in the Cash Book and totalling and adding and calculating of final accounts will be in £.s.d., and these accounts, made up to March 31 or June 30 as the case may be, will be issued with figures shown in both pounds, shillings and pence, and dollars and cents.

Those few bodies whose year closes on September 30 are recommended to make up their accounts for six months to March 31, 1966, rule off, convert final figures to decimal currency, and use these figures to open the accounts for the second six-month period.

They should then follow the suggestions given here for bodies whose financial year closes on March 31.

If your church financial year ends on December 31, you have a three-fold choice: continue recording in £.s.d. for the first quarter (to March 31, 1966) or for six months (to June 30, 1966) and then rule off and change over; continue till December 31, 1966 in £.s.d.; or commence to keep all church records in dollars and cents from January 1, 1966.

Of these possibilities, the last is recommended as far preferable.

It will mean that the church's books of account are to be kept on a decimal currency basis from the beginning of the current year, and therefore the offertories received and cheques drawn during the first weeks of 1966 up to C-day will be converted to dollars and cents and re-entered in the accounts at those values.

If your church is one of those with this balancing day, you will have been recording receipts and payments in the present currency — it is not too late nor too difficult to make the change now and re-write the past few weeks so that all figures for the year will be in the new currency.

Whatever policy in regard to change-over date is adopted, the main congregational accounts of the church should also be followed by the other organisations of the church so that all are using the same currency in the financial accounts at any given time.

Remember that although your church may choose its own date for currency change-over, the banks will change on February 14, so the implications of this fact must be considered.

Recording and Banking Offertories:

Prior to February 13, your offerings will be recorded and banked in the accustomed way. (If your church financial year ends on December 31, and you adopt the suggestion of keeping your records in decimal currency from January 1, 1966, you

will still make up your bank deposit in the old currency until C-day, and will record this amount in your books in its decimal equivalent.

Your offertories of February 13, and each Sunday thereafter will need to be recorded for banking in decimal currency, and the bank deposit made out accordingly.

If you have commenced keeping your records in decimal currency from January 1, then from February 13, both records and banking are in decimals and you continue entirely in the new currency.

If the change-over date for your church's accounts is March 31 or June 30, however, you will continue to keep your records in pounds, shillings and pence until that date, even though your banking is done in dollars and cents.

For checking purposes, write the decimal equivalent of each offertory or each day's offertories against the total in your records, and that figure will, of course, correspond with the amount in the deposit book.

During this time you will find from time to time that the offertory contains odd cents and pence.

You will be able to bank exact cents, but only pence in multiples of sixpence, as this is the lowest amount with an exact decimal currency equivalent.

Thus, if your offertory on Sunday, February 20, was \$35.27 in new currency plus £29/5/10 in the old, you could bank the full \$35.27, and £29/5/6 of the amount received in pounds shillings and pence. (The odd fourpence would have to be kept on hand until it could be added in with the next week's money in multiples of sixpence.) Your total banking would thus be \$93.82 for that day.

Odd cents

However, it will be noted that this amount does not have an exact equivalent in the two currencies and if your records are still in the old currency you would be wise to put the odd two cents in with the odd fourpence, banking \$93.80 and keeping the odd coins until the following week when you will add to them or take from them so as to be decimal currency in multiples of five cents and old currency of sixpence.

Thus amounts banked will also

• Continued page 4

EDITORIAL:

A NEW MENACE

Those familiar with Scripture will not need to be reminded of the desperate state of the heart of man. So it is that they recognise the evil in such matters as poker machines. Those less familiar with Scripture take longer to see the truth.

Everywhere businessmen are waking up at last to the growing menace of the "bandits" in the community. One after another they are attacking the inroads poker machines have been making into the country's economy. They have taken quite some time to come around to the view of the Church in this matter and only hard experience has brought home the truth of the Christian viewpoint.

It is to be hoped that the community will be quicker to realise the inherent evil of the scheme to run a floating casino. If this scheme is allowed to go through it will open the door to other schemes for illegal gambling and who knows where it will end?

Mr Askin's prompt assurance of action is welcomed. It is a pity that he is not more active in the suppression of poker machines. True there are many other forms of gambling, all of them evil, but there is something more subtle about the poker machine.

The apparently tiny nibble it takes at each meal—5c, 10c or 20c—only serves to hide the rapacious appetite the machine really has. The few cents soon multiply into many dollars and the community's economy suffers, as do the many homes whose husbands are "hooked" by the machines.

WHY NO OUTCRY?

Those who expect to see world problems solved by the United Nations will do well to ponder a small item tucked away in last week's world news.

Dr Legowo, Secretary Co-ordinator of West Irian Affairs, has reaffirmed that a plebiscite will not be held in West Irian. Claiming that the proclamation of Indonesia's independence in 1945 signified the inclusion of West Irian, Dr Legowo said the plebiscite in 1969 "does not constitute a problem for us because West Irian is our own territory."

Of course it was obvious to thinking observers at the time of the Indonesian takeover of West New Guinea that the Indonesians had no intention of carrying out their "pledge" to the United Nations. Such pledges are not worth the price of the paper they are written on.

Looking back over the chequered history of the world body can one be blamed for wondering whether it is more a tool for world revolution — especially Communist revolution — than an instrument of peace?

The outcry over Rhodesia is loud and long. Where is the outcry over West Irian?

DAYUMA'S BABY BORN BLIND

DAYUMA, the Christian girl whose conversion is related in "The Dayuma Story," has given birth to her second child, but it has been born blind.

The report of this sad event, carried in the English "Christian," says that the Aupa people look upon children born with such defects as being useless. They are therefore generally killed.

Dayuma has been told that now she is a Christian she must love her child, despite this handicap, and must bring up the child and help it overcome the lack of sight.

This is a difficult lesson for an Aupa to learn, and some pressure has been brought upon Dayuma by her own people to kill the infant.

A skilled eye surgeon flew to Quito to examine the baby, but he reported that there was very little likelihood of an operation achieving any success, and he did not advise that one should be tried.

This sad incident is going to either make or break the faith of the Aupa Christians, and prayer is requested that they may stand up to the test, so that their love for the child may prove a vital act of witness to their own people.

WOMEN'S PROBLEMS — A discussion course for women on an interdenominational basis has just started in Sydney. Conducted by the Y.W.C.A., the course aims to help women such as clergy wives, church workers and members of women's groups deal with some of the practical problems they face in church life.

EXPANSION OF WOMEN'S CHRISTIAN CONVENTIONS

SINCE the first convention held at Thornleigh, in N.S.W., in June 1959, this Convention movement has spread into all Australian States except Victoria.

(In Victoria women's interdenominational conventions have been held since February, 1963, under the sponsorship of the Christian Service Centre in Melbourne).

Committees have recently been formed in Perth and Adelaide and the first Convention for South Australia will be held over the weekend April 29 to May 1, at Amerta Guest House, Port Elliott. The Acting-Secretary, Mrs H. Steward, writes that the interest is keen and expectations are for a "full house."

Twelve meetings

Preliminary meetings have been held in Launceston, Tas., and Tamworth and Wollongong, N.S.W., whilst enquiries are continually coming in from other areas.

Mrs. Rudolph Dillon, Publicity Officer for the Central Convention in Sydney writes:

"Looking back over the year 1965, the Women's Christian Conventions have made wonderful progress. Increasing numbers of women testify of blessing received. This ministry to women through women is truly the work of the Holy Spirit in this decade. "Much prayer is being offered daily through the central and local committees and God has wonderfully undertaken right throughout the year. "Twelve annual conventions

have now been established and in other places groups of interested women have been met by a member of the central committee who has outlined the aims, methods and development of the Convention movement and pilot committees have been formed."

Record attendances are anticipated for the eighth Central Convention to be held at Narabeen National Fitness Camp, Sydney, during the period March 4-6. The theme is "Power for Daily Living" and the speakers include Mesdames R. C. Kerle (wife of the Bishop of Armidale) A. M. Chambers, M. Fewchuk and Miss F. M. Cook.

Brochures and other information can be obtained from Mrs R. Myers, 37 Bouvardia St., Punchbowl, N.S.W. Phone 75-3465.

The central committee has for some years been praying and planning for an overseas speaker and the first to come will be Miss Jean Raddont (Nepal). Arrangements are being made for her to speak at Women's Christian Conventions on an Australia-wide basis.

HUNTER VALLEY, N.S.W.

Mrs J. Robinson reports: Our motto "All One in Christ Jesus" was very real at our Hunter Valley Women's Christian Convention which was held at the Church of England Conference Centre, Morpeth. The Convention had much prayer backing and the Lord was truly exalted in messages, song and testimonies.

