

# Personal

## Sydney

The Reverend A. F. Donohoo, Curate in the parish of St. Mary, Balmain, has been appointed Rector of St. Peter's, Cook's River. Mr Donohoo will take up his appointment at the end of April.

The Reverend A. W. Quee, Curate-in-charge of the Provisional Parish of St. Luke, Mascot, has been appointed Rector of St. Silas', Waterloo. Mr Quee will also have the oversight of

The Reverend R. McG. Simpson, formerly curate in the parish of St. Paul's, Lithgow, was instituted as the Curate-in-charge of the Provisional District of Ermington-Rydalmere.

Mr Peter Watts is taking up duties as a Counsellor at the Charlton Home for Boys, Bowral. Mr and Mrs J. Brooks (Birrongo parish) have been appointed as Assistant Counsellors at Castle Hill. Earlier this year Mr and Mrs N. Mann (Ermington parish) began work at the Glebe home.

Well-known Baptist leader and former President of the N.S.W. Council of Churches, Dr E. H. Watson, entered hospital recently for surgery.

Canon Ernest Cameron, rector of St. Luke's, Mosman, and rural dean of Manly-Mosman, is to be farewelled at a special gathering in the parish hall on Friday, March 29, at 8.00 p.m. The Archbishop will preside. Canon Cameron was inducted to St. Luke's in August, 1937 and was appointed rural dean in 1949. In the same year he was appoint-

ed an honorary canon of St Andrew's Cathedral.

The Reverend O. W. C. Cooper, formerly rector of St. Stephen's, Bellevue Hill, has been appointed Immigration Chaplain following the resignation of the Reverend R. Fraser (A.C.R., Feb. 28). He will be assisted by the Reverend A. C. Yuill.

The Archbishop preached at the Centenary Synod in Goulburn Cathedral on March 24, and will be present at the enthronement of Bishop Strong as Archbishop of Brisbane on March 28.

## Melbourne

The Reverend T. R. H. Clark, Vicar of St. John's, Camberwell has been appointed Rural Dean of Camberwell in place of the Venerable J. Harvey Brown. Mr Clark's appointment is effective as from March 12, 1963.

The Reverend Philip Kitchen, formerly Curate of St. Silas', North Geelong, has resigned from that Parish to transfer to the Diocese of Sydney.

## Tasmania

The enthronement of bishop Davies as Bishop of Tasmania will take place on May 24 at 7.00 p.m.

## Overseas

A Japanese clergyman who went to England as Church Missionary Society bursar from 1949 to 1951 and studied at Wycliffe Hall, Oxford, has been elected Bishop of Osaka in the Nippon Sei Ko Kai (the Anglican Church in Japan), and will be consecrated on April 28. He is the Rev. Toshio Koike, who has recently been Rector of Christ Church, Ashiya, in the Osaka diocese. He is the third Bishop of Osaka, and a notable feature of his election is that he was chosen on the first ballot with a clear majority.

Four former Chaplains of the Fleet and about 50 past and present naval chaplains will be at Westminster Abbey on Monday, March 25, when the Archbishop of Canterbury will consecrate the Venerable John Armstrong as Bishop of Bermuda and the Azores. At the time of his nomination the Bishop-designate was Chaplain of the Fleet and Archdeacon of the Royal Navy.

# NEWS IN BRIEF

BRANCHES of the Mothers' Union throughout the Diocese of Sydney were represented at the annual Festival held in St. Andrew's Cathedral on March 25 at 11.15 a.m. The preacher at the service was Bishop Goodwin Hudson, Dean of Sydney. Following the service a luncheon was held in the Lower Town Hall.

CONSULTATIONS between representatives of Australian churches and missionary organisations are being conducted in Sydney by the A.C.C. and the National Missionary Council on March 28 and 29. The meetings are taking place in the C.E.N.E.F. Auditorium.

PORTABLE chapels are being made for interments at the new Pine Grove Memorial Park, Rooter Hill (N.S.W.). The Park, being developed on a 171-acre site bounded by the Great Western Highway and Wallgrove Road, is the first such memorial park to be established in N.S.W. The portable chapels will provide seating accommodation and protection from inclement weather.

ADDITIONS to the church of St. Philip's, Box Hill North (Melbourne Diocese) were dedicated by the Archdeacon of Kew on Sunday, March 17.

SMIGGIN Holes is the location of the Southern Cross Ski Lodge, built by the Church of England Youth Department. It will be opened officially on Saturday, May 4. The first house-party organised by the Youth Department will be held in the Lodge on the weekend of June 7-10.

YOUTH in the Wollongong area will be able to hear the Reverend David Sheppard at a Youth Rally on Friday evening, March 29. On Sunday, March 31, Mr Sheppard will speak at a Men's After Church Meeting at 8.30 p.m. in the Crown Theatre, Wollongong.

## Australians Confer With Asian Leaders

SIX Australian Church representatives have left to attend an eight-day conference with Asian Church leaders at Singapore.

They are Bishop R. Richards (Church of England), of Bendigo, Victoria; the Reverend N. Faichney (Presbyterian), of Victoria; the Reverend S. I. Weeks (Methodist), of Victoria; the Reverend N. Cocks (Congregational), of New South Wales; Mrs Joan Coates (Methodist), of Wesley College, Prahran, Victoria; and Mr A. McCutchan, of Queensland.

The conference, one of three being held in different parts of Asia, has been organised by the East Asia Christian Conference. Delegates are being asked to consider whether the churches in Asia and the Pacific, including Australia, should not make an urgent re-evaluation of their work.

Addressing a similar conference at Madras in February the Reverend Alan A. Brash, E.A.C.C. Inter-Church Aid Secretary, noted that Asia's 500 million population was increasing by 50,000 persons daily.

## Introspective

"Despite all our churches have done to serve them, the misery and need of Asia's peoples increases. We, as churches, react by conducting introspective studies of ourselves and concentrate on the building up of the religious community, which, despite our best efforts, refuses to grow," he declared.

"We don't need any new ecumenical statements or lists of agreed principles. We have talked too much. There is a whole series of ways and plans which give us direction for action strongly, evangelistic action together, and we do not use them."

## Melbourne Ordinations

EIGHT men were ordained priests and four men made deacons in Melbourne on March 17. The ordaining bishop was Bishop Geoffrey Sambell, Vicar-General.

Those ordained priests were:—The Reverends A. O. Baker, I. F. Brown, H. A. J. Dineen, P. J. Harvie, S. H. Iggulden, R. P. Robins, N. A. W. Stone and T. McL. Thorn.

Those who were made priests were:—Messrs P. J. Corney, R. K. Moffat, A. H. Pappas and D. O. Robarts.

The preacher at the service, which was held in St. Paul's Cathedral, was the Reverend Martin Rogers, Examining Chaplain and Domestic Chaplain to the Archbishop of Melbourne.

## Bible Society President

ARCHBISHOP LORD FISHER of Lambeth has accepted an invitation from the British and Foreign Bible Society to become the Society's first ordained president. The society has been without a president since the death of Lord Sankey in 1948. Lord Fisher has been a vice-president since 1940. In welcoming Lord and Lady Fisher at a reception held at Bible House, Queen Victoria Street, E.C., on Wednesday last, Sir Robert Hutchings, chairman of the society's general committee, said that the first president of the society was Lord Teignmouth, at one time an official of the East India Company. A later president was the Earl of Shaftesbury, and it was during his long term of office, from 1851 to 1885, that the foundation stone of Bible House was laid by the then Prince of Wales. Sir Robert pointed out that some portions of the Scriptures have now been translated into 1,202 languages, and 380 new translations and revision projects are now in hand in the Society's translations department.

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

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

The Australian

# CHURCH RECORD

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

511 Kent Street, Sydney, N.S.W. Phone 61-2975.

Editorial Matter to be addressed to The Editor, News of Church Life in Australia is welcomed.

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

# SIDELIGHTS ON THE NEWS

THE Rev. Francis Trousdale, rector of Ramsden Crays in the diocese of Chelmsford, is to retire from his benefice at the end of March, after having been incumbent of the same parish for 49 years. Mr Trousdale, himself the son of an Essex clergyman, was instituted as rector of Ramsden Crays in the autumn of 1913, when the parish was still in the diocese of St. Alban's. "My predecessor was here for 40 years, so the parish has had only two of us in 90 years," he comments.

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# CHURCH RECORD

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## Industrial Missioner in Industrial Parish



OVER 400 people attended a Welcome Tea held on Sunday, March 24, in the parish of St. Paul's, Cleveland Street, Sydney. The tea was held to mark the visit of the Reverend David Sheppard and Mr Brian Booth.

## BISHOP'S BOOK RAISES STORM

Considerable controversy has been aroused in both England and Australia by the publication of a book, "Honest to God" by the Bishop of Woolwich (England), Dr John Robinson.

