

Mainly About People

N.S.W.

The induction of the Rev. John Turner, whose appointment as rector of St. Thomas, Kingsgrove, was announced in A.C.R. of January 14, will take place on April 8. Mr Turner has been Chaplain for Youth of Sydney diocese since 1960.

The Rev. Lloyd and Mrs Isabel Bennett are rejoicing in the birth of a son, Paul Grant. Both mother and son are doing well.

Mr and Mrs Ken Coleman are sailing on the Roma for Borneo on April 17. Mr Coleman completed studies at Moore College last year and he and his wife have been accepted for service with the Borneo Evangelical Mission. Mr Coleman expects to be doing translating work and Mrs Coleman to be doing clinical work.

Miss Leonie Armour, who first came to the G.F.S. Hostel in Sydney as a student in 1956, has been appointed Warden in succession to Mrs Paul Radford (formerly Deaconess Jean Macdonald).

Miss Armour came to Sydney from Lithgow, where she was a parishioner of St. Paul's Church. In 1957 she was elected senior student at the Hostel (up to that year the senior student had been appointed). After spending two years teaching at Coonamble, she returned to the Hostel in February, 1963, to become senior resident counsellor while teaching at the J. J. Cahill Memorial High School, Mascot. Miss Armour has had a great deal of experience in camp work and I.S.C.F. and is district chairman of G.F.S. Western District (Sydney). She will continue to teach while being Warden. Mrs Radford will retain a link with the Hostel as Administrator.

Victoria

On Sunday, February 21, the Archbishop of Melbourne ordained nine men as deacons and one as priest. Ordained deacons were: Shirley Anthony Bagster, David Michael Dawkins, Arthur Gordon Marshall, Edwin Thomas John Richardson, John Waldron Taylor, Lyall Alexander Turley, Raymond Arthur Harvey Wilson, Clyde Maurice Wood, and Stuart McLaren Young.

Ordained priest was Barry Martin Smith. Preacher for the service was the Rev. Howard Hollis.

The Rev. John Hannon has been appointed to the parish of All Saints, Niddrie (Melbourne) as from March 25. The Rev. Leon Marshall-Wood has been appointed to the parish of St. Mark's, Fitzroy, as from April 22.

The Rev. Peter George was commissioned as priest-in-charge of the newly formed parish of St. Michael's, North Dandenong (Melbourne) on February 21. The new parish is one of the new area parishes under the direction of the Director of Evangelism and Extension Archdeacon R. W. Dann.

Mr and Mrs J. Schultze left Melbourne on February 24 for a further term of service at the C.M.S. Numbulwar Mission, Rose River.

The Rev. Emmanuel Mall, who studied at Ridley College during 1964, returned to West Pakistan on February 24.

Dr Theodore Kitchen, elder son of the Rev. J. H. and Mrs Kitchen, of Melbourne, who has completed post-graduate work at the Launceston and Ballarat Hospitals, has been accepted for training by C.M.S. and has entered St. Andrew's Hall, Melbourne. In all there are some 28 C.M.S. candidates in training at St. Andrew's Hall this year.

Miss Barbara Spring left Melbourne early last month to fly back to Tanganyika to take up work at the Katoko Teacher Training College. Miss Spring is a C.M.S. missionary.

ON WAY TO ARMIDALE ENTHRONEMENT



Are they talking about some unsolved Sydney problem? The Primate walks in procession with Bishop R. C. Kerle on their way into St. Peter's Cathedral, Armidale, for Bishop Kerle's enthronement (story p. 1).

CHURCH SCHOOLS

— from page 3

higher standards than the general level of contemporary society.

Fees are high and a great burden to many parents. Fees for tuition have been forced up, mainly by the improvement in the emoluments and financial status of the teaching profession of which, at present levels, no one spoke begrudgingly to the Commission. Parents in general are willing, at least in these comparatively prosperous times, to pay the fees because of the various advantages they perceive in having their children attend the schools.

Some of the schools are first class academically, in respect of pupils of moderate intellectual ability and of those of high capacity.

Overall, the public examination results are judged to be satisfactory, considering that the pupils are not selected for high intellectual capacity, that the holding power through the period of secondary education of the diocesan schools is high and that there is no great loss during the period of secondary schooling of the academically less able boys and girls.

The holding power is much higher than that of the State schools, mainly because of the economic resources of the parents, and the lower holding power of the State schools should raise the intellectual capacity of the pupils in the later years in those schools.

There is need for a concerted endeavour to work out a common syllabus or curriculum of religious instruction for the various age groups of children in our Church schools. There is also a serious lack of satisfactory text books.

The Commission recommends that a committee be set up to obtain further advice, lay, clerical and legal, as to the wisdom of revising the 1954 Ordinance in its application to chaplains in schools, or possibly revoking it while substituting other simple safeguards for the schools, for the men who accept chaplaincy positions and for the Church.

The Commission recommends that encouragement be given to the establishing of new Church schools.

Cardinal expresses "joy" at WCC move

CARDINAL BEA, head of the Vatican Secretariat for Christian Unity, has announced that "the Holy See greets with joy and fully accepts" a W.C.C. proposal to set up a joint "working group" to explore together the possibilities of dialogue and co-operation.

The Cardinal made his announcement during a historic visit to the W.C.C. headquarters in Geneva, the first time such a visit has been made.

Welcoming him was Dr Marc Boegner of Paris, a former W.C.C. president.

Since 1961 Roman Catholic observers have been present at major W.C.C. meetings and W.C.C. observers have attended all sessions of the Second Vatican Council. This is in marked contrast with the earlier attitude of the Church of Rome which, as recently as 1954, had forbidden clergy and laity to attend the W.C.C.'s Second Assembly in Evanston, U.S.A.