The opening address, as always, was very inspiring. The pattern was set by Mrs G. Collins for the whole weekend when she spoke from Acts 16 about Lydia: "WHOSE HEART THE LORD OPENED."

The Lord did open the hearts of women. One lady, used to mixing in "Society" said to me "I have never been anywhere like this before! Everyone is so happy. You don't have to be well dressed or good looking and you don't wonder all the time what people are thinking about you."

CANBERRA, A.C.T.

Mrs J. McLennan, Publicity Officer, writes:

"Bless the Lord, O my soul, and all that is within me, bless His Holy Name" was the testimony of the Canberra Committee as we gathered for our first committee meeting after the 3rd Women's Christian Convention at Bruce Hall. Our hearts were full of praise as we remembered all the Lord had done both before and during this weekend of joyous fellowship.

These Conventions in Canberra have gone from strength to strength. This year the number of women living in for the weekend was trebled and there were also many day visitors.

Young and old were challenged not to be half-baked Christians, but to grow up in grace and give a more mature Christian witness—to become dead to self and alive to Christ. Many responded to this challenge and one, at least, accepted Christ as Saviour.

Devil's newest weapon in talk?

ONCE Christians were tortured, burnt and crucified; but very often the more the Church was persecuted the stronger it grew. The enemy's latest weapon is much more effective.

"Don't destroy Christians — just isolate them. Keep them so busy talking to each other that they have no time to speak to the unbelieving world outside. The keener the Christian, the more he or she should be loaded with committees. If you cannot burn them with fire then burden them with meetings, says the devil."

So writes the Rev. Paul Berg, an English vicar, in February's "Essex Churchman."

Mr Berg describes the preoccupation with endless meetings and conferences as "meetingitis" and asks if this is not the devil's latest weapon for disarming the Church.

The remedy is not to despise administration but administration could be improved and speeded up. He declares that most clergy could do a better job if they had secretarial help, more church members could be brought in to organise church activities, lists of meetings and committees could be pruned.

"Finally," Mr Berg writes, "we must use our saved time to get out among the people of the parish as individuals and as a church to do the job we are here for — 'You shall be witnesses unto Me.'"

HIGHEST YET—The sum of over \$427,000 received by A.B.M. this year is the highest on record. It is, however, over \$11,000 short of the target set by the board.

OFF THE RECORD

AGAINST UNION

From one of the last issues of the "N.S.W. Presbyterian," now superseded by the Federal Presbyterian paper:

Have you heard of the Canadian United Church lady who didn't want to unite with the Anglicans because she didn't like the Anglican Lethargy? And the United Church layman who told the visiting Anglican rector that it was customary to start the service with an innovation.

MODERN AMBITIONS

And before we say "farewell" to the N.S.W. Presbyterian paper here is another item from one of the last issues. It comes from the pen of that paper's columnist Robert Macarthur (happily to join the new paper's editorial writers, we believe).

I asked the infants' class at Pymble School the other day what they would like to be. Here's the list:

One wants to be a veterinarian surgeon.
One a teacher.
One an ambulance man.
One a fireman.
One a headmaster.
Three want to be astronauts.
Seven want to be nurses.
Six want to be star ballerinas.
Two want to be mothers.
And one boy just said when I stood quietly beside him, "I want to be an ordinary man."

Don't tell me there is not an illustration for sermon in this one.

HOTELS' GIFT—The Australian Hotels Association has donated £10/10/ to an appeal being conducted by the Society of the Sacred Mission to carry out building work at Crafers, South Australia.

CHATSWOOD PARISH MISSIONARY CONVENTION

March 16-20, 1966
(To be held in St. Paul's Church and Hall)

WEDNESDAY 16th—
12.30 p.m.: WOMEN'S LUNCHEON—
Speaker: Mrs S. Fewchuk (Slavic Gospel Association).
8.00 p.m.: "MAN'S RUIN"—
Speaker: Mr E. Norgate (N.S.W. Secretary, Overseas Missionary Fellowship, C.I.M.).

THURSDAY 17th—
7.30 p.m.: FILM: "Kenya Becomes a Nation."
8.00 pm: "GOD'S REMEDY"—
Speaker: Canon W. Newmarch (C.M.S., Sabah)

FRIDAY 18th—
6.00 p.m.: MEN'S DINNER—
Speaker: Rev. A. Deane (Principal, Sydney Missionary and Bible College, Croydon)
8.00 p.m.: "CHRIST'S SERVANTS"—
Speaker: Rev. A. Deane.

SATURDAY 19th—
7.30 p.m.: FILM—"This is the Vision."
8.00 p.m.: "CHRIST'S SERVANTS"—
Speaker: Rev. K. Short (N.S.W. Secretary, C.M.S.)

SUNDAY 20th—
5.00 p.m.: PARISH FELLOWSHIP TEA—
Speaker: Mr K. Browning (W.E.C., Indonesia)
7.15 p.m.: EVENING PRAYER—
Preacher: Rt. Rev. M. L. Loane:
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Books

New Reformation?

THE NEW REFORMATION?
by J. A. T. Robinson, S.C.M.,
London, 1965, paperback pp.
142. Aust. 8/6.

This booklet by the Bishop of Woolwich is a sort of sequel to *Honour to God*.

It is easier to see, here, what he is getting at. But it is a pity he speaks as if he had no awareness of historic revelation. A strange bishop, this! His sympathy with modern perplexity is an attractive and instructive feature; but if you have your ear to the ground too much, you easily lose your bearings.

Nevertheless, one wonders what Robinson's analysis of the situation would sound like if it were written by someone who was not such a modernist in theology.

In speaking in terms of a new Reformation, it is odd that the Bishop never calls in question the idea of the Church as an organised continuum. His ecclesiological assumption makes his particular criticisms of "the church," e.g. in regard to the deployment of its resources (p. 78) artificial and inconsequential.

If he really wants to be radical, why does he not question the very relationship of the eschatological Christianity of the New Testament and any form of Christianity subsequent to that period? What has "The New Reformation" in common with "Jesus and His Coming"? Robinson is better as a New Testament scholar than as an ecclesiastical watchman.

The author is best on the concept of Christian witness in the world (but makes it hard for himself by calling this witness "the church") — let the New Testament guide him here! And in his criticism of the unreality and irrelevance of the kind of church which is "organised over against the world."

D.W.B.R.

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CHRISTIAN COUNSELING AND OCCULTISM by Kurt E. Roch, Kregel Publications, Grand Rapids, Michigan, 1965, pp. 299, Aust. price \$4.95. (Distributed in Aust. by S. John Bacon, Burwood, Victoria).

Dr Koch is a German Theologian, who has recently visited Australia, and one of whose earlier books, *Between Christ and Satan*, has been widely read in its English translation.

The present book is a rather specialised treatment of the analysis and approach required in counselling persons who are psychically vexed or ailing because of involvement in occultism — spiritism, palmistry, card-laying, astrology, black and white magic, fetishes, demon possession and the like.

Australian pastors probably do not often find people in real trouble because of these things, but they are prevalent in parts of Germany and the Continent.

The interest and significance of this study is much greater than the immediate practical implications of the title might suggest. Koch is only dealing with occult disturbances among Christians or in Christian communities, though he has, in fact, also made extensive investigations into similar (and more profitable) manifestations in non-Christian areas of the world.

There are three main sections. First, classification of the various types of "cases of soul-care" from this field. Under Extra-Sensory Perception are listed five types of spiritism, four of hyperesthesia, and four mantic activities.

There are eight types of Extra-Sensory Influence, and two forms of Extra-Sensory Apparitions. Secondly, these cases are all tested in such a way as to satisfy the interests of the psychiatrist, the psychologist, the parapsychologist, and the Christian pastor. Finally, taking up the positive contributions of each of these approaches, the author discusses "the way of liberation from occult subjection." The general principles of pastoral theology are very finely stated in this last section.

The translation is by Andrew Petter, and there is a foreword by the Chancellor of Wheaton College, Illinois.

D.W.B.R.

No world peace

WHEN WAR COMES by Rev. Dr Andrew Gih, founder of the Evangelical China Fellowship. Published by Marshall, Morgan and Scott.

Dr Gih's thesis is "that there cannot be peace in this world except when Jesus Christ comes again."

He argues this from words of Scripture, and present world conditions, which form the human point of view, cannot be viewed with complacency.

His travels in U.S.A. and many parts of Asia have brought him to the point of view where he sees the trend of world events heading for disaster.

R. B. ROBINSON

To the Jews

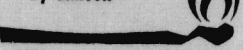
UNTO HIS OWN: by Dr Jacob Gartenhaus. Published by Oliphants Ltd., London. 4/6 (Eng.).

A handbook to aid Christians in their approach to the Jews. The writer is a converted Jew and lays great emphasis on the message "To the Jew first." He has a great burden for his own people. The writer of the foreword says "that this book is a storehouse of information concerning the Jewish people."