Bishop Robinson attacks many of the fundamental doctrines of Christianity. "The whole schema," says the bishop, "of a supernatural Being coming down from heaven to 'save' mankind from sin... is frankly incredible to man 'come of age'... The full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," supposed to have been "made" on Calvary requires, I believe, for most men more demythologising even than the Resurrection."

The English "Church Times" comments that "it would seem very difficult to reconcile with even a vestigial loyalty to the Creeds his rejection of the belief in God as Father or even as a Person at all, his attitude to the Incarnation, Passion and Resurrection of the Lord Jesus, his attacks on 'religion'."

The late Bishop Barnes was criticised by the then Archbishop of Canterbury for retaining episcopal office, for far less.

The book, published by S.C.M., has called forth widespread criticism not only from churchpeople, but from those beyond the Church. One English newspaper posed the question as to whether or not Dr Robinson should retain his episcopal office.

The "Daily Mail" on March 19 pointed out in a leading article that if Dr Robinson's views were right Christian doctrine would, of course, be undermined. "The Athanasian creed would become meaningless, the Virgin Birth and the Resurrection unacceptable." If the Bishop wishes to explore his "extremely remote theory," the national

## WIDESPREAD CRITICISM OF LIQUOR ACT CHANGES

The move by the N.S.W. Government to amend the Liquor Act to abolish the 6.30 to 7.30 p.m. meal break has called forth widespread criticism.

The president of the N.S.W. Temperance Alliance, the Reverend B. G. Judd, has accused the Government of a flagrant breach of faith. Mr Judd said that on September 20, 1962, he had led a deputation which interviewed the Minister for Justice (Hon. N. J. Mannix) concerning this matter. The Minister gave an assurance that the Government had no intention of abolishing the tea break. He said that the A.L.P. Conference was in favour of its retention. "I wonder what has caused the Government to change its mind since last September, and to give the hotels an additional hour's

trading," said Mr Judd. "It is this kind of thing which makes it difficult for us to place any faith in assurances given by Ministers of the Crown."

Critics of the new legislation point out that in the 1954 Referendum the majority in favour of 10 p.m. closing was only 9,792 out of a total of nearly two million voters. It is also significant to note that 54 electorates voted for 6 p.m. closing out of a total of 94—over 57 per cent.

Mr Judd draws attention to the fact that the promise of the tea break was a most important factor in inducing people to vote for 10 p.m. closing.

## Advertisement

At the time of the Referendum the liquor interests inserted advertisements in the Press saying:

"REMEMBER. With 10 p.m. closing, hotels will be required by law to close bars and lounges between 6.30 p.m. and 7.30 p.m."

When introducing the Second Reading of the Bill in Parliament on 22/12/1954, the Attorney-General said: "As was mentioned at the time of the Referendum, provision is being made for licensed premises to close between 6.30 p.m. and 7.30 p.m. in order to prevent, if possible, persons going to hotels immediately they cease work and remaining there until the close of trading at 10 p.m."

"It is felt that the promise of the 'tea break' was an important factor in the minds of many of those people who voted for 10 p.m. closing. The Government feels it is obliged to legislate in this regard, at least for a preliminary trial period."

See editorial comment, page 2.

## Betting Report Released

AS A.C.R. went to press the much discussed report of the inquiry into legalised off-course betting was released. The report calls for an off-course totalisator system of betting. Full details of the proposals and the background details of the presentation of the Churches' case at the inquiry will appear in the next issue of A.C.R.

"... in Papua and New Guinea, where alcoholic drink was little known to the people in their native state, we, the nominally Christian people, have brought alcoholic drink within easy reach of the people."

—See article, Page 7. ➔

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# CHURCH RECORD

APRIL 11, 1963

## A Breach of Faith

The New South Wales Government has undoubtedly been guilty of a breach of faith to the people of the State in moving to abolish the 6.30-7.30 p.m. meal break in hotels without a prior referendum. Ten o'clock closing was only carried in 1954 by a very small majority of the electors, despite what many felt to be a rather ineffective campaign by those who opposed the extended hours.

In the 1954 Referendum a mere 9,792 out of a total of nearly two million votes swung the result in favour of 10 p.m. closing. Of the actual electorates over half voted against late closing. Contrary to claims by the Government and others there can be no doubt, as the Leader of the Opposition has pointed out, that many people were induced to vote for late closing by the promise of the meal break. Had it not been promised, there would probably have been a majority for the retention of 6 p.m. closing.

Indeed, as has been pointed out, in our page one report, the liquor interests played upon this aspect of the proposals in their 1954 campaign. The Minister of Justice, Mr N. J. Mannix, claimed, during the course of debate on the Bill, that there was no breach of faith in abolishing the meal break.

"It is said that we are in breach of faith of a referendum promise that the meal break would not be abolished without a further referendum," he said.

"I have been through Hansard and Press reports of that time and no such undertaking was given on behalf of the Government."

However, the Leader of the Opposition, Mr Askin,

said that a former Labour Premier, Mr J. J. Cahill, had stated publicly that there was no likelihood of the meal break being abolished.

"What is happening today? Now they are wriggling out," Mr Askin said.

"There is not a skerrick of doubt in my mind that many people were induced to vote for the late closing proposal because of the promise concerning the meal break."

"The referendum, narrowly carried, was carried by false pretences."

A correspondent writing in "The Sydney Morning Herald," draws attention to the fact that the late Ross Gollan wrote in his daily column: "The meal break was brought right bang into the referendum campaign, and possibly caused the very narrow majority for 10.00 p.m. closing."

Whilst it supports, in general, the Government's amendments, the same paper draws attention to the failure of the Government in putting the meal-break question to another referendum.

"In the light of its past statements," says the paper, "the Government had an obligation to call another referendum to enable voters to decide the contentious issue of the meal break."

"It has, however, with the easy morality so typical of this State, chosen to ignore that obligation; and Parliament is likely to provide it with majority backing."

As has been the case all too often in the past, the cries of protest have been ignored and the Government continues on its way seemingly unmoved. The next State elections should prove of considerable interest.

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## MEDITATION FOR EASTER

### "I will destroy this temple..."

ONE of the things that strikes any reader of the passion story in the Gospels is the depth and bitterness of the feeling against our Lord on the part of the spiritual leaders of the Jewish nation.

There seems at first sight to be no particular reason for it; Messianic claimants were almost two a penny in first century Jewry, and Christ's condemnation of the Pharisees was in all probability gentleness itself compared with what the average Sadducee would have thought of them. Even when we are presented with Caiaphas' pretence for destroying Jesus, that His career was a danger to the existence of the nation (John 11:49-50), it is hard to account for the personal hatred so manifest in the Gospel record.

We can perhaps find a clue to the reasons for the Jewish attitude when we look at the account of the unofficial preliminary inquiry or committal proceedings in the high priest's house, on the same night in which He was betrayed (Mark 14:53-65). We are told that the chief priests and all the Council sought for evidence against Him, to put Him to death. It is stated that many bore false witness against Him, but their evidence did not agree, as the Old Testament law required. (Deuteronomy 17:6, 19:15). One item of evidence, and one only, is mentioned (verses 57-58):

#### Temple

"And there arose certain, and bare false witness against Him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands."

Now why is this mentioned? In itself it did not advance the proceedings at all, for the next verse goes on to say that their evidence on this point did not agree either. Yet it does seem to constitute a turning point. Immediately after this is mentioned, the high priest himself intervenes to trick Christ into convicting Himself of blasphemy out of His own mouth—*which He obligingly does.*

*Causa finita est;* having satisfied themselves that He really is guilty of blasphemy, they can proceed to concoct a case against Him that will satisfy the requirements of Pontius Pilate.

The reason for this sudden pressure on our Lord by the high priest himself must be connected with His alleged statement about destroying the Temple. A study of St. John's Gospel shows that He did not say exactly what the false witnesses claimed. What He really said was: "Destroy this temple, and in three days I will raise it up" (John 2:19). St. John adds the comment: "He spake of the temple of His body." However, He had foretold the destruction of the Temple (Mark 13:2), and had also indicated His intention of replacing the Jewish system of religion by something else (John 4:21-24). The sacrifices and rituals centred in the Temple in Jerusalem as the actual place of God's abode was to give way to a new principle of worship and spiritual life, based on a living relationship with Christ involving a vital membership in His body, the Church.

So basically what the false witnesses said was true. Christ's

aim was to replace the Temple by something less local, less national and less legal. He came to put in its place a new system of spiritual life and worship, a system which was to be catholic or world-wide, and which was to be open to all by faith in Himself. For through Him anyone can draw near to God in spirit and in truth, no matter what the time or place.

This was what Christ offered, and this was what the Jews rejected as a crowning insult and act of blasphemy. This man claimed to be greater than the Temple itself, to be able to destroy it and put Himself in its place. This was the thing they could never forgive, and which they cast in Christ's teeth as He was dying. "Ah, thou that destroyed the temple, and buidest it in three days, save thyself, and come down from the cross." (Mark 15:29-30).