Addressing the audience of church, government and diplomatic leaders, as "Most dear brothers in Christ" Cardinal Bea said the historic meeting was preceded by long preparation "not so much technical as of a psychological nature, that is, the whole series of contacts made and developed in these last five years since the foundation of the (Vatican) Secretariat for Unity, both with many of the churches which are members of the Council and also with the World Council as such . . ."

He characterised the meeting as "a symbol of fruitful prospects for further developments, but cautioned this does not mean that 'we are unaware of the mountain of obstacles and difficulties which still rise in our path'.

"Difficulties, of whatever kind they may be, are no means a reason for causing brothers to withdraw diffidently from contact with one another. Our fraternal charity and love of unity will rather give us the courage for an open dialogue even on difficult questions.

"Most delicate field"

"This holds also in the case of conversations in the most delicate field, namely that of doctrine. For this we all have a basis in common: the Word of God in the Holy Scripture, bearing in mind also its concrete expression in the writings of the ancient Fathers of the East and West."

Dr W. A. Visser 't Hooft welcomed the two guests to the World Council.

He paid tribute to the Vatican decree on ecumenism for its "clear statement . . . that the future progress of ecumenism depends upon the renewal of the life of the Church" and for the fact that it "rejects any notion of 'ecumenical confusion' and describes the ecumenical quest as a 'loyal dialogue' in which genuine differences are taken with full seriousness."

AN OPPORTUNITY exists for Trained Christian Nurses and Christian women interested in missionary work at home, to serve with the Church of England Home Mission Society in the CHESALON HOMES and the PARISH NURSING SERVICE.

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Salary is according to the Private Hospital Nurses' Award. This need is URGENT owing to the expansion of the Work. Can YOU help, either by offering yourself, or telling others?

Contact by letter the Supervising Matron, CHESALON HOMES, 34 Tintern Road, ASHFIELD, N.S.W.

THE AUSTRALIAN CHURCH RECORD

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

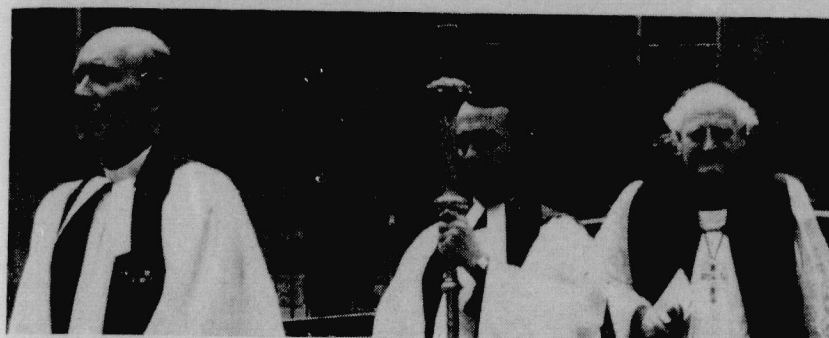
No. 1334, March 25, 1965

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney

PRICE 9d.

A GRACIOUS ARCHBISHOP'S WHIRLWIND VISIT



Hottest March day for 95 years but . . .

1100 ATTEND WOMEN'S CHRISTIAN CONVENTION

HEATWAVE conditions saw record attendances at the 7th Central (Sydney) Women's Christian Convention, held at Narrabeen Lakes National Fitness Camp from March 5 to 7.

Saturday, March 6, was the hottest March day for

95 years but a spirit of praise and rejoicing prevailed, as it had done in the torrential rains of the previous year.

1,100 attended, coming by public transport, charter buses and private cars. Some travelled long distances, even as far away as Brisbane.

Numbers overflowed the live-in accommodation for 230 two

days before registrations closed and a further sixty women had to be housed in the Salvation Army Camp at nearby Collaroy. A co-operative local restaurant provided meals for the overflow.

Mrs Alan Begbie, wife of the rector of St. Stephen's, Willoughby, joined with Mrs A. M. Chambers, Miss F. M. Cook and Miss V. M. Sullivan on the platform. The theme was "Christ Pre-Eminent in all Things," developed in five sessions emphasising the pre-eminence of Christ in the Heart, Horizons, Home, Heavens and in Human Contacts.

Missionary emphasis was given on Saturday afternoon, when Miss Elaine de Russett, returned missionary from Congo, spoke movingly of her experiences in this troubled field.

£1600 given

Mrs Raymond Davis, from the U.S.A., gave a missionary challenge and an offering for missionary work in cash and promises amounted to £1,600.

Questions relevant to daily Christian living were discussed by the "Woman to Woman" panel and in one session questions placed in a Question Box were answered by Mrs A. M. Chambers.

"God Answered my Prayer" was a "highlight" session on Sunday morning when Mrs Doreen Mitchell's testimony told of the transforming, saving, grace of Christ, her reading being taken from John 8.

The convention was preceded by weeks of prayer as women gathered in some 80 groups throughout Sydney. During the convention period 7.15 a.m. prayer meetings were held also.

Plans for coming convention gatherings include two country conventions, both from April 2 to 4, one at Scott's Head and the other at Tumut.

Also there was the Rev. R. A. Johnson, rector at the time the branch was formed, now rural dean of the area. Present rector at Kingsford is the Rev. K. R. Le Huray.

TWENTY-ONE years of work among boys in the Kingsford (Sydney) district were spanned at a ceremony last month.

The CEBS Branch at Holy Trinity, Kingsford, marked its twenty-first birthday with a grand birthday party in the parish hall.

Cutting the cake in the

AS this issue of ACR appears the Archbishop of Canterbury, Dr Michael Ramsey, will be in the last stages of a hectic three weeks' tour which has taken him to six States and the ACT.

The sixty-year old Primate of all England has stood up well to the ceaseless round of church services, civic functions and the endless ceremonies in which he has taken part.