R. B. ROBINSON

HEARTS AFLAME

By Simeon



When our lives draw to a conclusion God will be concerned with how we measure up to other people, but as to how we loved Christ. Upon the Cross the Saviour gave His life for us. Are we giving our best for Him?

IVF Conference hears Dr Morris

DR LEON MORRIS, principal of Ridley College, Melbourne, was one of the speakers at the 26th IVF Conference, held at Stanwell Tops, near Sydney, in January.

Some 300 tertiary students attended the conference.

Others giving papers were Mr W. E. Anderson, Senior Lecturer in Education at Sydney University, who considered Christian perspectives towards ideology, society, culture and war, and Mr K. McKay, Reader in Classics at the Australian National University, who discussed the background to the N.T. writings.

Dr Morris' paper expounded the distinctive ideas of the N.T. Also present were: Dr J. Clezy, from Papua; the Rev. S. Skillicorn, from India, and the Rt. Rev. W. Camden, Moderator of the Presbyterian Church in the New Hebrides.

Seminars were held on Education, Theology, Christians in Industry, Creative Writing and Church Union.

The conference closed on Saturday, January 15, with a united Communion Service.

The 1967 conference will be held at Victor Harbour, South Australia.

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FACT AND FAITH EXPANDS

FACT AND FAITH FILMS AUSTRALIA has just announced details of their moves to expand their operation into further sections of the South West Pacific area.

The announcement will be of interest to all those who, over the years, have used the now famous Sermons from Science films for evangelistic purposes. It is a far cry from the days of 1948 when Dr Paul White brought the first film (GOD OF CREATION) into the country.

His successful negotiations for distribution rights with the late Sir William Dobbie, G.C.M.G., K.C.B., D.S.O., of the Fact and Faith Films office in London, saw the commencement of an Australian Fact and Faith Films ministry that has grown to provide a National film service with offices in five States.

To Dr Paul White, whose Christian interests cover such a wide range of activity, this news of overseas expansion is another missionary dream.

DECIMAL CURRENCY

Continued from page 2.

ways have exact equivalents in both currencies and you sidestep the approximations and fractional differences on balancing which would result from banking being done in the new currency and records being kept in the old.

After the date when your church's financial year ends and records are converted to decimal currency, then you would no longer keep out odd cents, but bank exact amounts.

However, it will always be necessary for you to do this with pence, as banks will only accept them in multiples of sixpence. Drawing Cheques and Making Payments

All cheques drawn after February 9, must be written in decimal currency. (Note the date—cheques drawn after February 9, cannot come to the bank until after C-day because of the bank closure period.)

When accounts are in the old currency, the cheque will be drawn for the decimal currency equivalent. Most accounts will themselves state what this is.

If the date of currency conversion for your church is March 31, or June 30, you will record the old currency equivalent of the cheque in your Cash Book during the interval after February 14.

If on the other hand you back-date your change-over to January 1, 1966, all cheques drawn after that date will be entered in your Cash Book at decimal currency values, even though until C-day they will be drawn in old currency figures.

Financial Accounts
Whenever your church's financial year ends, it would be wise to express your 1966 Statement of Income and Expenditure and other accounts in both currencies.

If you follow the prudent practice of showing last year's figures in the accounts for comparison, it would suffice for these to be in pounds, shillings and pence: there would be no real need to express these in the two currencies.

In 1967 however, show the former year and the current year in dollars and cents only: your readers will be sufficiently familiar with the new currency by then.

realised and further evidence of God's continued faithfulness.

The Moody Institute of Science in their program in film expansion, began to produce a special series of educational films designed specifically for use in schools, colleges and universities.

While similar to their Sermons from Science counterpart, the educational films do not have the same Gospel application but rather make reference to the Creator as the author of the universe. This was a necessary requirement to meet the restrictions of the various world educational bodies who would not accept the religious versions.

The granting two years ago to Fact and Faith Films Australia of an Australian Educational Films franchise, resulted in the establishment of Moody Institute of Science Educational Films Australia.

Through this organisation it has successfully demonstrated and, against competition from long-established educational film distributors, made sales to the Education Departments of Queensland, New South Wales, the Australian Capital Territory, Victoria, South Australia and Western Australia.

In addition, the R.A.A.F. has also purchased prints for their training program. (These films are in addition to the Sermons from Science films already held by the Armed Services for use by their chaplains.)

It has been basically through the trading of the educational films that the proposed expansion into South-East Asia has been made possible.

NOTES AND COMMENTS

We regret that owing to lack of space it has been necessary to omit Notes and Comments from both the last issue and this issue.

Having spent two years of investigation involving written inquiries and also personal interviews with missionaries on-furlough, Fact and Faith Films Australia believe that actual contact must now be made in order to capitalise on its planning.

Accordingly, Mr R. A. Ashton, the Executive Officer of Fact and Faith Films Australia, left Sydney on the 30th January to begin a comprehensive survey.

Mr Ashton will visit areas where it is felt that there is at least an interest in Audio Visual Aids. Before returning to Australia, he will meet in Los Angeles with Lt-Col. G. E. Aldridge, O.B.E., who is the secretary of Fact and Faith Films, London, and the co-directors of the Moody Institute of Science, Dr Irwin A. Moon and Dr F. Alton Everest.

With the London office of Fact and Faith Films accepting the responsibility of missionary development in Africa and Europe, it is expected that Mr Ashton's report on South-East Asia may encourage the Moody Institute of Science to allow responsibility with them in their development and expansion of this proposed new work in the South West Pacific area.

With the Australian distribution ranking third (after the U.S.A. and the U.K.) the Moody Institute of Science has already indicated that they are more than interested in the possibility of Australia joining them.

W. B. BERRYMAN,
Hon Secretary.

BLACK AND WHITE IN AFRICA

I read the Rev. David Hewetson's interesting but rather unbalanced article (ACR 13/1/66) in which he seems to equate the right to vote with social and religious equality, and would offer the following comments.

Like you, I am more inclined to accept the statements of Major Smith and Chancellor Mills than those of the clerics he mentions.

It is a fact of history that the whole of Equatorial Africa was sunk in the most appalling barbarism until the advent of white rule, circa 1870. There were exceptions, the Portuguese possessions, Cape Colony, Natal and the two little Boer Republics. One has only to read the books of Livingstone, Stanley and other explorers to realise just how depraved both people and chiefs were.

And it is also a fact of history that, on the break-up of the Roman Empire, while the Christian Churches in Europe eventually converted their pagan conquerors and in time established stable civilisations, those in Africa (save Egypt) just disappeared.

Africa had produced some brilliant theologians to whom the whole world is indebted: Tertullian, Cyprian and Augustine are three, and by AD 300 had close on 300 bishoprics.

But the African had never succeeded in establishing any form of self-government, as had Greeks, Romans, Gauls or Teutons.

So, when Rome withdrew its legions, his whole civilisation collapsed, not to be revived until the European brought law and order to a distracted continent. Nor does he seem capable of developing the art of government, other than that of a totalitarian form.

Liberia backward

He has had opportunities. Well over a century ago, the State of Liberia was set up. Its territorial integrity was guaranteed by the U.S.A., so it has never had to fight a war. It has all the trappings of democracy, even an established Church, whose bishops are invited to Lambeth Conferences. Today it is the most backward country in Africa. Why?

Yet, with the example of Liberia before them, British, French and Belgian Governments gave their African colonies self-government. Never were any

Governments guilty of more insane folly.

Some of us had hopes of Nigeria; it has gone the way of all the others. Supporters of self-government blame the European powers for failure to educate the people, and give that as the root cause.

It was a minister of the Republic of Ghana (who happened to be a High school graduate) who we are told, recently buried £250,000 in Government funds in a field, at the request of a witch doctor, who assured him it would double overnight.

Naturally, next morning the money had disappeared, and so had the witch doctor! So much for education.

Education may be the answer; many people with a knowledge of African mentality doubt it. I believe that education plus Christianity will do it. And it will take a long, long time, probably centuries, to eradicate from the Negro those beliefs which are at the root of his inability to learn the art of government.

There are black Africans who have learned to govern themselves, but they are precious few compared with the millions who have not, and whose actions are still dictated by belief in witchcraft, magic, and tribal loyalty.

Powerful missions

And we have to face the fact that the Churches are meeting strong competition for the soul of Africa from the powerful Moslem missions. Just as soon as Mohammedanism obtains control of any country, the teaching of Christianity is forbidden. We have seen that happen in Somalia and the Sudan.

Much, too, of the trouble in Africa is due to the emissaries of atheistic Communism, both Russian and Chinese, who are busily at work on both sides of the Continent. That is one of the tragedies of the situation.