The majority of the Jews continued to find this the most objectionable feature of Christianity. They did not mind a few people believing that the Messiah had come, in the person of Jesus of Nazareth, as long as they did not threaten the Temple

By the  
**Rev. G. S. Clarke,**  
**B.A., LL.B., Th.L.**  
Curate-in-charge,  
**Keirville, N.S.W.**

and what it stood for. Persecution began when Stephen broke the taboo, and this was why he was accused before the Jewish Council and martyred. "And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us" (Acts 6:12-14). (Whether he really said this or not, it is clear that the Jews regarded his teaching as threatening the Temple at least by implication.)

#### Experience

There is nothing strange in people without spiritual life or experience rejecting the offer of deeper and more real spiritual life or experience. The natural man receives not the things of the Spirit of God. But this was the people of God, the nation He had prepared and led for centuries just so that they would be ready for this offer. God had never intended the Temple or its ceremonies to be permanent; the law was always in God's design only the schoolmaster to bring His people to Christ. And yet God's people rejected Him in the most decisive and uncompromising way—they crucified Him for offering them Himself in place of the Temple.

What God's people did then God's people can do now. We too can draw back, refuse to accept the abundance of life that Christ offers us, and in so doing spurn Him as Israel did. We can be frightened of the blessings Christ promises, as the Jews were frightened of His hints and foreshadowings of His intention to put Himself in place of their Temple. They thought that if they lost their peculiar privileges God would be further away from them than before, and less interested in them. They

were grotesquely mistaken, but are our fears any more rational? We fear freedom from sin, we fear being righteous overmuch. We not only fear being thought wowsers by others, we fear being wowsers from our own point of view too. We do not want to be different from what we are; like St. Augustine, we want to be holy, but not yet. And so we are tempted to reject the fullness of Christ.

Let us realise that the attitude of the Jewish leaders to Christ was not something unique and inexplicable, but a perfectly natural phenomenon, to which each one of us is just as subject as they were. Our advantage is that having their example before us we can be on our guard and through the power of the Holy Spirit resist and overcome this temptation.

## MISSIONARY ENTERS SUDAN

THE Sudanese Government has disclosed that 143 missionaries have left the country under its missionary Sudanisation scheme, and that 318 remain.

In spite of this, it has issued a visa to the Rev. John Clayton of the Church-Missionary Society so that he may join the staff at the Bishop Gwynne Theological College in the southern Sudan.

The Minister of the Interior, Major-General Irwa, announcing this, denied that the Sudanese Government wanted to obliterate the Christian faith "as has been recently alleged."

The Government did not object to foreign missionaries entering the Sudan provided they trained Sudanese to take their place and did not meddle with politics, he said.

The Rev. John V. Taylor, Africa Secretary of the CMS, said that the society was deeply grateful that Mr Clayton was to be allowed in. —EPS, Geneva.

## ENGAGED COUPLES' DISCUSSION GROUP

THE Marriage Guidance Council (N.S.W.) has arranged a further Discussion Group for engaged couples on four consecutive Fridays, commencing on Friday, April 19.

The purpose of the series is to give engaged couples the opportunity of sharing their opinions, experiences and knowledge in such a way as to help all to come to marriage better equipped in every way.

The series is suitable for couples planning to marry on May 18 or after. Participants may arrive at 5.30 p.m. or later. The cost is £2 per couple and application should be made to the Marriage Guidance Council by phoning 61-5744 or 61-5738.

## WHO REALLY STARTED THE CHURCH OF ENGLAND? TO TAKE IT UPON HIMSELF

By B. W. POWERS

## BISHOP ACCEPTED AS MISSIONARY TO INDIA

THE Church Missionary Society of Australia has recently accepted a bishop as one of its missionaries. He is the Rt. Rev. R. J. Lipp, who passed through Sydney (March 26) en route from Melbourne to India, where he will take up his missionary duties as Chaplain at Secundersbad, Deccan.

In making this journey to India, Bishop Lipp is, in a sense, repeating a previous period of his life.

As a young man in 1936, Richard Lipp left his native Germany as a missionary of the Lutheran Basel Mission in India. He was elected a Bishop of the Church of South India (formed by the union in 1947 of a number of Protestant Churches in South India) in 1954 and served as Bishop of the diocese of North Kerala until 1959 when he resigned in order to allow an Indian to take his place.

Such a resignation was offered at great cost to the bishop; he was still reasonably young, and was anxious to continue his work as a missionary, but his firm conviction was that the diocese should be in the hands of a national leader.

When offered an appointment as Vicar of a Melbourne parish in 1939, he accepted, and has served in Bayswater and then at Camberwell, Victoria, for the past four years.

Few can claim to had such close associations with three distinct branches of the Church—the Lutheran Church, the Church of South India and now the Church of England.

Bishop Lipp, who is 55 years of age, is married and has four children.

## Architecture Discussion by Churchwardens

The first of the 1963 Conferences for Wardens of Sydney Diocese, will take place at the Diocesan Conference Centre at "Gilbulla," Menangle, on the weekend of May 25-27, 1963.

Important practical aspects of the work of churchwardens in their parishes will be discussed. These will include architecture and the planning of buildings, management, financial administration and leadership.

Conferences will be addressed by Mr Noel Bell, Architect, of St. Philip's, Turramurra; Mr Ray Clereteko, of St. Stephen's, Wiloughby; and Mr Wilbur Gates of Emu Plains.

Rectors and clergy are asked to bring this conference before the attention of their wardens and to urge them to enrol. New wardens who may be elected at the forthcoming vestry meetings will derive great benefit and training in their duties.

Reservations are being received by the Chairman—Mr Trevor Moon, of St. Anne's, Ryde. His address is: 18 Hollis Avenue Eastwood and telephone 85-3714. It will be possible for some wives to be accommodated provided early application is made to Mr Moon.

## Gospels in Hiroshima

COLPORTEURS of the Japan Bible Society distributed over 46,000 Gospels in the city of Hiroshima during the recent summer months. A great number of these portions was distributed during a time of tension when clashes occurred between Communists and "Social Party" groups at the "Anti-nuclear Hiroshima Gathering" held in August.

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By B. W. POWERS

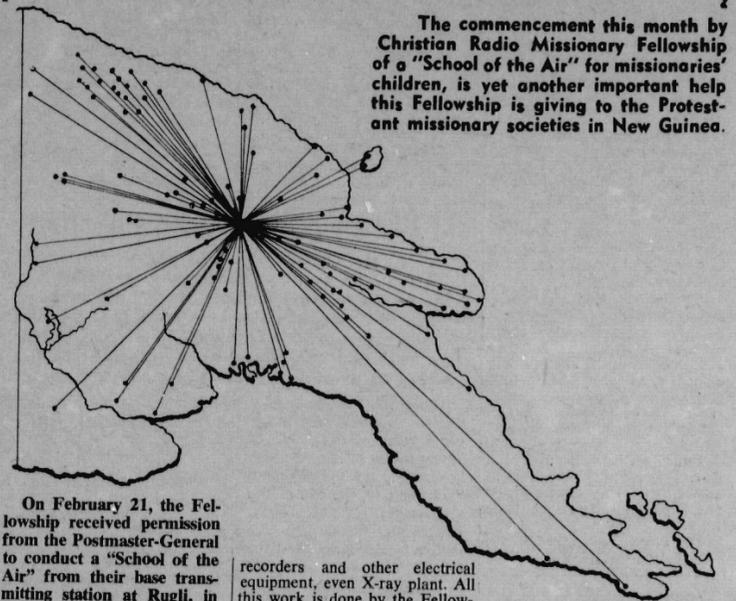
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## RADIO HELPS NEW GUINEA MISSIONARIES

The commencement this month by Christian Radio Missionary Fellowship of a "School of the Air" for missionaries' children, is yet another important help this Fellowship is giving to the Protestant missionary societies in New Guinea.



On February 21, the Fellowship received permission from the Postmaster-General to conduct a "School of the Air" from their base transmitting station at Rugli, in the New Guinea highlands, for the children of missionaries connected to the C.R.M.F. telecommunications network.

Although there was difficulty in obtaining approval, in January the Board of Directors went ahead in faith and sent Miss Beverley Graham, L.Th., a trained schoolteacher, to Rugli to commence the first term this year. It is estimated there will be 40 to 50 children on the roll, the majority between six and nine years of age.

The C.R.M.F. network, which was commenced in 1955 and is similar to the Royal Flying Doctor networks in Australia, now has 130 stations belonging to 16 Protestant missionary societies connected to it.

The radio transmitter-receiver equipment installed on the mission stations provides the missionaries with radiotelephone facilities.

Daily, at regular times, each missionary society is allotted certain periods of 15 minutes or more, according to its needs, during which the missionaries can talk to each other and discuss their work.