The race against the clock started from the moment he landed at Sydney's Kingsford Smith Airport on the morning of March 12.

Whisked through a Press and TV conference, a civic reception and luncheon at Bishopscourt, the Archbishop then went on to deliver a lecture on "Christianity and Humanism" at Sydney University.

A "Guest of Honour" program was recorded for the A.B.C. at 5.30 p.m. the same day and in the evening Dr Ramsey attended and spoke at the Anglican Rally in Sydney Town Hall.

Saturday saw a visit to the Naval chapel at H.M.A.S. Watson and the much-publicised visit to see the life saving display at North Bondi during which Dr Ramsey delighted all who were there by his warm humanity.

Lunch with Sydney's clergy was followed by the opening and dedication of the new Stage One block of St. Andrew's Cathedral School.

St. Andrew's Place was packed and overflowing with people for this function which marked an important stage in the development of the Cathedral School.

Cardinal's visit

A private dinner at Government House followed in the evening. Dr Ramsey also had a talk with Cardinal Gilroy, who came to see him at Bishopscourt. On Sunday, March 14, Dr Ramsey preached at Morning Prayer in St. Andrew's Cathedral. The service was broadcast and televised.

The same afternoon the Archbishop and his party left for Bathurst where he attended a reception and dinner at All Saints' College, preached in the Cathedral and took part in a public meeting.

Monday saw the Archbishop in Brisbane with a round of engagements, including participation in services, receptions and dinners and the opening and dedication of the new administrative building of St. John's College, University of Queensland.

From March 18 to 20 Dr



• The St. Andrew's Cathedral School Captain, Robert Haynes 17, from West Pennant Hills, walking in procession to the opening of the school. Robert read the Lesson at the service.

Ramsey was in Canberra and Newcastle. From Newcastle he flew to Victoria where he was to visit Melbourne, Wangaratta, Bendigo and Gippsland.

During his Australian visit Dr Ramsey has made statements on a variety of topics. Among these have been:—

On Billy Graham: "I don't think Billy Graham has made a very wide impression in England."

Anglican/Roman Catholic Relations: "It will be a long time before Anglican and Roman Catholic unity becomes feasible."

FOOTNOTE: As we went to Press a Sydney report claimed that Dr Ramsey had commented unfavourably on the evangelical character of Sydney diocese. According to the report, which gave no source, the Archbishop said there was no room in the Church for "unchecked, narrow minded, out-of-date partisanship."

Country town's election effort on poker machines p. 3 Student "survey" at Walgett

WHO ARE TODAY'S UNTOUCHABLES?

What comes to mind when you hear the word "untouchables"? Poverty stricken outcasts in a far off land? Pitiful inmates of a leper colony? Today's untouchables are all around us. We live and work with them. They are well-dressed, well-educated, successful, attractive people, but untouched by the gospel of Christ.

HOW CAN UNTOUCHABLES BE REACHED?

Many of these untouchables have rejected Christianity, or rather a "straw image" of Christianity fabricated from prejudices and misconceptions. To them science is a vital and relevant force in this modern age, but faith is not. To open a locked heart and mind, a key is more effective than a sledgehammer. Christ used keys. To the woman at the well He was the Water of Life; to the hungry—The Bread; to the farmer—The Vine. He spoke to people in terms of their interests and everyday experience. If Christ were here today He would speak to men about space travel, nuclear power and go on to tell them about the power of the gospel to transform a human life. This is precisely the method of Sermons from Science films. Utilising the latest and most pertinent scientific material, these films powerfully communicate the gospel message. Is your church reaching today's untouchables? Moody Science Films are available from:

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What it is like to be told you have . . . A SICKNESS WITH NO HOPE OF A CURE

WHEN I was young and read the words: "If you had six months to live what would you do?" I used to imagine vividly all kinds of heroic things about myself which would make people think, "wasn't she wonderful."

I often look at a silver salt and pepper set which an uncle sent me before he died and recognise in it a gift of love.

This uncle loved the Lord dearly so it is really a little of Christ's love he sent me. I expect he prayed for me, too.

And God heard his prayer. I was brought up in a praying family. I always knew there was something special about my family.

Unfortunately I rather took it for granted and a kind of spiritual superiority claimed me.

My adored father died when I was at the very impressionable age of sixteen and he became a hero against whom I set all men.

Very few came up to the standard of my father. He loved God and His Word and read some of it to us after breakfast every day.

We always knelt to pray and I was interested in the warm

smell of the leather seats and the strange patterns made when your eyes were pressed too close or things or when your fingers pulled your eyes and distorted your vision.

I never can remember any of my father's prayers. I grieve about this because I know he walked with God.

I knew everybody had to get saved sometime but as for me I thought I was born saved in a sort of special way because of my godly father and mother — I was different.

"Born saved"

I taught Sunday school and the superintendent used to bother me somewhat when he spoke on assurance of salvation — I just never understood him and felt guilty about it, but never asked further ignorant questions.

I knew something was missing, but what? I wasn't bad. I knew I was a sinner but so was everybody — so what!

My teenage life of war-time romances, blackouts, friends and parties were all above board and sheer fun interspersed with utter boredom.

I attended all the Church activities and camps especially those with mixed company. I knew better than to flirt, but of course I flirted all the time!

By Mrs Bobbie Bate,
Reprinted by ..
arrangement with
N.Z. "Challenge"

Still I knew something was missing — but what? I wasn't bad. I often thought: "I'm a Christian, I'm good, I know what's what. And if I wasn't good I'd be as BAD as possible."

When preachers spoke of "vain thoughts" I'd felt guilty because I was full of them. Having a vivid imagination I used to make up a lovely romantic story and continue it like a serial day after day, night after night.