Can we blame the Hon. Ian Smith if he wishes to keep his country free of such influence? Those clergy who advocate majority rule where the majority is quite incapable of understanding the real meaning of government of the people, by the people and for the people are not serving the interests of the peoples of Africa and the Christian Church, rather the reverse.

When the countries of Equatorial Africa have abandoned murder, arson, intimidation and subversion, as political weapons, and when absolutely free presidential elections are regularly held in Ghana, Kenya, Tanzania, Malawi, etc., it will be time to talk about "one man, one vote" in Rhodesia.

But that time is so far distant that no man on earth can yet discern it. Meantime, we can only pray and hope that Rhodesia may be spared the fate of the Congo and Nigeria. It will be, if the Hon. Ian Smith wins, but not otherwise.

DOUGLAS C. TILGHMAN,
Berry, N.S.W.

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Speaker: REV. A. D. DEANE, Th.L., B.D.

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Letters to the Editor

From the Archbishop of Melbourne

I am sorry to see in your issue of January 13 that you refer to the Anglican Church of the Province of South Africa as neo-apostate and, to quote you, "we find it hard to take much notice of Bishops Huddleston and Reeves coming as they do from the neo-apostate church."

I would have expected an Anglican newspaper such as yours, even though you might differ in Churchmanship from these two men, to have admired, and indeed to have supported, these two who have perhaps done more than any other Anglican to stand up for the equality of God's children before Him, and are both examples of deep and sincere faith and of conspicuous loyalty to the Anglican Communion.

FRANK, MELBOURNE.

South Africa and Rhodesia

Do you always rely on the pronouncements of orthodox ecclesiastics for your political views? You say in your editorial comment (Jan. 13) on Rev. David Hewetson's article on Black and White in Africa, that you are unable to take much notice of what Bishops Huddleston and Reeves say because "they come from the neo-apostate Church of the Province, and that you are more inclined to listen to the brothers in the Church of England in South Africa and the Dutch Reformed Church."

It then appears you are prepared only to accept the political views of those in theologically orthodox groups.

How then do you propose to deal with the view expressed by Garfield Todd, Church of Christ missionary and former Rhodesian Prime Minister, now forcibly restricted to his estate ("Racialism must be abolished from Government policies"), and the Rev. Tom Baird, Methodist missionary in Rhodesia ("U.D.I. is immoral and unchristian")? And what about Mr Hewetson's criticism of the policies of the white government in Africa?

Unless you wish to add the Church of Christ, Methodist and also the C.M.S. to your list of neo-apostates, it would seem that you need a different criterion for selecting your political views.

ALISON LYONS,
Kenmore, Qld.

Apartheid

The exponents of the doctrine of Apartheid find their biblical justification in the Book of Genesis, Chapter 9. Here it is: "Noah planted a vineyard, and he drank of the wine and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan saw the nakedness of his father and told his two brethren without." "And Shem and Japheth took a garment and laid it both upon their shoulders and went backward and covered the nakedness of their father. . . . And Noah

awoke from his wine and knew what his younger son (Ham) had done unto him." (Read the rest of the story).

Instead of feeling ashamed of himself, he "took it out" on Canaan, the son of Ham, saying: "Cursed be Canaan, a servant of servants shall he be unto his brethren. Canaan shall be the servant of Shem; Canaan shall be the servant of Japheth."

These words were not the words of God — as so many people understand them — but the irrational words of a man recovering from the effects of drunkenness. It is an ugly story, with a tragic aftermath.

Traditionally, the descendants of Shem and Japheth populated Asia and Europe, the descendants of Canaan occupied Africa. From this odd, ancient story, arose the erroneous conception that the African was inferior to the Asian and European, and should be treated as such.

It is clearly in contradiction to the Divine Mind, as expressed by Jesus of Nazareth: "One is your Master and all ye are brethren." "When you pray, say Our Father."

(Rev.) H. J. BAMFORD,
Beaumaris, Vic.

Church leaders' 'double standard'

Rhodesia is in the headlines. Britons are condemning her, for, what they call, her unilateral declaration of Independence.

They claim this is illegal, unfair, and unjust towards the majority of the Rhodesian inhabitants. Some prelates and Church dignitaries are supporting the British Government in advocating the use of force, to bring about majority rule.

My thoughts take me back to the year 1948, when Britain gave up the mandate over Palestine, and I ask myself the question, how is it that Britain at that time, did not think of supporting and enforcing majority rule in Palestine, when the arabic-speaking Palestinians were the overwhelming majority in the country and the rightful owners of it?

How is it that no prelate, metropolitan, or any dignitary of a christian denomination spoke out in support of the majority and majority rule in Palestine: instead, they turned their eyes and backs so they may not see or witness the tragic expulsion and deportation of the Arab majority.

Not only that, they later gave their blessing and support to minority rule of foreigners who had no legal claim to Palestine.

Is not this deliberate act of ignoring the majority of the Pal-

estine Arabs and their legal and human rights to their own country, a flagrant act of Anti-Semitism.

Why does not the Church speak out on this subject. Can it be that some Church dignitaries and christian leaders adopt a curious double standard?

Let us wake up from our slumber and work for peace and justice not only in Vietnam, but in the Holy Land.

J. GORDON BOUTAGY,
Mosman, N.S.W.

Problems of the single woman

Following W. Terry's letter (27/1/66), I would like to suggest that the needs of the single woman are not so much that she be placed in more secure and profitable situations as to being introduced to Christ Who alone can meet her every need.

While it cannot be denied that a single woman is obliged to forgo her biological role, nevertheless as believers we remember that we are "Complete in Him." There would be no problem for the single woman, if, instead of asking "Why hast Thou made us thus?" she remembered that "All things work together for good to them that love God." There is little doubt that we

Continued, p. 6.

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MELBOURNE APPOINTMENTS

THE Archbishop of Melbourne, Dr Frank Woods, has announced the appointment of the Rev. W. H. Graham as Archdeacon of Kew, and the Rev. P. R. Monie as Archdeacon of Box Hill.

Mr Graham is the Senior Hospital Chaplain to the Royal Melbourne Hospital and director of the Clinician Department in the diocese. He is also Examining Chaplain to the Archbishop. Mr Monie is the vicar of St. John's, Croydon, and prior to this was Archdeacon of St. Arnaud.

The announcement of these appointments by the Archbishop also makes way for the setting up of a new Archdeaconry in Melbourne diocese, Box Hill.

The continual development and growth in the Eastern Suburbs has brought about a reshuffle and the subsequent inception of the Archdeaconry of Box Hill.

The Archdeaconry of Kew will now comprise the rural deaneries of Camberwell and Heidelberg, whilst the Archdeaconry of Box Hill will comprise the rural deaneries of Box Hill and Croydon.

The appointments will be effective as from March 1. A Service of Collation will be held in St. Paul's Cathedral Church on Tuesday, March 1, at 5.10 p.m.

LETTERS Cont.

Continued from page 5

are regarded as dim, frustrated failures (which may leave a deeper scar), but if there is certainty that the single state is God's will and the very purpose for which we are best able to glorify Him I venture to say it is all joy . . . and a resounding "Alleluia!" comes from this SINGLE WOMAN, Neutral Bay, N.S.W.

Jewish guilt

I offer here a different view to Mr Wai Larsen (A.C.R., Jan. 13) concerning the death of Christ and the extent of the Jewish guilt for His death.

First, I go to the highest authority to prove my point, the Lord Jesus Himself, when on the cross He said, "Father, forgive them, for they know not what they do" (Luke 23:34).

If we are to say that the Jews knew that Jesus was the Son of God as He claimed to be, we would, in effect, be making Jesus a liar. For He said plainly "They know not what they do."

The Jews certainly had the Lord crucified on the cross through their unbelief and blindness, as the Apostle Paul shows in Romans 11; Isaiah 6 also describes this blindness.

If God had given His Son as the Saviour of the whole world, are we going to dispute how God in His wisdom was to effect this? I Corinthians 1:18 says, "For the preaching of the cross is to them that perish foolishness but unto us which are saved it is the power of God." How could anyone derive power from the cross had not He died thereon?

Even now, in our day, no one can understand or know the Divinity of Jesus until they believe or Him. This was the same during His life's ministry here on earth. How can the Jews be guilty of decide when they know nothing of the Lord's divinity, which can only be known by believing?

Many of those high up in the Roman Catholic Church have accused the Jews of decide, but is there any spirit in the world less Christ-like like an unforgiving spirit, and now almost 2,000 years have passed by.

A NON-JEW FROM THE SOUTH Sydney, N.S.W.

Dr Martin Luther King, U.S.A. civil rights leader, has said he plans to live in a slum on the west side of Chicago while conducting a "movement" in the area against racial discrimination in the north.