This has revolutionised the administration of the missions. Leaders are able to talk over important matters with missionaries on distant outposts and deal with all difficulties as soon as they arise.

In the morning and afternoon of each day, there are doctor consultation sessions when medical advice can be obtained. This is a great benefit to the isolated missionaries, not just for the sake of their own health and that of their families, but for the thousands of natives who come under their medical care.

Perhaps the greatest benefit of the radio communication to the isolated missionary is that it has banished the sense of isolation. Fellowship within the missions and between the various missionary societies has been promoted.

C.R.M.F. radio technicians at Rugli maintain all the transmitters and receivers used by the Missions throughout the Territory, and for the five missionary societies in what is now known as West Papua. This work includes the servicing of tape

recorders and other electrical equipment, even X-ray plant. All this work is done by the Fellowship free of charge. The C.R.M.F. is entirely dependent on the gifts it receives from God's people.

The teaching of their children by correspondence is the greatest single difficulty most missionaries have to face. More missionary families return home because of their children's education than for any other cause.

The New Guinea Administration provides free transport to

Australia, plus a good subsidy for European children of secondary school age; the problem is with the primary education. If the "School of the Air" from Rugli can help the children through their primary schooling, the C.R.M.F. will be doing yet another great service for the Kingdom of God.

For further information readers should write to C.R.M.F., Box 5271 G.P.O., Sydney.

## Mosman Mission Reaches 9000

WELL over 9,000 people heard the missionaries during the eleven day period of "Mosman Challenge '63," an evangelistic Crusade organised by the parish of St. Clement's, Mosman, recently.

Evening attendances ranged from 220 to 850, with extra chairs needed in the parish church on both Sunday nights of the Mission.

On the last Saturday Night an overflow congregation in the parish hall saw a second copy of the film "Souls on Conflict" which was also being screened in the church.

The Missioner for "Mosman Challenge" was the Reverend Bernard Gook, Rector of St. Barnabas Church, Sydney. Mr Gook was assisted by the Reverend John Turner who also took charge of the children's work each afternoon and was himself assisted by Mr Lloyd Bennett of the Youth Department.

Fifteen hundred children attended the afternoon meetings which were held in two divisions. Guest at the children's meeting included Mr Graham Wade, artist, and Mr Clifford Warr and his puppets.

During the eleven-day period 97 people remained behind for counselling and others have come to speak of

spiritual things since the conclusion of the Mission.

These were dealt with by a team of counsellors, who had been trained for their work by a special pre-mission counselling course. Prior to the Mission every house in the parish was visited, some of them receiving a second visit. In all some 7,000 visits were made by 150 visitors.

#### Counselled

Of the 97 people who were counselled, 9 were children, 24 young people and the rest adults. 83 of them were Anglican people from St. Clement's, the others being referred to their own clergy.

Thirty three of those counselled were Anglicans from Mosman who had not previously been regular attenders at their church. This figure included business men, a man in great social trouble, a driver for a funeral director, and an officer in the Royal Navy Submarine Squadron.

Two counsellors had the joy of seeing their own parents converted to Christ during the Mission, and another two women counsellors rejoiced in the conversion of their husbands.

A series of follow-up Christian teaching courses are now in session at St. Clement's following a series of "At homes" for those who were inquirers.

## BLUE MOUNTAINS CHURCH OF ENGLAND GRAMMAR SCHOOL DAY AND BOARDING SCHOOL PRIMARY AND SECONDARY COURSE

For Prospectus, apply Headmaster Rev. A. T. Pitt-Owen, B.A. . . . Wentworth Falls 112

# C.M.S. SCHOOL DESTROYED

The Pokok Dadap School, North Borneo, C.M.S. Australia's newest venture, has been completely destroyed by floodwater.

Along with the school building many of the surrounding village homes were destroyed when floodwaters rose from the nearby Segama River.

The Reverend Walter Newmarch, who visited the scene of the disaster within a week of its occurrence, described it in these words:

"We went to the site where the school had been, and it was very hard to credit that there had ever been an array of buildings there.

"Every one has been completely washed away; the foundation uprights are still in the ground in some cases, but they are leaning over at angles of 45 degrees or more.

"The water was still pouring into the compound a week after the main force of the flood.

"Much of the timber from the houses has been washed right across to the edge of the jungle and is piled up there against the trees."

The Pokok Dadap School was built by the owners of a tobacco

## Women and Ordination

ACTING upon the request of the Church Assembly at its meeting in November of last year the Archbishops of Canterbury and York have appointed a committee to examine the question of women and ordination. Members of the committee include the Bishop of Chester, the Dean of Westminster, Canon H. Chadwick, Regius Professor of Divinity at Oxford University. The resolution passed by the Church Assembly last November asked the Archbishops "to appoint a committee to make a thorough examination of the various reasons for the withholding of the ordained and representative priesthood from women." The Archbishops, however, considered that the terms of reference suggested by this resolution were negative and they therefore decided that the committee should be asked to examine the whole question of women and ordination.

## MERIDEN CHURCH OF ENGLAND GIRLS GRAMMAR SCHOOL STRATHFIELD,

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Applications are also invited from Missionary candidates desiring to gain experience in Midwifery Nursing.

plantation, and handed over to the diocese when the plantation was closed down. It has been staffed by local teachers and, before its destruction, had an enrolment of over a hundred.

The headmaster, Mr Paul Baklin, was recently joined on the staff by Mr John Budiman, an Indonesian Christian who was formerly a Muslim.

## DAVID LIVINGSTONE COMMEMORATION

A service of impressive beauty and great inspiration was held in Westminster Abbey on March 18 to commemorate the 150th anniversary of the birth of David Livingstone. There was a distinguished and representative congregation present, and one which filled the nave of the Abbey to its utmost seating capacity.

When all had been conducted to their places the clear voice of the Dean of Westminster rang through the Abbey in the Bidding. "On this day, the eve of the anniversary of his birth, we are met together to give thanks to Almighty God for the life and work of David Livingstone.

"To this place of his burial thousands of men and women come day by day to see his famous name, and to ponder his achievement. Commemorating David Livingstone today we are drawn together in one fellowship . . . not only to recall the past and to honour a great man's name; but to look to the future, and to pray to God in the power of the Name that is above every name, the name of Jesus, for Africa and all its peoples."

The Rev. Dr. D. G. S. M'Timkulu (General Secretary of the All Africa Church Conference) was the preacher. It seemed so utterly fitting, he said, that special efforts were being made to further the spread of the Gospel in Africa in the same year in which they were commemorating the birth of one who, through his self-dedication and loyalty to his Master did so much to blaze the trail for Christianity in that great Continent.

They thought of the conditions in which Livingstone undertook that last journey which was to end with his death.

He certainly must have been a man of great physical courage, and still more of great spiritual courage, a man of endurance, of almost incredible tenacity of purpose, and devotion to what he considered was his task and duty.

"For me as an African," said the preacher, "his capacity for warm human friendship, without any condescension in any form, was one of his most striking qualities."

The Africans he treated as

## Stuttgart Anniversary

SEPTEMBER 11, 1962, marked the 105th anniversary of the formation of the Stuttgart Bible Society, described at its inception as 'a Bible institution for the poor in the Protestant part of the Kingdom of Wurttemberg.' From very small beginnings it has grown to a highly respected publishing house, with its own printing plant, and well known for the scholarly works it produces, as well as for its Bible editions. The occasion was marked in November by various special events, including a commemorative service in the Stiftkirche in Stuttgart, and by the holding of two exhibitions, one of historically valuable Bibles and modern editions, the other a display of modern graphic art illustrating the Bible.

The first two C.M.S. missionaries to work at Pokok Dadap are due to arrive there shortly. They are Miss Jocelyn Thomas, who will assist with the running of the school, and Sister Elsie Elliott, who will set up a clinic close to the school.

Their first duty will be to help with rebuilding.

## Notes and Comments

### Banning Boxing . . .

There will be widespread support from Christians of all denominations for the stand of the Pope against boxing. A Roman Catholic spokesman in America it has degenerated into a brutal spectacle calculated to further the blood-lust of spectators and to enrich unscrupulous promoters.

It is, of course, right that boys and young men should be taught to defend themselves, but there is no more moral justification for boxing as a spectator sport than there is for gladiatorial combats. The Christian Church took the lead in opposing such shows in the days of the Roman Empire. We should make it clear that we oppose public boxing on the same grounds. It degrades both competitors and spectators.

### No Ban On Poker Machines . . .

The gallant effort of Mr Douglas Darby, M.L.A., a lay reader in the Diocese of Sydney, to have poker machines banned in New South Wales met with failure when his private member's bill to this effect was rejected by the Legislative Assembly. The comment of political writers in the secular press that both Government and Opposition fear to antagonise the politically influential clubs that make huge profits from these machines seems to be correct.