The heroine was myself. I never knew I worshipped myself. I have met teenagers today who do the same thing.

I knew better than to get romantically involved with an unbeliever and God gave me more than I deserved — a God-fearing, kindly husband.

I met his family who welcomed me with love and affection. I must have puzzled them,

And now, nearly six years later, I still cannot get over the wonder of God loving me. When I am alone and waiting on God, His love just makes me weep for joy.

The Bible became a new book. I didn't own one, but soon every member in the family had one, as well as the modern versions. I just can't read enough . . .

I have contracted a disease for which the doctors to date have no treatment and no cure; they do not know how quickly it will take my life. As I pondered and prayed about this, I felt I must write this article at once and God may be able to bless it.

The week the doctor told me there was no hope, the "Challenge" printed an article by Dr Paul White about death. He said:

Better, in fact, that I can plan it myself.

At all the dances and parties which had drink I never felt quite happy — I made myself believe I was enjoying it all, but somehow it never rang true. We always took the children to church and Sunday school and sent them to church camps.

When I was 38, Billy Graham came to New Zealand. We had moved to another town and I had just started teaching a Bible Class.

I felt pleased when I was asked to train as a counsellor and confident of all the answers, especially to do with salvation. The first few papers I filled in happily. How did I know I was a Christian? It was easy. "Believe on the Lord Jesus Christ and thou shalt be saved" and I had always believed.

Then a question on erring. What happens when you err and ask forgiveness and continue to err? This question excited me instantly. What DID happen?

Tears flowed

Of course I err. I get cross with my children every day. I feel annoyed with people. I ask God to forgive me every night. But I cannot help myself. WHAT DOES HAPPEN? I looked up the verse Ps. 66:18 — "If you cling to your sin God doesn't hear you!"

In an instant the tears flowed and I told God I just couldn't keep myself and for the first time in my life I repented.

A thought flashed through my mind; this may mean preaching on the street corner, or going to China. But I was willing. Another desperate thought was — if you don't have me now God, I'm finished with religion and trying to be good. I'd be very bad.

But God took me! God suddenly became a reality. Instead of being away up there, He was right here.

I took some people to hear Billy Graham on the landline. When he said: "God loves you," I hoped they took it in.

Then he said, "And you," so I thought of the other ones and he repeated: "And you" and so I mentally moved my head a bit so the person behind got it and then he said again: "And you," and I thought, "Well, not me of course, my father yes." But Billy Graham repeated, "Yes, YOU."

It was God who spoke to me then, not Billy Graham. I could hardly believe it. He had become real to me and now He LOVED me.

DAVID VERSUS GOLIATH

The Anglicans of Wee Waa may represent a small town of a thousand or so souls but their challenge is a big one.

They have put the local election candidates on the mat by asking the men to declare themselves on the poker machine issue.

But their challenge goes beyond the local scene. It is a challenge to this whole State with its Government-backed gambling Frankenstein which threatens the moral, social and economic well-being of four million of its citizens.

It is, of course, not only the poker machines that are eating out the heart of this State. It is the whole gamut of legalised gambling, from lotteries to the TAB.

But there's something specially sinister about the bandit. It has an insidious way of penetrating the day-by-day life of the community that is not obvious with horse-racing or lotteries.

The Committee might represent one small country town but they stand in good company. The greater part of history, from Biblical times down, is a record of the effect of the dedicated few on the general mass of mankind.

Where are the others who will stand with Wee Waa in challenging the N.S.W. Goliath? Where are the big City parishes that will join in the fight?

Let the challenge go forth in every electorate. Let the candidates declare both their own and their Party's views. Then let Christians cast their vote accordingly.

A GRACIOUS PRIMATE

Dr Michael Ramsey, 100th occupant of the ancient see of Canterbury, has left behind him a breath of that kind of spirituality which is the hallmark of the true High Churchman.

Many who call themselves by the name of High Churchmen are more attracted by the outward tinsel of ritual and ceremony than by any real inner conviction of heart.

Dr Ramsey is not such a man. On many matters his views are different to those held by Evangelicals but they are the views of a sincere man of deep piety.

Some of the Archbishop's public utterances, particularly on his pet topic of church unity, were hard for Evangelicals to swallow. But whilst Evangelicals might differ with him, at times violently, it was hard to be offended when what he said was backed by such an obvious sense of conviction.

As Michael Ramsey goes back to England he does so leaving behind an impression which will not be erased easily from our minds and hearts.

POKER MACHINE ISSUE IN ELECTIONS



Two more photos taken at Armidale: On the left Bishop and Mrs Kerle at the Garden Party held after the Bishop's Enthronement. On the right Bishop Kerle in the traditional act of knocking on the West Door of the Cathedral. The intention of the Bishop to make his mark in the diocese is perhaps indicated by the fact that a visible mark is to be seen on the door where he knocked! (Photos: Ken Peters and Anderson's Photographic Centre, Armidale.)

ANGLICANS in the N.S.W. country parish of Wee Waa are making a determined effort to make poker machines an issue in the State elections.

Big effort by country parish

An Anglican Vigilance Committee was formed in the town following a recommendation made at the Armidale diocesan Synod.

Last year Synod passed a resolution calling on concerned citizens in every parish to make a full investigation of poker machines in their towns. Synod then urged the parishes to work towards abolition of the "one-arm bandits."

The committee has written to the two candidates in the Barwon electorate, which includes Wee Waa, Mr G. R. Crawford, M.L.A., Country Party, and Mr C. Newton, Labor Party.

Moral decay

The men have been challenged to declare publicly their personal attitudes on poker machines and their Parties' policies on them.

The Committee, in its letter, expresses concern that the State should raise so much money through poker machines and other forms of gambling (a fact noted in the February 25 issue of A.C.R.).