★ ★ ★
Government-sponsored Radio Uganda will air Christian education programmes this year as part of its student instruction broadcasting.

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Criticizing the Archbishop

May I say that I strongly resent your continual criticisms of our Archbishop.

Enclosed is a cheque to cover this year's issues. However, this is to state that if your policy continues I shall not renew any subscription next year.

G. T. EARP,
Wahroonga, N.S.W.

(We assure our correspondent that "A.C.R." has no "policy" directing us in criticising the Archbishop of Sydney. People in high office, whether in the Church or out of it, must expect criticism, the more so when they have the courage to express publicly their convictions on various issues, as has the Archbishop. We do not think Dr Gough resents reasonable criticism of his policies and views any more than most other public figures. In actual fact, far from being guilty of "continual criticisms" of the Archbishop, as our correspondent claims, a check over two or three years' issues of "A.C.R." will reveal that we have criticised him on hardly more than three or four occasions in this time. For someone so ready to express his views publicly as the Archbishop, this is an extremely low level of criticism. As a matter of fact we were once accused—not so long ago—by a reader from another State of "being afraid to criticise Dr Gough!"—Ed.)

U.K. visitor

Visiting Australia this month is the Provost of Southwark, England, the Very Rev. E. W. Southcott.

Mr Southcott will visit all States in a tour arranged by the Parish and People Association. Mr Southcott is author of the books, "The Parish Comes Alive" and "Receive This Child." In Sydney he will be the guest of Dr Kenneth Dutton, St. Paul's College. From Australia he goes to New Zealand, on February 24.

Roman-Presbyterian move

A common book of worship and Bible study for Roman Catholics and United Presbyterians in the U.S.A. may be a reality before the end of 1966, spokesmen for the two churches said at the conclusion of a two-day conference.

They reported that basic agreement on a tentative draft for the proposed book had been reached by the official joint committee of the two churches, comprised of some 30 theologians and lay leaders.

One section will contain selections from the Bible and commentaries to point out where Roman Catholics and Presbyterians have similar or contrasting theological views or interpretations. The intent would be to encourage "intelligent dialogue that could lead to mutual understanding of divergent viewpoints and also to inspire 'common social action.'"



BISHOP GOODWIN HUDSON SIGNS PROTEST

Bishop A. W. Goodwin Hudson was among signatories to a statement expressing regret at a proposal to restrict admission to Anglican Communion services in England to Anglicans only.

The statement says, in part—
"We affirm our recognition of the real unity which exists between those who through faith are united to Christ. This unity, demonstrated in a common baptism, should not be denied its visible expression at the Communion table.

Others to sign it include:—
Canon T. L. Livermore, Canon T. G. Mohan, Canon J. V. Taylor, Canon R. W. P. Wootton, the Rev. M. A. P. Wood, the Rev. J. R. W. Stott, the Rev. R. P. Johnston, Dr. J. I. Packer, Lieut.-Gen. Sir Arthur Smith, Professor J. N. D. Anderson, Mr G. A. Duffield and Mr Jack Wallace.

The controversial proposal has been widely denounced by other Evangelicals throughout the Church of England.

LEPROSY NOT "ON WAY OUT"

A statement issued last week by the Medical Consultant of the Leprosy Mission, Mr Stanley Browne, is intended to counter the optimistic views on leprosy which have recently been put forward on the radio and in the popular Press.

The statement asserts that it is "premature, and grossly misleading, to speak of leprosy as being 'on the way out.'"

The world leprosy problem, far from diminishing in size, was "most probably increasing," reasons for this included the world increase in population, and the fact that people live longer and many, including leprosy patients, travel further afield in search of work.

Although there are new reasons for hope, based on the use of the standard drug, dapsone, and vaccination with B.C.G. vaccine, the questions awaiting an answer are, says the Leprosy Mission, "Will these procedures really suffice to control leprosy, and who will supply men and money to bring these procedures to the millions needing them?"

DUTCH ROMAN CATHOLICS' WEEK WITH ANGLICANS

Forty Roman Catholic theology students from Holland spent a "Week with the Church of England" recently. Their program, approved by Cardinal Alfrink and Cardinal Hennan, included attendance at a service to consecrate a new bishop, visits to Westminster Abbey, Lambeth Palace and several other churches and cathedrals.

They also attended services at a number of churches, including All Souls, Langham Place, London, home church of the Rev. John Stott.

They also heard the following addresses:—

The Rev. David Tustin, Assistant General Secretary of the Church of England Council on Foreign Relations, on "History of the Church of England"; Canon Ronald Jasper, Chairman of the Liturgical Commission, on "Liturgical Reform in the Church of England"; the Rev. W. J. Milligan, Vicar of All Saints, New Eltham, a "Questions and Answers Session"; Dr. E. L. Mascall, Professor of Historical Theology of King's College, London University, on "Marian Doctrine in the Church of England"; Canon Pawley until recently the Archbishops' liaison with the Vatican unity secretariat, on "The Church of England and the Vatican Council"; Canon Bentley, of St. George's Windsor, on "Anglican-Methodist Conversations"; and Prebendary Pilkington of Westminster Cathedral, on "Ecumenical Relations in England."

WORLD NEWS IN BRIEF

A number of special activities are being planned for the centenary of Scripture Union which occurs next year.

Israeli President Zalman Shazar has praised the work of the Vatican Council, particularly in seeking "new human relationships with other faiths, both Christian and non-Christian."

A Dutch Roman Catholic theologian has said that Rome will eventually recognise the validity of Anglican "Holy Orders."

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MORAL THEOLOGY:
Hearn, G. A., Th.L., L.Th., Gippsland; Hebblewhite, J. S., Th.L., Warrata; Waterhouse, J. E., B.A.Sc., Adelaide.

PHILOSOPHICAL THEOLOGY:
Greenhall, L. W., Th.L., Melbourne; Lacy, N. H., Th.L., Melbourne.

(In order of merit)

First Class:
Maidment, R. B., B.Sc., Dip. Ed., Moore, Unatt.; Hastings, G. W., B.Sc., Ph.D., Sydney; Minchin, J. R., B.A., Trinity, Sydney; St. John, Sydney; B. R., B.Sc., Dip. Ed., Moore, Unatt.; Brownings, G. V., St. John, Armidale.

Second Class:
Meadows, D. L., Moore, Sydney; McPherson, A. R., B.A., Trinity, Melbourne; McKinney, R. R., Moore, Sydney; Thomas, O. W., B.A., Moore, Sydney; Norris, B. J., St. John, Can. Gen.; Bell, L. J., St. John, Can. Gen.; Maple, G. S., Moore, Unatt.; Bath, L. E., M.A., Ridley, Unatt.; Sexton, M. A., B.A., St. John, New Guinea; Or, G. M., St. Francis, Brisbane; Williamson, R. K., B.A., St. John, Newcastle; Whitlam, A. V., Moore, Sydney; Sinclair, E. W., J., Moore, Grafton; Pether, R. J., Wollaston, Perth; Piper, R. J., Moore, Sydney; Forsyth, J. W., B.A., S.S.M., Bunbury; Scruff, G. C., Moore, Sydney; Turner, R. D., St. John, Armidale; Duddle, B. A., Moore, Sydney; Knott, N. J., B.Com., St. John, Brisbane; Myers, M., Moore, Sydney; Tuckwell, R. L., St. Barnabas, Adelaide; Wise, W. V., Moore, Sydney; Woo, J. W., B.Com., Ridley, Melbourne; Matthews, T. B. H., St. Francis, Rockhampton; Spencer, L. G., B.Eng., Moore, Sydney; Charles, G.