### N.S.W. Hotel Meal Break . . .

The New South Wales Government has undoubtedly been guilty of a breach of faith to the people of the State in moving to abolish the 6.30-7.30 p.m. meal break in hotels without a prior referendum. Ten o'clock closing was only carried in 1954 by a very small majority of the electors, despite what many felt to be a rather ineffective campaign by those who opposed the extended hours. There can be no doubt, as the Leader of the

Opposition says, that many were induced to vote for it by the promise of the meal break. Had it not been promised, there would probably have been a majority for the retention of 6 p.m. closing.

There has been no indication whatever of any public demand for abolishing the meal break. There can be little doubt that this legislation is the fruit of the permanent alliance between the N.S.W. Labour Government and the brewing interests.

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## Books

### Personal Story

#### SOUTH AFRICA—YESTERDAY AND TOMORROW

By Ambrose Reeves. London. Victor Gollancz, 1962, pp. 173. Australian price 29/9.

Bishop Reeves is an Englishman who, as bishop of Johannesburg in the Church of the Province of South Africa, actively opposed the Government's policy of separate development for the African peoples. He fled from the Union in April, 1960, a few weeks after the Sharpeville incident, to avoid the possibility of arrest under the Emergency Regulations.

Upon his return five months later, he was deported (being a non-South African) to England, and he subsequently resigned his see. This book is chiefly a personal record of these events, and a personal testament of the author's views. It is written soberly and honestly, without passion or rancour.

Despite the author's transparent sincerity, his "challenge to Christians" is not as clear-cut as he supposes. His own position was anomalous. Though apparently not a citizen of the Union, and owing his prestige there solely to his office as a bishop, his activities against the Government's policies went beyond in the opinion of many—his episcopal duties.

His successor, Bishop Leslie Stradling, for example, has disclaimed Bishop Reeves' attitude. He is reported to have said: "My idea of the duties of a bishop differs from the idea Bishop Reeves had of his duties. I am not going to follow in his footsteps."

Likewise, the clash between the bishops of the C.P.S.A. and the Government over the "Church clause" does not present a clear challenge. In 1957 the Minister of Bantu Affairs was given power to prohibit Africans from attending any church in any urban area outside a native residential area. (The power has never been acted on, and the reason for allowing it was given as to prevent individuals making trouble.)

The then Archbishop of Cape Town and some of his fellow bishops notified the Government that they would be unable to obey the law, and unable to counsel their clergy or people to do so. But is attendance at a church in any area outside one's own locality and neighbourhood a divine obligation, to obey which we should defy the law and encourage others to do the same? Canon 28 strictly forbids parishioners to communicate in neighbouring churches! —D. W. B. ROBINSON.

### Also Received:

COMPANION Song Book No. 1 Oliphants, pp. 48, Aust price 6/-.

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## CHURCHES AID VOLCANO VICTIMS

The Australian Council of Churches has sent £1,000 to buy food and medical supplies for refugees from the Bali volcano eruption.

The Council's Secretary for Inter-Church Aid, the Reverend C. R. Sprackett, said that Inter-Church Aid officers in Indonesia were already arranging for the distribution of food and medical supplies in stricken areas of the island.

The National Council of Churches in Indonesia had advised that about £8,000 had already been spent on drugs and food by Inter-Church Aid in Indonesia. The total I.C.A. rehabilitation program was expected to cost £20,000 and would be supported by Churches throughout the world.

Mr Sprackett said the £1,000

### Scripture Press

MR J. C. ALLEN has been appointed manager for Scripture Press Pty. Ltd., printers and marketers of religious educational literature.

Announcing this, the chairman of Scripture Press Pty. Ltd., Mr B. F. Moller, said that Mr Allen would be responsible for liaison with leaders of the various Protestant Church educational groups.

The Scripture Press Foundation of America — one of the largest suppliers of religious educational material in the world — gave Scripture Press Pty. Ltd. (a Queensland company) the rights to print and distribute its productions throughout Australia and the S.E. Pacific region last year.

Mr Moller said that one of Mr Allen's first tasks would be to negotiate with Church leaders on the possibility of holding a symposium of religious education in Queensland.

"Object of the symposium, the expense of which would be borne by Scripture Press, is to analyse the reasons for young people losing interest in attending church services after they had completed Sunday School training," he said.

"We are approaching prominent religious educationalists in Queensland whom we hope to interest in addressing the symposium."

"We believe that by holding an inter-denominational symposium we will bring objective, informed analyses to bear on the problem of the fall-off in church attendances after the Sunday school period."

Mr Moller appealed to clergy and laymen interested in the proposed symposium to contact Mr Allen at 204 Wickham Street, Fortitude Valley, (Telephone 5-4871).

### Family Allowance

A SYSTEM of family allowances for the children of all incumbents and curates working in the Derby diocese (England) is to be introduced on April 1, 1963. Under the new scheme clergy will receive an allowance of £25 a year for each child or adopted child under the age of 18 years.

had been drawn from emergency funds contributed through Australian Churches to Inter-Church Aid, mainly through the Christmas Bowl Appeal.

Australians who wished to make additional gifts could channel them through Inter-Church Aid by sending them to the Australian Council of Churches, 511 Kent Street, Sydney.

Mr Sprackett also announced

### S.A. Support for C.M.S.

Over £4,000 was given to C.M.S. by the parish of Holy Trinity, North Terrace, Adelaide, during the last financial year.

This amount was the highest for the state of South Australia. Second highest was the parish of St Luke's, Whitmore Square, Adelaide, with an amount of nearly £1,000.

Good support was given to C.M.S. by several other parishes, including St Matthew's, Kensington, and St Columba's, Hawthorn.

that £1,000 had been given to a World Council of Churches emergency appeal to buy food for 35,000 needy children in West Irian.

These two gifts brought to four the number of emergency appeals supported by Australian Inter-Church Aid this year. Earlier in the year £500 each had been sent to Sarawak and Djakarta to help flood victims.

### CHURCH ASSISTS STUDENTS

ON Sunday, March 24, the Rector of Holy Trinity, Kingsford (N.S.W.), presented three parishioners with cheques from the Parish Council. The parishioners, Mr John Livingstone, Mr Don Meadows and Miss Dorothy Hudson, are students at Moore Theological College and Deaconess House, Sydney. Believing that one of its most important responsibilities is to encourage Church people to study for the ministry, the Council presented the men with £50 each and Miss Hudson with £25 to help them meet the expenses of their training.

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# Letters

## Revitalising Preachers

I read with great interest your article "Revitalising the Preacher" in the A.C.R., February 28, in which you refer to the decision taken by Rev. Boyes, of Saltash, England, not to preach a sermon to his congregation for a period of ten months. He frankly admits that his sermons are no good, and that he needs time to read and study, so that he may enrich his knowledge which is being exhausted.

This is not an isolated case. There are many parish priests who feel the same way, but would not attempt to do something about it. Rev. Boyes is to be admired for having the courage to admit his weakness. His advice to other parsons to try and get out from clerical clutter, once in a while, and refresh themselves on the doctrines and faith of Christianity, is a very sound one, and it is hoped many will accept it.

Your suggestion that a parish priest should be given a Sunday off, once a quarter, for his own personal reading and meditation, is to be praised. As a layman, I endorse every word of it, and shall present it to my parish council for consideration. I have no doubt that other parish councils will also approve of it and try to implement it.

However, there is one point to consider. Will a parish minister relinquish his Sunday duties, and will he hand over to his wardens or Parish Council to make all necessary arrangements for that day? Will he invite a brother minister or a reader to fill the gap, preach or read the services?

If a parish council resolves to give him a Sunday off, will he abide by their resolution? I have the feeling that he will be reluctant about it. Some have the feeling that no one can do the job as well as themselves. It is regretted that in many instances this is the case. They ignore the ministry of laity.

Giving the minister a Sunday off periodically has many advantages. It gives the minister time to relax. It offers a chance for a visit from another minister or preacher. It gives a chance to the congregation to hear a new voice and a new message. Congregations do like to hear every now and then a new preacher.

If an ordained minister is not available for relief work, there are always the members of the Diocesan Readers' Association available and ready to help. They are all licensed by his Grace the Archbishop, and are doing very good work in the diocese, in churches when ministers are not available. It is regrettable that very few clergymen ever take advantage of their services.

As this is an important subject, I think it may be worth your while in the interest of the Church and ministry to send copies of your leading article to all parish councils for their consideration.

Yours faithfully,  
J. Gordon Boutagy,  
Mosman, N.S.W.

## Sunday Schools

Dear Sir,  
Sunday Schools—a solution to juvenile delinquency.

I well remember a magistrate charging a young lad—keen and energetic, but aiming rather high on the "off side"—to six months' attendance at Sunday School for misdemeanour in smashing street lamps. He is now a fine specimen of manhood, a respectable citizen, married, with a young family and has given his service to the nation in the R.A.A.F. over many years.

Taught the principles and fundamental facts of Christian citizenship with a Power and purpose behind it, youth in this church environment and formative years is building a character of the highest degree on a sure foundation for the future benefit of the community.