Accusing the Government of contributing to the moral and social decay of the State's people

the letter goes on to point to the fact that "poker machines have the peculiar ability of creating the compulsive gambler, with the consequences that millions of pounds are being diverted from families, homes, businesses and saving accounts to the treasures of palatial sporting and social clubs throughout the State

"We believe," says the letter, "that a collapse of the economy is evident in the mounting bad debt bill. Some shopkeepers are attributing their bad debt bill primarily to poker machines."

"It is the considered opinion of a director of the large Sydney retailing firm of Buckingham's Ltd., Mr H. Bate, that poker machines were the main cause of bad debts registered by the company."

"The secretary of the Retail Traders' Assn. of N.S.W., Mr J. B. Griffin, said that his association was convinced that there was a connection between poker machines and bad debts."

The letter continued, "We assert that this State is unique in the Commonwealth in that it alone has legalised poker machines, and that poker machines are banned in an overwhelming majority of states in the western world."

Chairman of the committee, the Rev. M. B. Burrows, said that apart from the letters to Mr Crawford and Mr Newton letters had been sent to the vicars at Gunnedah, Narrabri, Moree, Boggabri, Mungindi and Boggabilla, whose parishes lie within the Barwon electorate, asking them to support the campaign and to make approaches to the two candidates. Other churches will be invited to co-operate in the move.

Mr Burrows, well-known for his long fight against the bandit, said that he believed if the matter were put to the people of N.S.W. they would throw poker machines out once and for all.

Queen Mother at women's prayer day observance

QUEEN ELIZABETH, the Queen Mother, was at a service in St Martin-in-the-Fields, Trafalgar Square, on Friday, March 5, for the Women's World Day of Prayer service.

Christian women in about 150 countries joined in the observance on that day, the first Friday in Lent.

At the London service Mrs Max Warren spoke. The service followed the form prepared by Mrs J. J. McNeil, an American Negress.

The Prayer Day started as an interdenominational observance in the U.S.A., begun in 1887. Lent was chosen as an annual time for united prayer for home and foreign missions. The observance became international in 1920.

Each year women of a different country are asked to choose the theme and prepare the order of

service. The same lessons can thus be read everywhere.

Similar observances were held throughout Australia. In Melbourne's St. Paul's Cathedral women gathered between 12.15 and 5.40 p.m. for prayer. The Sydney observance was held in the chapel of the Central Methodist Mission.

This year's theme was: "What doth the Lord require?" Offerings taken at Prayer Day services are given to the work of Christian literature, including the Bible societies.

SIDESWOMEN

An Anglican minister in Essex invited his annual meeting to appoint sideswomen in 1951. He had had sideswomen ever since and now has six. He says they are "in every way quite indispensable." A number of other English parish churches have sideswomen.

"CINDERS" TO HELP GFS

A CAST of more than seventy girls will stage the pantomime "Cinderella" this Saturday (March 27) at Gympie Bay Public School, in Sydney's Murrumbidgee Shire.

The girls come from the G.F.S. Branch at St. Paul's, Gympie, which this year notched up an enrolment of 96 members.

This is the second time they have put on the play. Last year their first performance raised £45 for the Sutherland Shire's "Chesalon" Committee.

"Cinderella" starts at 1.30 and is expected to end about 4.30

p.m. Admission is 3/6 for adults and 1/ for children, with tickets available at the door. Visitors to the area are invited to picnic in the grounds of St. Paul's. Hot water will be available.

This year's proceeds will go to help G.F.S. headquarters funds.

DUTCH TALKS — Members of the Netherlands Reformed Church and the Christian Reformed Church of Holland, have been holding discussions on theological questions with Roman Catholic leaders. Baptism is the first subject under discussion.

man and one by a layman. These will be followed by group discussion, questions and seminar on the topics.

The first of the conferences will be held at St. Paul's, Chatswood, on Saturday, April 10, commencing at 10.15 a.m. and finishing at 2.45 p.m.

Speakers will be the Rev. Donald Cameron, rector of St. Stephen's, Bellevue Hill, and Dr Allan Bryson, of Roseville. Lunch will be provided at a cost of 5/ and registration at the conference will be 5/ which will entitle the registrant to copies of the conference papers. Students can register for half-price.

At each conference two papers will be read — one by a clergy-

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Books

Canterbury speaks

CANTERBURY ESSAYS AND ADDRESSES, by Michael Ramsey, GBRE, 1964, 168 pages, 27/6.

Here are twenty-three essays and addresses of the Archbishop of Canterbury: six of them belonging to his period as Archbishop of York. Some of them have a certain historic interest, such as the address to the university of Athens during the Archbishop's pilgrimage to the East, and the sermon in memory of President Kennedy.

We have, too, the Archbishop's enthronement sermon at Canterbury, his address to the New Delhi assembly of the W.C.C., and his sermon at the Toronto Conference. There are two short speeches in the House of Lords, and six biographical articles or sermons.

Although these essays are all very short and for the most part ephemeral, they reveal the character of the Archbishop very well, which is that of a scholar and man of piety. His great concerns are not for administration or leadership, but for "unity, holiness and truth."

He does not conceal the particular bent of his own churchmanship and type of piety, yet he has a warm breadth of vision and sympathy.

Although only four of the pieces are under the heading of "Theology" (and two of these are not really on theology), there is a theological flavour throughout; there is nothing of the pragmatist about the Archbishop (which is one of the best things about him).

Perhaps the best section is the biographical. Here are brief studies of Charles Simeon, Dean Church, Hensley Henson, Lionel Thornton, Herbert Kelly and George Bell.

Archbishop Ramsey reveals himself very clearly in all he writes. He has no facade, and no desire to impress. But he has grace of utterance and an honest spirituality which makes the reading of these various sermons and essays a moving and edifying experience.