E. St. John, Melbourne; Porter, G., Moore, Sydney.
Pass:
Wentzell, M. P. C., B.A., Mus. B., Trinity, Melbourne; Ault, A. R., M.Sc., Ridley, Nelson; Miller, P. L., S.S.M., Adelaide; Adams, V. G., Wollaston, Perth; Davis, L. G., G.B.R.E., Perth; Cooper, R. T., St. Francis, Brisbane; Clayton, R. O., Ridley, St. Francis, Brisbane; Moore, Sydney; Carr, G. M., St. John, Can. Gen.; Bishop, A. E., Moore, Sydney; Coleman, K. G., Unatt.; Kitchingman, A., Newcastle; Power, W. J., Moore, Brisbane; Nethercote, R. A., Ridley, Unatt.; Barnett, R., B.Sc., Christ, Tasmania; Wood, A. R., St. John, Can. Gen.; Withers, D. C., Adelaide; Gallagher, R. C., Grafton; Walters, J. R., Sydney; Drayton, K. J., Armidale; Collins, W. J., Brisbane; Kenny, A. J., S.S.M., Melbourne; Hobson, P. St. J., Moore, Sydney; Atkinson, W. J. S., Can. Gen.; Versaandoon, J. K., Perry, Melbourne.
E. Taylor, P. J., Ridley, Nelson; King, E. F., Riverina; Gason, E. J. G., G.B.R.E., Melbourne; McHugh, H. J., Moore, Sydney; Talbot, R. L., St. John, Newcastle; Kinsman, J. B., Adelaide; Rutledge, B. E., St. John, Can. Gen.; Ford, G. S., Ridley, Bendigo; Clark, R., Sydney; Kimpton, D. C., B.A., G.B.R.E., Melbourne; Rayner, B. A., Christ, Tasmania; Reeves, J. W., G.B.R.E., Brisbane.
Pass a.e.g.
Paul, Brother, B.G.S., Carpentaria.
Conceded Pass:
Fernance, D. R., Moore, Sydney; Lawrence, G. R., St. John, Riverina; Johnson, M. G., Ridley, Tasmania; Jordan, A. E., St. Francis, Brisbane; Noble, J. A., St. Francis, Brisbane; Tutton, M. A., Wollaston.
Th.L. Pass in Either Part:
II Ainsworth, H. L., Moore, Sydney; Banks, L. W., Moore, Sydney; Beatty, C. K., St. Arnaud; II Begbie, R. A., Moore, Sydney; I Blair, L. J., Perry, Melbourne; I Burchill, W. L., Can. Gen.; II Cashman, J. H., Moore, Sydney; I Cook, P. R., Wollaston, Perth; II Curtis, D. W., Trinity, Bathurst; II Davidson, W. M., St. Francis, Brisbane; Davis, S. C., St. Arnaud; II Duffield, R. W., St. Barnabas, Adelaide; II Ferguson, B., Moore, Sydney; II Field, M., Moore, Sydney; I Flower, N. A., Moore, Sydney; I Foley, M. R., Brisbane; II Fry, L. D., Moore, Sydney; II Gane, J. E., St. Francis, Nth. Old; II Giles, K. N., Moore, Sydney; I Goodfellow, R. E., Moore, Sydney; II Gowine, D. B., Moore, Sydney; I Hamilton, J. G., Perry, Melbourne; II Hawke, D. R., Moore, Unatt.; I Ingleson, D. J., Wollaston, Perth; I Jeffrey, G., Moore, Sydney; II Kings, C. C., St. John, Can. Gen.; II Knight, G. C., Moore, Sydney; II Lanes, S. N., Moore, Sydney; I McQueen, K. A., Moore, Brisbane; II Maidment, M. M., Moore, Unatt.; I Molloy, J. E., F., Wollaston, Perth; II Naumann, J. F., St. Francis, Brisbane; I Newing, B. C., Wollaston, Bunbury; II Newton, W. A., Moore, Sydney; II Nichols, A. H., Moore, Sydney; II O'Farrell, J., Moore, Sydney; II Paxton, G. J., Moore, Sydney; I Ransom, I. F., Moore, Sydney; II Reimer, J. W., Moore, Sydney; II Richardson, A. W., Moore, Sydney; II Silversen, B. C., Moore, Sydney; II Small, J., Moore, Sydney; II South, J. W., Moore, Sydney; I Sutton, T. W., Wollaston, Perth; I Tin, P. X., Vietnam; II Thomas, J. E., St. John, Melbourne; II Vigurs, C. A., Moore, Sydney; I Wainwright, G. L., Moore, Sydney; I Walsh, R. G., St. Francis, Brisbane; I Williams, H. D., Melbourne; I Young, S. McL., G.B.R.E., Melbourne.
(The list of passes in single subjects has not been released for publication this year.)
Th.A. Supplementary List, 1965
First Class:
Hather, J. F., Polynesia.
Second Class:
Elphick, P., B.A., Dip. Ed., G.B.R.E., Riverina.

INDIAN CHRISTIAN COUNCIL PRAISES RUSSIAN LEADER

Following the Tashkent declaration over the Kashmir dispute the commission on International Affairs of the National Christian Council of India, has issued a statement paying "humble tribute to Prime Minister Kosygin and his devoted team but for whose indefatigable zeal, determination for peace, and superb statesmanship the Tashkent conference would not have been so successful."

The statement expresses "sincere thanks to God Almighty for the miraculous turn of events resulting in the Tashkent declaration which has laid the foundation for peace between India and Pakistan." We believe "that this is the work of God triumphing over what appeared to be insurmountable. We share fully the joy of the nation and of the world at large at this remarkable achievement towards peace, brought about through statesmanship of a very high order. We also pay our humble tribute." Hailing the agreement as significant in itself, the statement claims that it is "only the beginning of a new chapter." India and Pakistan must now "learn to work together for economic and social development of the peoples of the sub-continent and to join in the fighting of the common enemies of humanity."

STAFF VACANCIES Part and Full Time for Male Teachers

The Board of Education, Diocese of Sydney has immediate vacancies for fully qualified male teachers to join its staff for Term I, 1966. The appointment presupposes a real faith in Christ, membership of the Church of England and a basic interest in Christian Education. Part time positions would be suitable for those already studying towards a degree, etc. and involves Teaching Scripture in various High Schools throughout the diocese. Full time teachers would be involved in teaching, assisting in the conduct of training courses and in the preparation of lesson notes.

Conditions, salary, travelling allowance by arrangement. Please telephone or write for an appointment: The Director, Board of Education, Diocese of Sydney, 511 Kent Street, Sydney. Telephone 26-6428-9.

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THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SIXTH YEAR OF PUBLICATION

No. 1357 — February 24, 1966

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SECRET GOVERNMENT DEAL WITH LIQUOR TRADE?

IN a recent broadcast on behalf of the N.S.W. Temperance Alliance the Rev. Bernard Judd, the Alliance's president, has posed the question: Has the Askin Government some secret understanding with the liquor trade to amend the Liquor Act to increase outlets and availability of alcohol?

"In a State which by no stretch of the imagination lacks facilities for the purchase and consumption of alcoholic liquor," said Mr Judd, "the Askin Government is concerning itself with what are euphemistically called 'reforms' to the Liquor Act but which, in reality, are proposals to confer still further benefits and privileges on the liquor trade."

office, the Government which made no mention at the polls of changes to the Liquor Act is talking through the responsible Minister as if this amending legislation was something of a high priority for which it had received electoral approval in the moral and social interests of the general community," said Mr Judd.

Disparaging

When addressing a regional conference of the Liberal Party in the North Sydney area late last year, said Mr Judd, the Minister had spoken of the Alliance "in somewhat disparaging terms."

"There is no suggestion in this speech," continued Mr Judd,

"that he approached the case presented to him by the Liquor lobby with the same prejudiced outlook as that which evidently tends to confuse his ministerial judgment when referring to the Temperance Alliance of many churches and associated organisations."

On the question of Sunday trading Mr Judd commented: "We know that U.S. liquor interests are probing for a weak spot into which they can pour capital to establish tavern drinking in N.S.W."

"We know that Sunday hotel trading is being put forward as an argument to bring the hotels on to a more equitable trading footing with registered clubs. "Yet in all this talk of liquor

'reform' there is never a word mentioned about bringing the clubs' Sunday trading hours into line with hotel hours.

"Neither is the question of the restoration of the democratic right of Local Option ever mentioned by any of the major political parties.

Morality

"It used to be the habit of Mr Askin and some of his colleagues who now grace the Cabinet to tell churchmen when they saw them on deputations in the days when Labor was in power that it was a burning desire on their part to win government so that they could raise the standards of public morality."

"What understanding has the Askin Government with the liquor interests to open still further the already liberal and highly profitable opportunities for the sale of alcoholic liquor in N.S.W., a State which is now spending \$139 million a year on beer, wine and spirits."

"Is the Askin Government such a combination of simpletons as to think that the powerful economic and financial complex of the liquor industry is seeking still further outlets for its products out of the goodness of its heart and as a public benefactor?"

"The way in which certain members of the Government talk seems to suggest that availability and fresh facilities for liquor outlets bear no relation to

increased consumption, increased alcoholism, and increased profits for the liquor traffic."

Mr Judd concluded: "And in the sights of the Liquor trade are, of course, the young people who are already the principal victims of 10 p.m. hotel trading."

POPE HERE? Rome Supports

According to a report in "Southern Cross," a Roman Catholic weekly published in South Australia, the Pope has expressed a hope to visit Australia some time in the future.

The Pope expressed his desire to a special audience of Australian and Pacific bishops in Rome.

The Pope told the bishops: "The Church of Australia, which is so strong, is cause for great consolation to the Vicar of Christ."

He was interested in two aspects of the Church in Australia: (1) The school system, "built up and maintained with such great efforts," and (2) the warm reception given to migrants from Europe and other parts of the world.