Recent trends in church life are catering for all-round spiritual, social, intellectual and physical welfare of its people, with emphasis on "youth" from Cradle-Roll, kindergarten, Sunday School, on to fellowships, and other specific groups with full church membership. "Bible Schools" are now taking shape with an intake from teenage to advanced adults.

One of many such centres in action may be found at St. John's, Parramatta, which is this year commemorating its 150th anniversary — of the first Sunday School in Australia. The recently retired Superintendent, Mr W. S. Shackleton, has been actively engaged as its leader in a meritorious lifelong voluntary service for the Church and Sunday School youth movements for over 50 years.

Thousands over the past years have come under the protection, influence and guidance of their Church and church activities and records show that many of these have become leaders also and are further influencing lives where character counts in a respecting and responsive community.

There is no doubt that therein lies a positive and permanent solution to the "loose weekend", Sunday "gloom" and child-teenage delinquency.

With a united Church woven into one common fabric for the common good, we can expect a full coverage for our everyday needs with the promise of security, freedom and peace with righteousness within our own land and beyond our own shores. "We've a story to tell to the nations . . . That all the world's great peoples, might come to the truth of God."

"Sunday School Teacher,"  
St. John's,  
Parramatta, N.S.W.

## Kensington Mission

CANON H. M. Arrowsmith will conduct a Teaching Mission in the parish of St. Martin's, Kensington (Sydney Diocese) beginning at the end of April.

Commencing on Sunday, April 28, and concluding on Sunday, May 5, the meetings will be held each night, starting at 7.45 p.m.

Several cottage meetings have been organised at various points in the parish and the prayerful support of churchpeople generally is asked, both for the missioner and the parish itself.

## Women's Convention

Dear Sir,

As the wife of an Anglican minister, may I accept the challenge issued by Miss Stevens (A.C.R., 14/3/63) by issuing yet another?

When did the "handful of C. of E. representatives" at the Convention help make it possible for their minister's wife to attend such a Convention, or even to attend a Sunday service?

Given the right conditions (a small church; a small, yet lively family with no restraining male hand; and a congregation which needs to hear the preaching of the Word), it becomes virtually impossible for a clergy wife (or any wife in similar circumstances) to participate in the spiritual activities of the church.

This is a plea not simply for clergy wives, but for all wives and mothers. The demanding life of a young mother makes her peculiarly susceptible to the Gospel challenge. Yet the Church fails to seize this opportunity because Christians fail to project themselves into the difficulties of the average young family and to make it possible for mum to attend church, or even a convention.

If, as a Church, we fail to provide suitable facilities for children of mothers attending church, let each individual Christian, able to do so, seek to make church attendance possible by offering her services as baby-sitter to some mother, or even to the minister's wife.

I trust that the 1964 Convention will witness a host of new C. of E. representatives, simply because some Christians have forfeited a spiritual feast to enable others to attend.

"Titus,"  
Monto, Queensland.

## Australia's First S.S. Celebrates

Australia's oldest Sunday School, at St. John's, Parramatta (Sydney Diocese) this year celebrates its 150th anniversary.

A member of St. John's Church, in the early days of the colony, Thomas Hassall, was concerned at the sight of boys and girls playing in the street, with no one that cared about their ignorance of the Word of God.

He began to share with them some of the things he loved from the Bible, and the little meeting in his home soon grew in numbers as it became a regular gathering.

Thus, the first Sunday School in Australia was born, moving later to St. John's.

St. John's Sunday School has taken great strides forward since the days of Thomas Hassall. It has grown from a small, one-teacher class, to its present size occupying two large halls. Divided into three departments, its classes range from kindergarten, right through to the senior classes, which present many candidates for Confirmation each year.

Many pupils have done creditably in the annual diocesan examinations.

## GROWTH OF CHRISTIAN WITNESS IN NEPAL

A Christian congregation in Nepal has celebrated the completion of its first decade with the dedication of a church building to be known as the Church of Christ in Nepal, Kathmandu.

This has been a great encouragement to the Christians in Nepal—a country where, until 1950, Christianity was forbidden by law.

The congregation in Kathmandu was established through the witness of a group of young Indian Christians of the Mar Thoma Church who, calling themselves the Peace of Christ Brotherhood (Christa Shanti Sangh), settled in Kathmandu and spread the Gospel by their life and word.

In spite of this there are Christian congregations in some twenty centres. ("C.M.S. News").

### "Thinking of Marriage"

The Father and Son Welfare Movement will open a further series of its reliable and popular "Thinking of Marriage" series in Sydney on Tuesday, April 23. The series will continue on 7.45 consecutive Tuesdays at 7.45 p.m. in Fellowship House, Castlereagh Street, Sydney.

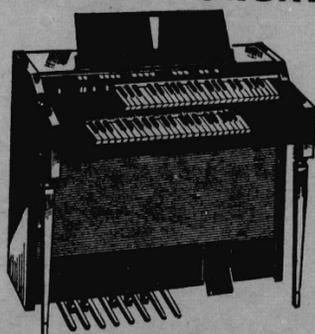
This series is designed for young people contemplating marriage, engaged couples and young marrieds. The course will be under the direction of an experienced marriage counsellor, a doctor and a psychiatrist and it will carry a strong Christian emphasis.

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## THE DRINK PROBLEM IN NEW GUINEA

It is early to assess the effects of the new legislation allowing Papuans and New Guineans as much liberty to drink as the whites have. It was reported that there was an increase in drunkenness among the natives in the holiday period. I am glad to admit that, although I saw hundreds of natives, I did not see one who was certainly drunk and only one who was probably drunk, but asleep.

On December 3 72 Papuans and New Guineans were charged with drunkenness before Magistrate G. F. Hall. Fifty-seven pleaded guilty and were fined £2 each.

Already there has been considerable activity in the cause of sobriety, in the Territory. At a conference of Seventh Day Adventists, who met in Lae in the first week of 1963, it was decided to start a branch of the Australian Temperance Society in the Territory, to be known as Papua-New Guinea Temperance Society. It is good to know that such a Society is to be formed, but it seems to suggest that there is an urgent need because of the now greatly increased facilities for the natives to drink.

On January 8, 1963, I attended a meeting of Temperance workers, held in the United Papuan Church, Port Moresby. The meeting was called partly to discuss the relationship that should exist between the Queensland Temperance League and SEVA, the new temperance organisation, the Society for the Encouragement of Voluntary Abstinence. I may say that another meeting was held next day when it was decided to recommend that SEVA should be the main organisation working for temperance in Papua and New Guinea, and that it should work in association with the Queensland Temperance League.

Mr E. H. J. Steed, Secretary of the National Committee for the Prevention of Alcoholism, had pointed out that natives in their primitive state did not use alcohol as a beverage. He urged that natives should be informed that alcohol is not a benefit—economically or socially; that in Australia one out of every 14 drinkers becomes an alcoholic, and this is Australia's fourth major health problem.

A report was given on the Temperance Education Conference held on December 12 and 13 in the Administrator's Conference Room at Konedobu. As far back as October 12, 1962, the Assistant Administrator wrote to 192 organisations in the Territory. They were invited to advise on the scope of their present activities in Temperance education.

Mr D. W. Doull, Secretary of the Baptist Missionary Society, Telefolmin, said that the policy of the Mission was to urge strongly that people should use their liberty to refrain from all contact with intoxicating liquors. Abstinence, not education, is the only sure way of avoiding alcoholism.

The Anglican Society of St. Francis, through Brother Andrew, Koke, Port Moresby, advised that they desired to educate their people in the right use of drink.

One of the stories current in Port Moresby in January was about the mini-buses. Buses of the Minibus Co. Ltd. have for

some time been allowed to park on some land belonging to the London Missionary Society.

But when liquor advertisements appeared on the buses, the Minibus Co. was told by the London Missionary Society that it could not allow buses to park on London Missionary Society land if they advertised liquor.

### Minibuses

Now many of the buses advertise "DON'T DRINK!" A glass of beer is shown being poured out. The captions read "DON'T WASTE YOUR MONEY ON DRINK" or "DON'T POUR YOUR MONEY AWAY" etc. Friends of SEVA or of the L.M.S. are paying for such advertisements, and thus the buses are allowed to continue to use London Missionary Society land.

It is rather disturbing to reflect that the Buddhists in Ceylon did a splendid work in endeavours to exclude alcoholic drink from Ceylon. But the nominally Christian British people brought alcoholic drink to Ceylon in spite of the efforts of the Buddhists. Now in Papua and New Guinea, where alcoholic drink was little known to the people in their native state, we, the nominally Christian Australian people, have brought alcoholic drink within easy reach of the people.

By  
The Reverend E. H. Vines,  
M.A., B.D., Dip. Ed.,  
Recently returned from a  
one-month visit to the  
Territory.