—D.R.

BEYOND RELIGION? by Michael Ramsey, GBRE, 1964, 15 pages, 2/3.

"Beyond Religion?" also published in Australia by the G.B.R.E., is the text of a sermon preached in the University of Cambridge just a year ago. It is a shrewdly critical, yet—in the best sense—sympathetic appraisal of the point of view associated with Dietrich Bonhoeffer in regard to "religion."

—D.R.

Also received:

THE PATHWAY OF VICTORY, by T. Wilkinson Riddle. Oliphants, 94 pages Aust. price 7/-. First published in 1911. The author is a Fellow of the Royal Society of Literature and an ordained Baptist minister.

Hitler and Rome

THE VATICAN AGAINST EUROPE, by Edmond Paris, translated by A. Robson, Protestant Truth Society, London, 311 pages, 25/- English.

(The following review is reprinted from The Church of England Newspaper.) Born a Roman Catholic, Edmond Paris became interested in examining the official version of certain historical facts. The result was this volume—a model of patient research, cross-checking, and scrupulous documentation.

His quotations are taken largely from publications not considered hostile to the Vatican, and the mass of evidence he produces is positively frightening. In Germany it is shown how Hitler was voted full rights in 1933 when German Catholics heard that the Pope himself was "favourably disposed" towards Hitler, to whom the bishops were required to swear allegiance.

Steadily, country by country, Paris exhibits his terrible proof. In Italy secret negotiations with papal agents put Mussolini in power, and ensured the clerical blessing later when poison gas was used against Christian Ethiopia.

The Church's co-operation led to Hitler's absorption of Austria, and in Belgium through Catholic action nurtured a local Nazism which smoothed the dictator's path.

In Spain the Vatican recognised Franco in 1937 and later decorated him with the Supreme Order of Christ. In France the hierarchy in 1939 urged the faithful to collaborate with Hitler, whose war, Cardinal Baudrillard declared, was "a noble undertaking."

In 1942 La Croix, greeted by Pius XII as the organ of "pontifical thought," approved the German-Italian-Japanese alliance "against a danger which . . . is threatening civilisation and our Christian ideals."

Most pathetic of all is the account of how 600,000 Serbian Orthodox and Jews were massacred with the approval of clerical members of the Croatian Parliament, including Mgr. Stepinac, and how 240,000 Orthodox Christians were forcibly "converted."

Other clerical war criminals included Mgr. Tiso, prelate Gauleiter of Slovakia, who held that Catholicism and Nazism were working together to refashion the world. (He was hanged in 1946 after conviction by the Prague Tribunal). Oswald Pohl, Nazi official who ordered the concentration camps to be equipped with gas chambers, also received the apostolic blessing from Pius XII and the comforting words: "Unjustly condemned by men, thou shalt find thy reward in heaven."

This is not the work of the hysterical professional Protestant who dashes blindly into battle and ruins his case by overstatement and a loose grasp of facts. Mr Paris verifies his references.

For travellers on the Rome Express, particularly those beguiled by Hans Kung's brilliantly written works, this book should be required reading.

—J. D. DOUGLAS.

Notes and Comments

Absurdities of the Baptist position

Anglican practice in regard to baptism may be under fire at present but such anomalies and inconsistencies as exist seem almost to pale into insignificance in the light of a report of a baptism in a Sydney Baptist church.

The absurd lengths to which immersionists will go are well illustrated in the report which tells of a man, who is permanently confined to a wheelchair, being baptised by total immersion.

We are told that the invalid was lifted bodily from his wheelchair and seated in water up to his shoulders on a specially constructed chair. At the right moment the pastor, assisted by two helpers, immersed the candidate. Fortunately the man survived the ordeal!

Immersionists seem to find some special virtue in ensuring that candidates are completely covered with water. To most Anglicans this smacks of a mechanical view of the operation of God's grace which is foreign to Scripture.

Symbol, not quantity

It may be (but some would dispute this) closer to the original usage to baptise by immersion and, indeed, the Prayer Book makes provision for this. However it seems to us that the important thing is the symbol, not the quantity.

After all, who would dream of thinking that God's grace was less effective in the Lord's Supper because a mere sip of wine or morsel of bread was taken.

We have a high regard for the evangelical fervour of our Baptist brethren and count many of them among our friends but the fact remains that it is hard to see how most Anglicans (but see page 8 of this issue) will ever see eye to eye with Baptists on this question. And this is just one of the areas of discussion in any moves on church union.

One view only?

No wonder many Evangelicals are wary of the ecumenical movement. They find little encouragement to be enthusiastic when such keen advocates of church union as the Archbishop of Canterbury make statements in public that brush aside the deeply felt convictions of other Churchmen.

Speaking at Sydney University Dr Ramsey waved aside the concept of an infallible Bible as "no longer held" by Christians. Dr Ramsey ought to be told by someone that a very large number of Christians still hold such views.

But Dr Ramsey is not alone in doing this. The Australian Council of Churches and the W.C.C.

from time to time issue statements that imply that the views stated are those of constituent churches when, in fact, they are not.

The Church of England has not expressed its mind on the question of Aborigines in country towns so far as we are aware. It is wrong, therefore, for the A.C.C. to lend active and public support to the student "freedom riders" who went to "survey" the situation of Aborigines in the country.

We believe that there are very many Christians who will agree with the Rev. P. J. Dowe (see letter in this issue) in condemning such action on the part of the A.C.C. Busloads of students running in and out of country towns will do more to stir up strife than help the situation.

Of course there is a problem. It has existed for a long time. But not all the wrong is on the side of the white man as some would have us believe. In some areas great efforts have been made to help the Aborigines but with little response. We commend Mr Dowe's letter to our readers.