BISHOP QUERIES GREEK STUDIES

THE Bishop of Wangaratta (Victoria), the Rt. Rev. T. B. McCall, has called for a simplification of the standard required for Greek in the theological examinations.

Writing in the current issue of his diocesan paper, "The Witness," Bishop McCall draws attention to the fact that repeated failures in the subject "seem to constitute something of a mystery for many of our theological teachers."

"For me there is no mystery at all," says the Bishop. "The matter could be cleared up if the College of Theology would accept the fact (as it used to be accepted) that a minimal knowledge of New Testament Greek was required to assist the student in his study of the New Testament, and that he ought not to be required to study the Greek language as a subject in itself when he has at least three or four other big subjects to cope with in the same year — a University would not ask this of any student."

"Some 30 years ago all that was required of us (in our first year) was to translate from the Gospel according to St. Mark into English, to comment on a few short passages from the gospel written in Greek — the comments written in English."

A third question consisted of a few short sentences in Greek with certain words underlined on which the student was asked to make comments on the grammatical construction.

The answer is, therefore, not to cut out Greek, but to simplify the standard required for pass students, perhaps setting an extra paper or a different paper for Honours students.

The difficulty is that with the standard now required students spend far too much time sweating over Greek and often neglect to get the most out of their other subjects including the Bible subjects (which are pretty big subjects) as a result.

* COMMENT, P. 4.

Mainly About People

Victoria

Returning to North Australia this month after furlough are the following C.M.S. workers: Miss Margaret Pennycook, Miss Irene Stayer, and Mr and Mrs C. Cooke. Returning to Iran is Miss Anne Richards.

The death has occurred in Melbourne of the Rev. J. Pearson Harrison, who was well known in inter-church circles as one who had exercised fruitful ministries in both Britain and Australia. Mr Harrison was 79.

The Rev. L. W. Hahn, TH.L., S.T.M., Anglican Chaplain at Mont Park, Plenty and Larundel Hospitals, has been appointed Churches' Chaplain (representing Anglican, Baptist, Church of Christ, Congregational, Methodist and Presbyterian) in Monash University from March 1.

The Rev. A. Patterson, at present vicar of Christ Church, Heathmont, has been appointed to the parish of St. John's, Bentleigh, and will be inducted by the Archbishop of Melbourne, Dr. F. Woods, on April 16.

The Rev. I. H. St. Clair, at present vicar of All Souls', Kallista, has been appointed to the parish of St. Alban's, Armadale.

Elsewhere in Australia

On January 26 the Archbishop of Brisbane instituted the Rev. D. Routley as Vicar of Pine Rivers, Brisbane diocese. Mr and Mrs Routley and family were previously at Monto, Queensland, and have recently been blessed by the arrival of a son, Andrew Donald.

The Primate, Dr H. R. Gough, will be visiting Adelaide from March 11 to 13, when he will be guest at a number of functions organised by Holy Trinity, North Terrace. Included will be an address he will give to a Business and Professional Men's Dinner, preaching at a Guest Service and opening the annual Ancient Times and Pioneer Days Exhibition. Also taking part in this latter program will be the Rev. Gordon Garner, director of the Australian Institute of Archeology.

N.S.W.

The Rev. Dr Oswald Hoffman, of New York, who is a well-known speaker in the Lutheran Hour broadcast in Sydney and who was to be the speaker at the Annual Rally of the Bible Society, on March 6, is not able to visit Sydney. The Rev. Alan F. Scott, State Secretary of the Bible Society, said that "Dr Hoffman's wife has sustained a severe heart attack and that he will be

unable to visit Australia. Dr Hoffman's inability to come and other problems have made it necessary to cancel the Anniversary Rally on March 6."

Miss Gwen Strong, who has been on the staff of G.F.S. headquarters in Sydney for some time, has been appointed Director in succession to Miss Joan Ash.

The Rev. W. T. Wheeler, curate of St. Paul's, Castle Hill, has been appointed curate of the Church of the Resurrection, Jambaroo, which is linked with the parish of Kiama.

Overseas

The death has occurred in England, in her 83rd year, of Mrs Oswald Chambers, widow of the late Rev. Oswald Chambers, author of many devotional books. Mrs Chambers took down the talks given by her husband before his death in 1917 and later put them together for publication.

Bishop of Berlin and Brandenburg, Dr Otto Dibelius, for many years one of the dominant figures of the German Protestant Church, is to retire at the end of March because of ill health. He is 85.

Dr Dibelius, a former president of the World Council of Churches and of the Council of the Evangelical Church in Germany, has been Bishop of the Evangelical Church of Berlin-Brandenburg since the end of the war. He was a noted opponent of the Hitler regime and was dismissed in 1933 from his post as general superintendent of the church in Brandenburg after telling pastors that they must be ready to defend their faith against all intolerant ideologies. The larger part of his diocese lies in East Germany, but for the past 10 years he has been forbidden to cross into it.

A British clergyman, the Rev. John Haywood, was shot dead by the Vietcong early this month as he tried to help Vietnamese soldiers ambushed by the guerillas. Mr Haywood operated an orphanage and leprosy hospital in Da Nang for the Worldwide Evangelization Crusade. He was travelling in a mini-bus to a town 60 miles north of Da Nang when a mine exploded, crippling two Vietnamese military vehicles in front of him. Mr Haywood drove his car around the vehicles, stopped and started walking back. As he approached the vehicles, the Vietcong opened fire causing him to dive toward a ditch where a Vietcong already in the ditch shot him seven or eight times. He leaves behind a Swiss wife who is expecting a child at the end of the month.

(New Life.)

EXAMINATION RESULTS Certificate in Theology

MOORE Theological College, Sydney, has released the following results for Second Term Doctrine I examinations for the Certificate in Theology (Th. C.):

(In order of merit. States as shown. Where not shown the State is N.S.W.)

Distinction: Treloar, Dr D., Killara; Sanson, Mr G., Auburn.

Credit: Harrison, Miss M., Mittagong; White, Mrs J. K., Wollongong; Enger, Miss M., South Hurstville; Beckett, Mr G., Earlwood; Joyce, Mr K. R., Oatley; Merton, Miss V., Oatley; Jordan, Mrs K., Brookvale; Hawke, Mr I. H., Nabiac; Wilson, Miss J., Guildford; Smith, Miss R., Earlwood; Woodland, Mr A. H., Allambee Heights; Mendham, Mr P. N., Manly; Hess, Miss M., Double Bay; Roberts, Mr J., Nunawading; Victoria, Tonia, Mr J. St. John, Drummond; Welch, Mr L. S., Cheltenham; Barnett, Mr T., Tottenham; Cowley, Miss E., Gordon; Foster, Miss J., Bexley; Hughes, Miss L. M., Concord; McIntosh, Miss J., Dapto; Benham, Miss L., Fivedock; Waddell, Miss C. M., Chiswick; Bunter, Mr L., Mittagong; Busch, Mr J. K., Punchbowl; Hodge, Mr R., Oatley; McLachlan, Mr J., North Parramatta; Layt, Miss J., Wahroonga; Smith, Mr T., Auburn;

Brake, Mrs D., Mittagong; Crocker, Mr E., Coonamble; James, Mr R., Enfield; Kidson, Mr J., Sutherland; Mayne, Mr T. S., Dundas; Pardon, Miss V. R., Turramurra; Phipps, Miss P., Peakhurst; Berriman, Mrs L. R., Rydalmere; Esdaile, Miss M., Blakhurst; Ireland, Mr E. W., Kingswood; Pooley, Mr B., Ashbury; Ridgeway, Miss S., Roseville; Ross, Mrs J. A., Bescroft; Rowland, Miss P., Arncliffe; Scarr, Mr D., Wahroonga; Vaughan, Miss S. J., Hurstville.