We were told that soon after drink became available to Papuans, the number of loaves of bread baked per week in Port Moresby was reduced by 1,000, and expenditure on meat by one third. It will be a sad thing if the men waste on drink the money so much needed for providing adequate food for wives and children.

At a meeting of 200 native ministers, teachers and pastors held at a village at Ratauvul outside Rabaul, the view was expressed that only a vocal few in each village really wanted alcohol. They said that if a poll had been taken, the vote would definitely have gone against the introduction of liquor.

### Decline

A senior native Minister asked the question why should the Government allow liquor to be sold when it causes so much damage and bad feeling among the people. "Is it big business?" he asked.

Food purchases and bank deposits have declined throughout the Territory since the introduction of liquor to native people. In some places bank officials claim that natives are withdrawing their savings. One Welfare Officer stated that he was concerned as to what would happen when the native people had exhausted their finances. He felt that it could give rise to a wave of theft.

The next step arising from the present situation should surely be the immediate introduction of local option throughout Papua and New Guinea. Every district should be allowed to vote on the question "Are you in favour of the permission for the sale of alcoholic liquor in this district?"

If this is not done, how can the Government claim that it is

doing all that is reasonably in its power for the welfare of Papuans and New Guineans? Is their welfare promoted by diminishing bank deposits and decreasing expenditure on food?

### Attitude

You may have noticed what I said earlier in this talk, that the Anglican Society of St. Francis desires to educate their people in the right use of drink. This is the attitude of some Christian people. But other Christian people feel very strongly that the really Christian attitude was expressed clearly by St Paul in Romans 14:21 where we read "It is good not to drink wine nor to do anything whereby thy brother stumbleth."

If it is true, as I believe it is, that one in every 14 drinkers in Australia becomes an alcoholic, who am I that I should teach young people to drink, knowing that, if I do so, I may expect one in every 14 of them to become a drunkard?

I believe it has yet to be proved that moderate drinking is beneficial to those who indulge in it.

Drivers of motor cars, drivers of railway engines, pilots of aeroplanes are all liable to do immense damage to themselves and other people if they are under the influence of strong drink.

Several insurance companies quote lower rates of premium for total abstainers. Drinking is liable to damage physical and mental health, to destroy homes, to damage a man's character and ruin his spiritual life.

I believe that it is true to say that the best in Buddhism and the best in Islam and the best in Christianity are all against drinking alcoholic liquor. If for anyone, abstinence requires self-sacrifice, is not Jesus' word very clear, "If any man would come after me let him deny himself and take up his cross daily and follow me?"

### Airborne Evangelism

A group of Christians in Sydney is proposing to support a full-time pilot in teaching and evangelistic work in outback Australia.

Formed at a meeting in Sydney on February 5, the group, known as "The Australian Aviation Christian Fellowship," has on its committee the Reverend Les Nixon.

Further details are available from the Secretary, Mrs Rosemary Arnold, on 54-7667.

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# Personal

## Melbourne

The Reverend Lindsay Pace was inducted to the charge of the parish of Holy Trinity, Balacava, on Thursday, April 4, by Bishop Sambell.

## Sydney

Mr William Nagenda, one of the leaders of the Revival Movement in East Africa, is visiting Australia in April. On Anzac Day, April 25, Mr Nagenda will speak at the Convention at St. Paul's Church, Chatswood, at 3.30 p.m. and 7 p.m. From Australia Mr Nagenda will go to Indonesia, where he will join Mr Roy Hession for a convention ministry in that country and in Pakistan.

The Reverend A. M. McLaughlin, Assistant Minister in the parish of St. Silas, Waterloo, has been appointed Curate of St. Mary's, Balmain.

## Perth

The Vice Chancellor of the University of Western Australia (Mr S. L. Prescott), who is a lay Canon of St. George's Cathedral, will leave for an extensive overseas tour in April. Mr Prescott's advice and interest concerning the Cathedral matters is very much appreciated by the Dean and other members of the Chapter.

STUDY groups of St. Mary's Parish Church, Woodford (England) consider that many of the Old Testament Psalms are "not in keeping with the Christian tradition" and as a result have produced a "New Testament Psalter" containing 55 passages, pointed for singing in churches. The words are taken exactly as they appear in either the A.V., the R.S.V. or the N.E.B. A seven-inch extended-play disc has been produced, containing four of the Psalms, together with some comments on their origin and use by the Rector of the parish.

Yedioth Abaronoth, newspaper published here reports that the Israeli Minister of Religious Affairs is preparing a bill which would prohibit the conversion to another religion of Jews living in Israel, if those conversions can be proven to have resulted from "material advantages given to converts by the missions."

The newspaper said that the bill would require every Israelite who is converted "to prove that the motive for his conversion was solely for reasons of faith."

It described the bill as one which will seek "to control the activities of Christian missions in Israel."

The newspaper reported that Minister of Foreign Affairs, Mrs Golda Meier, is opposed to the bill because in her view it will "damage Israel's prestige." The bill also is expected to run into heavy opposition from the groups in both parties in Parliament which are struggling for absolute freedom of worship in Israel.

## THE CHURCH OF ENGLAND EVANGELICAL TRUST (N.S.W.) (Registered under the Companies Act)

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VICE-CHAIRMAN: Archdeacon R. B. Robinson.  
SECRETARY: R. A. Cole.

All communications to be addressed to the Hon. Secretary, Box 1227, G.P.O., Sydney.

## Overseas

The Suffragan Bishop of Theford (the Right Rev. M. P. G. Leonard, D.S.O.) has received the Queen's permission to resign his bishopric. His resignation will take effect on September 25.

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## NEWS IN BRIEF

RECENTLY opened at the Royal Children's Hospital in Melbourne, an interdenominational chapel, known as the "Poolman Memorial Chapel," was dedicated on Wednesday, April 3, by Bishop Sambell, Coadjutor-Bishop of Melbourne.

FITTED with modern equipment, a science laboratory was opened at Claremont College, Randwick, on Saturday, March 30. The laboratory was dedicated by Bishop R. C. Kerle. It has been built to enable the school to adopt the syllabus contained in the Wyndham Report. Finance was raised by the Parents and Friends Association and parents of scholars.

OPENED on Sunday, March 31, the new Church of St Stephen's, Normanhurst (Sydney), was consecrated by the Archbishop of Sydney at a service at 11.00 a.m. on that day.

AN AGREEMENT has been signed which provides for the establishment of a special Church of England section—to be called "The Garden of Repose"—at the Pine Grove Memorial Park, Rooky Hill, N.S.W. Sections of the Park are to be allocated to various religious groups.

SYDNEY Town Hall is the location of the annual Home Mission Society's Diocesan Festival, to be held on May 3. Parishes throughout the diocese are taking tables at the tea and inquiries should be addressed to H.M.S. at 511 Kent Street, Sydney.

A THREE DAY school on the Dead Sea Scrolls will be conducted by the Department of Semitic Studies at Sydney University on May 20, 21 and 22. The program will cover the period from 10.00 a.m. to 10.00 p.m. each day and details are available from the Board of Education, 26-6428.

## Preparing Youth for Marriage

Preparing youth for marriage is a vital and exacting task, yet it is one that is immensely rewarding, for it leads to increased stability in home and family life, and a higher moral and spiritual tone in the community as a whole.

This is the task to which the 1963 observance of National Marriage and Family Week is giving prominence, and already there are signs of increasing interest in this matter from widely divergent sections of the community.

The often-asked question, "Why should young people today need to be prepared for marriage?" received a firm reply from a young nursing sister recently.

"To put it in their own language," she said, "it's simply because they haven't a clue as to what it all means."

But youth today is so sure of itself, so full of confidence, so certain that it "knows all the answers"—and that is precisely why so many teenagers and other young people find themselves in trouble.

In recent weeks a widely read home magazine has published an article by a leading overseas obstetrician in which he discusses "the problem of the unmarried mother."

## Freedom

He speaks of the sexual freedom which exists between young people today, and says that he "cannot help feeling sorry" for both parents and young people in the situations in which they find themselves.

To the question, "How can I protect my growing daughters?" he says, "Frankly, I don't know the answer."

That there is — or at least, should be — an answer is the thought behind the theme selected for this year's observance of

## STATISTICS

ACCORDING to recent surveys conducted by UNESCO, 60 per cent of African children do not attend school at all. Of those children who enter a course of study only 40 per cent complete the course to primary level and only 4 per cent of youths between 12 and 18 receive any further education.

National Marriage and Family Week: "Preparing Youth for Marriage."

The Rev. W. G. Coughlan (Director of the Marriage Guidance Council of N.S.W.) has accepted the position of Chairman of the N.S.W. Committee of the National Marriage and Family Week Movement.