Bishops and Vietnam

Eleven bishops have asked the Prime Minister to take steps towards an "honourable and peaceful settlement of the war in Vietnam."

Nobody can deny that the war in that unhappy country is causing untold misery to its inhabitants. Their plight is not helped by the sorry spectacle of one regime following another in the South.

But the issues at stake are not merely local but international. And why is it in these situations that the West is always pictured in an unfavourable light and Communist actions whitewashed? As has happened in so many other places the Communists, true to their revolutionary dogma, have stirred up the strife in the first place.

But this is conveniently forgotten as it has been in Congo and in numerous other places. The Peace Congress (some of the sponsors of which are numbered among the signatories of the letter) was a good example of this sort of anti-Western propaganda.

Even Krushchev is these days treated like some dear old white-haired uncle when in fact he is a bloody mass-murderer (remember Hungary?).

The Cuban Crisis showed that the Communists only understand strength. Any sign of weakness is a green light to them. The Vietnam situation is a confused and an unhappy one and if nego-

tiations can achieve anything well and good but let us not abandon our loyalty to America in her efforts to contain Communist expansion. After all we live much closer to Vietnam than does the U.S.A. It is, therefore, more to our advantage than theirs that the Communists are stopped.

AFRICAN CLERGYMAN HOME SOON

An African clergyman, the Rev. Menasses Kuria, will be returning to his home diocese of Nakuru on April 6, after spending nearly twelve months in Australia and New Guinea.

Mr Kuria arrived in Australia last May under arrangements made through C.M.S., who accepted him as a bursar so that the Australian church could have the benefit of his presence and he could gain experience of a different kind in Sydney.

Mr Kuria returned to Australia last June and has since served as assistant minister at St. Clement's, Mosman, Sydney. Here Mr Kuria has shared in every responsibility normally the lot of a curate except the taking of marriage services.

He has taken religious instruction classes in State schools, organised children activity groups spoken to youth fellowships, visited many parishioners, administered the sacraments and preached constantly.

Scarcely a week went by without a visit to some other parish or group in the Sydney area and beyond. Mr Kuria spent ten days in the Canberra area; several days in Newcastle diocese; four days in Armidale diocese and a weekend in Bathurst diocese, where he preached at All Saints Cathedral. Mr Kuria also took his part in a televised service and in a televised interview.

He attended the C.M.S. Summer School at Katoomba; the clergy school at Moss Vale, and will, during his final week in Australia, attend a National Missionary Council Conference at Menage.

The last two addresses in Australia by the Rev. Menasses Kuria will be given at St. Clement's on Sunday March 28 and Sunday April 4 at the evening service, commencing 7.15 p.m.

FROM SELLING INSURANCE TO SINGING THE GOSPEL

A FORMER insurance agent, George Beverly Shea, is today known the world over for his Gospel singing.

To Mr Shea every hymn he sings is a testimony — to the saving power of Christ and to the singer's faith in Him.

He has been heard throughout the United States and Canada, and in many countries overseas. Seven networks carry his solos in the "Hour Of Decision" broadcasts, while shortwave radio sends them around the world.

R.C.A. Victor has released 22 L.P. albums of his recordings.

The George Beverly Shea story

Born in Ottawa, Ontario, Canada, the son of a Methodist minister, Bev Shea did his first public singing in the choir of his father's church in that city.

Later he sang with the famous Houghton College (New York) Glee Club. After leaving Houghton, he worked for nine years in the head office of Mutual Life in New York, but continued his music study and was heard over radio stations.

Refused offers

Mr Shea auditioned for radio networks but refused two offers that would have required singing of non-religious songs because he had dedicated his life to the service of Christ.

In 1938, at the invitation of the late Dr Will Houghton, president of the Moody Bible Institute, Chicago, he joined the staff of the Christian station WMBI.

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as announcer and soloist. He remained at Moody until 1944.

Bev Shea composed the music for "I'd Rather Have Jesus," one of his best-known solos.

Mr Shea H. Miller had written the words, and the singer's mother had left a copy of them on the piano, where Bev found them.

It has become a favourite with millions and the permanent testimony of his own faith. Other songs written by Mr Shea are: "The Wonder Of It All," "Sing Me A Song Of Sharon's Rose," and "I Love Thy Presence, Lord."

Mr Shea was for a time a soloist on "Club Time," second oldest hymn program on U.S. commercial radio and carried for eight years over the A.B.C. and Armed Forces Networks and many independent stations.

When Billy Graham, then pastor of the Village Church in Western Springs, Illinois, started his "Songs In The Night" hymn program he recalled his enjoyment of Bev's singing and obtained him as soloist.

Later, in 1947, he became the soloist of the Billy Graham Evangelistic Team. Since then Bev Shea and Cliff Barrows have been the musical nucleus of the Crusade services and the "Hour Of Decision."

The tall, almost gaunt, singer whose resonant voice is known and loved by millions is noted for the simplicity of his faith and the clean cut nature of his code.

To Bev Shea, compromise is unthinkable. Every word he sings must tell the story "of Christ Who Died for Me."

A man of deep sympathies, he will listen endlessly to the troubles of others and dismiss his own with a word and a smile.

He makes his home with his wife and their own son and daughter in Western Springs, Illinois; and in his spare time takes photographs, assembles electronic kits, and does some fishing.

(Crusade News Bureau)

Letters to the Editor

Student "survey" at Walgett

Dear Sir,

Your editorial comment of 25/2/65 expresses disquiet at "double-talk of the W.C.C."

I am amazed at a statement made in the name of the Australian Council of Churches and sent in a telegram to Mr Charles Perkins, leader of the recent student demonstrations in country towns of N.S.W. expressing their approval of the students' actions.

Having observed the so-called "survey" of these students at first hand, I would discount the claim made of the trip being a genuine survey of Aboriginal conditions.