Pass: Bull, Mr T. R., Bexley; Hayes, Mrs E., Northmead; Kelly, Mr A. G., Sans Souci; Thornton, Miss J., Miami, Gold Coast; O'Id, Angeli, Mr A. V., Lilyfield; Branson, Miss P., Condell Park; Foggs, Mrs L., Sydney; Jorgensen, Mr D. R., Coorparoo, Brisbane; O'Id, Kinch, Mr M., Haberfield; Lloyd, Mr P. N., Thornleigh; McGregor, Miss H. M., Drummond; Newth, Miss P. H., Normanhurst; Robinson, Mrs E., Oatley; Shaw, Mrs B., Busby; Green Valley, Woodward, Miss C. N., Dundas; Butler, Miss B. A., Dapto; Chatterton, Mr R. C., Revesby; Churches, Mr A. E., Earlwood; Grant, Miss M., Chester Hill; Husband, Mr R. A., Eastwood; Parker, Mr N., Blacktown; Schibrowski, Mr M., South Brisbane; O'Id, Aston, Miss M. E., Chatswood; Coombes, Miss C. W., Sorrell, Tasmania; Johnston, Mr R. W., Loftus Heights; Shaw, Miss B., Green-slopes; O'Id, Moulton, Miss D., Lane Cove; Wiltshire, Miss M., Wahroonga; Wells, Miss B. J., Fivedock; Burns, Mr B., Carlton; Carrington, Mr A., Campbell; Jackson, Mr R. N., Hammondville; Lynch, Miss M., Roseville; Savage, Miss M. L., Bundamba; Ipswich, O'Id, Marston; Mr J. A., Cremorne; Masterson, Miss R. J., South Strathfield; Dovey, Miss L., Auburn; Edeane, Mr J. E. M., Miller, Green Valley; Evans, Miss D. E., Faulconbridge; McDonough, Mr N. J., Guildford; Smith, Mr R., Ashfield; Wilson, Mr J. W., Forest Hill; Bedford, Mr J. E., Vermont, Victoria; Hall, Mr H. G., West Ryde; Leann, Mr G. D., Concord West; Robinson, Mr A. J., Forest Lodge; Short, Mr P. C., North Ryde; Sparke, Mr G. C., Rydalmere; Spark, Mr D. F., Lane Cove; Gill, Mrs J. M., Blacktown; Kelly, Mr T., Brighton-Le-Sands; O'Brien, Mr M. T., Hornsby; Roullan, Miss J., Wollongong; Walker, Miss R., Northmead; Wilson, Miss G. A., Dee Why; Filmer, Mr A. T., Blacktown; Elliot, Mr R. E., Ryde; Taylor, Miss S., Strathfield; Beazley, Miss P., Dundas; Cavell, Mr A. J., Bardonia; O'Id, South; Mr K. L., Dee Why; Stewart, Mr A., Blacktown; Garvey, Mrs E., Oatley; Gaul, Mr S., Blacktown; Almond, Mr L., Dundas; Barrett, Mr S. D., Dee Why; Calvert, Miss F., Tempe; Fethers, Mrs J. St. Ives; Newton, Miss J. M., Narrabeen; Saunders, Mrs J., Mittagong; Stewart, Miss R. M., Earlwood; Fosse, Mr P., Dulwich Hill; Horsnell, Mr R., Bel-field; Nixon, Mrs C., Come-by-Chance; Stewart, Mr D. L., Earlwood; Fosse, Mr H., Tambar Springs; Keep, Mr D. G., Mount Kembla; McGurran, Miss K., Campsie; Spare, Miss V., Rydalmere.

RHODESIAN GOVERNMENT EXPELS MISSIONARIES

Christian churches are playing a key role in opposing Ian Smith's government, an American missionary recently expelled from Rhodesia has declared.

"There is no question that the most outspoken opposition to the government today comes from the church leaders," the Rev. Donald K. Abbott, missionary of the United Church of Christ, told a press conference in New York. As evidence, he cited the six missionary families expelled by the Rhodesian government since 1962.

Mr and Mrs Abbott and their four children were declared by the Smith government to be "prohibited immigrants" on December 29, 1965, and were given seven days to leave the country.

The couple had served as missionaries in Rhodesia for 15 years and all their children were born there. At the time of the expulsion he was superintendent of the United Church mission station at Chikore, in a remote area some 300 miles south-east of the Rhodesian capital of Salisbury. It is 25 miles from the nearest white settlement at Chippenga.

(EPS, Geneva.)

BAPTIST CALLS FOR ECUMENICAL EXAMINATION

A call for close examination of the Baptist ecumenical position has been issued by the president of the American Baptist Convention.

Dr Robert G. Torbet, dean of Central Baptist Theological Seminary, Kansas City, Kan., said: "In an era of growing Christian unity, Baptists are sadly in need of discovering areas for mutual understanding."

Such an understanding, he said, "can become a basis for taking our place in giving a united witness to the power of the Gospel to heal the brokenness of mankind and remove the barriers which divide people from each other."

The American Baptist Convention has deferred a vote on whether it will participate in the Consultation on Church Union, till the next meeting of its General Council in February. The six denominations which form the Consultation have invited other Churches to take part in their discussions.

(EPS, Geneva.)

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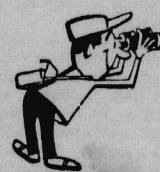
SCOTS SAY: "ACCEPT BISHOPS"

A group of Scottish ministers of the Church of Scotland and the Scottish Episcopal Church has issued a public statement asking Scotland to forget the old "connotation of the word 'bishop'" and all the unhappy memories of the past centuries and to accept him as a unifying figure and shepherd of the flock.

On intercommunion they say "we reject the view that intercommunion must wait on full organic unity." "Holy Communion is not only the goal of unity, but is itself creative of unity."

The statement concludes, "We are at one in seeking in Scotland a unity between our two Churches (and eventually unity with other denominations), and in believing that this need not wait upon negotiations with the Church of England, but may be realised north of the border in a shorter time than has hitherto seemed possible."

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BIBLE RALLIES IN SYDNEY

THE British & Foreign Bible Society is conducting two special meetings in Sydney in February.

Both will have as Guest Speaker Mr S. Russell-Baker, Churches of Christ Federal Conference President, General Secretary of the British and Foreign Bible Society in Victoria, recently returned from Latin America.

On Thursday February 24 during the "Members and Friends of the Bible Society" Afternoon Rally at 2 p.m. in the C.E.N.E.F. Auditorium, corner Kent and Bathurst Streets, Sydney, Mr Baker will present colour slides and speak concerning "Highlights of a visit to the Americas."

The soloist will be the Rev. Clive Way. The Rally will be preceded by the Annual Business Meeting at 1 p.m.

On Friday February 25 at 8 p.m. in Ferguson Hall, St. Stephen's Church, Macquarie St., Sydney, Mr Baker's special theme will be "Crowded Ways in Latin America."

The S.A.M.S. film, "Wind of God," missionary story in Chile, will be screened at 7.15 p.m. The C.E.T.S. Chorus — musical Direction by Don Newman — will present the Musicales, "Man in the Dark," featuring Martha Nixon and Clive Way. The program is a message of inspiration for all — a challenge to 20th century Youth.

This was strengthened to ask for increased efforts after speakers had said the Govern-

Proposals for co-operation with Roman Catholics here

PROPOSALS for a permanent basis of co-operation between Roman Catholics and other Churches in Australia were made at the final session of the Australian Council of Churches' annual meeting in Melbourne.

At the end of an hour-long report the Rev. Frank Cuttriss, of Sydney, A.C.C. observer at the Vatican Council, said that the A.C.C. should seek a means of permanent consultation and co-operation with the Roman Catholic Church.

"Ecumenical co-operation has been proceeding in Europe and America considerably beyond the stage we have so far reached in Australia," he said.

"The ecumenical purpose of the Second Vatican Council will not remain for us a series of pious platitudes if we are ready to enter into dialogue with our brethren of the post-conciliar Roman Catholic Church."

Mr Cuttriss stressed that the Vatican Council had been "a very great reforming council." It should not be judged by the yardstick of one or two individual decisions with which we may disagree.

"It is even more important that we should not judge it as having failed because it has not, in all major issues, come to accept the precise position to which we could all subscribe," he reported.

Vietnam action

Among other actions of the A.C.C. Annual Meeting a further call to the Federal Government on Vietnam was issued.

The Council originally had before it a draft resolution asking the Government "to do all in its power" to bring about a peaceful settlement.

This was strengthened to ask for increased efforts after speakers had said the Govern-

ment should be taking much greater initiative than at present.

The resolution also set out the principle upon which the Council believes Australian initiatives should be based. This is "that any negotiated settlement of the Vietnam issue should be based on ultimate self-determination by the people of Vietnam, with safeguards provided against undue coercion of any kind."

The Council also asked the Federal Government to make an urgent gift of 1,000,000 tons of wheat to the Indian Government for famine relief.

It expressed its grave concern at the extent of the famine now threatening India saying, "We are aware that 12,000,000 people are near starvation level now, and that the situation will deteriorate gravely in the next two months unless it is promptly relieved."

Pastoral care

Mrs Agnes Sanford will conduct a School of Pastoral Care for Clergy at "Gilbulla," Menangle, between Monday, March 14 and Friday, March 18.

The subject will be, "The Healing Ministry of the Church."

The number of clergy attending will be limited to 40 and it will be fully residential. The cost will be \$15 and registration should be made with the Rev. A. J. Glennon, St. Andrew's Cathedral, Sydney.

Mrs Sanford will also give a series of public lectures in St. Andrew's Cathedral, commencing Monday, March 21, until Friday, March 25 at 7.45 p.m.

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