## Committee

The Committee, already representative of the Churches and many civic bodies and community organisations, has been strengthened this year by the addition of the Rev. A. L. Hewitt (Director of Christian Education for the Presbyterian Church), the Rev. Ivan Kilvert (representing the President of the Baptist Union of N.S.W.), Mrs K. B. Roughley (Secretary of the Mothers' Union) and Miss G. Strong (representing the Associ-

ated Youth Committee of the Department of Physical Education).

A sub-committee is preparing materials for use with youth groups, and men's and women's organisations co-operating with the observance of National Marriage and Family Week, and these should be available shortly after Easter.

A comprehensive book-list is also being compiled to assist those who are interested in developing the theme of the week in their local situations.

National Marriage and Family Week is under the patronage of His Excellency, the Governor of N.S.W., Sir Eric Woodward, and has the support of many civic and religious leaders.

Further information may be obtained from Mr John Robson, Acting Honorary Secretary, P.O. Box 70, Haymarket.

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## The Australian

# CHURCH RECORD

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

C.E.N.E.F. Memorial Centre, 511 Kent Street, Sydney, N.S.W. Phone 61-2975.

Editorial Matter to be addressed to The Editor, News of Church Life in Australia is welcomed.

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

## SIDELIGHTS ON THE NEWS

An interesting move has been made by a Sydney parish to hold evening services at an earlier hour during the winter months. The parish is St Alban's, Epping (with the branch Church of All Saints, North Epping), and as from May 5 (through to August 25, both dates inclusive) Sunday evening services will commence at 5 p.m. rather than 7.15 p.m. The services will conclude by 6 p.m. and the rector, the Reverend Noel Rook, has urged families to worship together at these services.

FOLLOWING the recent Historic Buildings competition conducted in the Sydney area by "The Sydney Morning Herald," news has come to hand of a "Better Church Grounds competition" being conducted in the Manchester Diocese of England. The competition is in three classes: the churchyard which shows the greatest improvement during the period; the church ground which shows the greatest improvement during the same period; and the best church ground or churchyard in the competition area. There will be a prize of £5 for the winner of each class. Judging on the state of some churchyards in this country this might prove a worthwhile idea. The prize need not necessarily be of a monetary nature. Perhaps a plaque or other non-monetary form of prize would be more acceptable.

## Sydney Missionary and Bible College

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

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

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Genesis, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping, N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University.

Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work.

Part students are working with many societies, including the C.M.S.

There is a Correspondence Course in New Testament Greek.

Stencilled notes on all Biblical subjects are available for private study. Optional course for L.H. also available.

# THE AUSTRALIAN

APRIL 25, 1963

# CHURCH RECORD

EIGHTY-THIRD YEAR OF PUBLICATION

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## THOUSANDS JOIN IN GOOD FRIDAY WITNESS



A procession of more than 5,000 people marched through the streets of Sydney as part of this year's Good Friday Anglican Witness. Commencing at the southern end of Hyde Park, near Queen's Square, the procession weaved its way along Elizabeth, Market, George and Bathurst Streets, re-entering the park at its northern end.

Here the marchers joined with several thousand waiting in the park and took part in an open-air service of witness, conducted by the Dean of Sydney, Bishop A. W. Goodwin Hudson. The preacher at this service was the Archbishop of Sydney, Dr H. R. Gough.

The procession was led by a band, followed by the Archbishop, Coadjutor Bishops and other Church leaders. Representative groups marched under the banners of various Church organisations, those of C.E.B.S. and G.F.S. being particularly large.

A colourful cross-section of diocesan life was seen as Church banners and flags were mingled with occasional signs reading "Ye must be born again" or "Prepare to meet thy God." Reaching the entrance to Hyde Park, the Archbishop, together with the other bishops and archdeacons, took up positions where they could view the marchers coming to the rally.

The Cathedral choir led the singing of the opening hymn, "There is a Green Hill Far Away" as the great crowd joined in united witness to Christ.

In his address the Archbishop posed the question: "Why do we call today 'Good Friday'?" Rather, said the Archbishop, it should be called "Bad Friday" or "Black Friday."

"The day commemorated the shocking scandal of the handing over to death of the most perfect man and the greatest teacher who had ever lived. This Friday is 'Bad Friday' because we commemorate the failure of man."

The Archbishop said that the Cross of Christ gave the

lie to Humanism. "Man makes the Cross an emblem of self-sacrifice," said Dr Gough. "He distorts it, so much so that when an artist depicts the Cross in all its ugliness men will not accept his interpretation."

"You and I," said the Archbishop, "cannot avoid identification with the crime of Calvary."

## Storm Continues On Book

In a TV interview the Archbishop of Canterbury has denounced the views of Dr Robinson (author of "Honest to God") as "utterly wrong and misleading."

"It is utterly wrong and misleading," said Dr Ramsey, "to denounce the imagery of God held by Christian men and women and children—imagery that they have got from Jesus himself, the image of God the Father in Heaven—to say that we can't have any new thought until it is all swept away."

The interviewer, Mr Kenneth Harris, asked the Archbishop whether the image of God presented by the Church today corresponded to the ordinary man's thinking. "The Bishop of Woolwich has written a book, and he says point-blank that it does not. He thinks our image of God ought to be modified, must go. Do you think he's right?"

"The Bishop of Woolwich's book begins with something very misleading," Dr Ramsey replied. "It is really a caricature of the ordinary Christian's view of God."

"When the ordinary Christian speaks of God as being up there or as God being beyond, he does not literally mean that God's in a place beyond the bright blue sky. He's putting in poetic language, which is the only serviceable language we have got, that God is Supreme . . ."

"When the Bishop goes on to say that God is deep down and we must think of God in depth, well, I would say that I have always done that. I have always believed and have always taught all through my time that God is

deep down as well as beyond." Related to all this, Mr Harris continued, was the question of who Christ was. Many people seemed to think that he might have been a very great man, perhaps the perfect man. "The question is whether he was also something else beyond, God. Now, which was he?"

"We believe that Christ was and is divine," the Primate replied.

**Evangelical Statement**  
The Evangelical Alliance has issued a statement expressing "its deep concern at the views expressed recently by the Bishop of Woolwich in his book 'Honest to God,' which by their very nature tend to undermine the authority of the Bible and are likely to cause many to stumble."

"It is the opinion of the Evangelical Alliance," the statement continues, "that the expression of such views, and the publicity that has been accorded to them, can only do grave disservice to the cause of true religion."

The statement continues, "The formularies of the Church of England and many of the Free Churches, based as they are on the Scriptures, seek to express what Christians believe as to the nature and person of God. Theories which are being currently propounded illustrate the barrenness of the situation which arises when the Holy

Scriptures are no longer regarded as being entirely trustworthy and supreme authority in all matters of faith and conduct. They underline the fact that a return to the Bible is the greatest need of the hour."

"The Evangelical Alliance urges Christian people everywhere to pray for a revival of religion which alone can meet the desperate moral and spiritual condition facing Britain at the present time. It believes, furthermore, that every true spiritual awakening means, in fact, a rediscovery of Biblical Christianity."

## N.Z. Merger Talks Suggested

THE Church of the Province of New Zealand is to consider the possibility of taking part in talks on union with other Churches. Diocesan Synods are expected to discuss this year the question whether the Anglican Church shall seek union with other Churches. If they agree to this course, legislation will probably be promoted in General Synod next year. The Presbyterian, Methodist, Congregational and Associated Churches of Christ in New Zealand have for some years been negotiating a basis of union. A draft declaration has been approved by the negotiating committee and will be voted on by the respective church congregations in 1965. The Anglican Church so far has only engaged in exploratory conversations.

"The personal expression of episcopacy is essential to the life of the Church, for such persons are called to represent the true Episcopos of souls (1 Peter 2:25) and in their personal office as 'father-in-God' they bring the oversight of the Church to focus without laying sole claim to its authority until 'the chief Shepherd shall be manifested' (1 Peter 5:4)."

"Our Churches have recognised this necessity on the congregational level and, forced by modern developments in society to see the importance of trans-congregational levels of the Church's life, they would be justified also in providing personal as well as corporate episcopacy at that level."

"Because this form of office is acceptable in the New Testament, is widely attested in church history, including our Protestant tradition, is justified by the Church's need in contemporary society and also helps to symbolise the wider unity of the Church, we recommend its adoption at the time of union."

The proposal includes establishing a Concordat with the Church of South India.

"Episcopacy was accepted as an important strand in the coming unity which is God's will for His Church, but in such a way as to accept unambiguously the ministries of the churches to

## CHURCH UNION REPORT

The report of the Joint Commission on Church Union has been published along with a recommended basis of union for the Congregational, Methodist and Presbyterian Churches. The report bears the signatures of all members of the Commission but includes a reservation signed by seven members—three Presbyterians and four Methodists. These members cannot accept the introduction of episcopacy through the Church of South India simultaneously with the consummation of Union.

The plan for the new ordering of the life of the united Church (to be known as the "Uniting Church in Australia") emphasises the concept of oversight (episcopacy).

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Continued, Page 8