The students made no attempt to investigate the real conditions here in Walgett. They took no account at all of the work which had been going on here before.

In Walgett there is no discrimination at the baths, hospital or school where there is a fine tone set by the teachers. Apart from a few individual cases dark people have been very well accepted in Walgett. There is employment for those who desire it.

Stirring up strife

It appears that the students had a passion for publicity and were intent on stirring up strife. They had their minds already made up about what they wanted to find. Worse still, they made no attempt to grapple with any of the real problems. How could they in a few hours?

One aspect of the problem overlooked is that so many dark people seem to lack incentive and initiative. They resist any attempt to improve their conditions.

The group was responsible for stirring up strife which was not there before. Does the A.C.C. claim this is the Christian approach?

One of the biggest factors ruining the Aboriginal people here is alcohol. Yet the students encouraged drinking by the dark people by their own example and were trying to push them into the R.S.L. Club.

The Aboriginal problem is one for the whole community to face and not just the people of our country towns. If we do not believe in discriminatory laws on drinking, then it is up to the whole community to set an example by accepting restrictions on drinking.

I wonder on what authority the statements of the A.C.C. were made and what investigation of the facts their representatives made.

(Rev.) P. J. DOWE, Walgett, N.S.W.

Sentimental Passion music

Dear Sir,

As Passion-tide approaches a number of church choirs "put on" sentimental passion music which they mistakenly believe to indicate their above-average virtuosity. I refer, of course, to stainer's "Crucifixion" and Maunders' "Olivet to Calvary" and "Penitence, Pardon and Peace."

Perhaps there are two reasons why these examples of Victorian sentimentality are still used today. Firstly, because those who influence the choice of music have been so taken-in by the sentimentality that they are unable to see that this music does not express the real nature of the events surrounding the Lord's death. Secondly, because these same people are unaware of the alternatives.

Liquor and teenagers

Dear Sir,

There has been conjecture in recent months in the effects of later hotel trading hours on the community.

One of the most serious effects relates to young people.

A recent report in the Sydney press quoted a Crown Prosecutor as saying that the increased number of juveniles drinking in hotels was becoming "a serious problem."

A City hotel licensee was fined for having "failed to remove a juvenile from his premises." Police had given evidence that two sixteen-year-old youths had been found sitting in the hotel's lounge at 8.20 p.m.—one had half a middy of beer in front of him.

This trend of youths in hotels becoming "a serious problem" is confirmed in the report of The Licensing Bench and Licenses Reduction Board for the year ended December 31, 1963. It said:

"Serious problem"

"The feature which gave cause for most concern during the year was the large number of prosecutions which came before the Court alleging the presence of persons under the age of 18 years in the bars of hotels and the supply of liquor to such persons."

"No doubt 10 o'clock closing and entertainment have contributed to the presence in hotels of these young persons . . ."

Thus the long-range plan of the liquor interests, by which they reckoned on inducing young people into drinking habits through later hotel trading hours, is proving profitable to the trade.

It bears out the warnings of those who maintained that 10 p.m. hotel trading would bring harmful consequences in its train.

Yours sincerely,

A. J. DALZIEL,

General Secretary, N.S.W. Temperance Alliance.

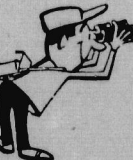
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Mainly About People

N.S.W.

The Rev. Philip Kitchin, curate of St. Michael's, Wollongong, and H.M.S. representative on the South Coast since 1963, has accepted appointment as Archbishop's Chaplain on Norfolk Island for a two-year term. Mr Kitchin came originally from Melbourne diocese. While he and his wife go to their new work (they leave just after Easter) their son, Kenneth, will remain in Wollongong where he is working.

Present Chaplain at Norfolk Island is the Rev. Owen Weaver, who went there in 1963 and is to return to Australia.

The Rev. Jim and Mrs Taylor are rejoicing in the birth of a daughter, Pamela Robin. Mrs Taylor has been in Wollongong Hospital. The Taylors are C.M.S. missionaries stationed at Groote Eylandt, N.T.

The engagement has been announced of the Rev. James Le Huray, curate of St. Martin's, Killara (Sydney), to Miss Helen Devine of Punchbowl.

Seven people were farewelled at a Communion Service in St. Andrew's Cathedral, Sydney, on March 16. They were the Rev. James and Mrs Taylor, going to North Australia with C.M.S.; Mr and Mrs R. B. Dent, also going to North Australia with C.M.S.; Mr and Mrs J. Sheppard, going to Tanzania with C.M.S.; and the Rev. Manasses Kuria, returning to Kenya after a period of work and study in Australia.

The N.S.W. general secretary of the Bible Society has announced the appointment of Mr George H. Johnson, who has been manager of the Scripture Union Bookshop in Newcastle for six years, as the area representative of the Bible Society for the Newcastle and Northern Area.

BEGBIE MEMORIAL

The late Archdeacon H. S. and Mrs Begbie are to be honoured by the provision of a Communion Table in St. George's, Stanwell Park (Sydney new diocese).

The Table will be dedicated by Archdeacon E. A. Pitt, Archdeacon of Wollongong, at the 11 a.m. service on Sunday, March 28.

The late Archdeacon, whose children have carried on their father's work both as ministers and missionaries, is remembered for his pioneer work prior to the erection of the church 52 years ago.

It is expected Mr Johnson who comes from the Boolaroo Methodist Church, will commence work with the Bible Society in April. He takes the place of Mr R. Wood, who is now in business at Coolongolok.

Victoria

At a Valedictory Holy Communion Service at Christ Church, Hawthorn, earlier this month Miss Ethel Clifford and Mr I. Pearce were farewelled. Miss Clifford left for Adelaide on March 14 on her return trip to take up work with C.M.S. in Malaysia. Mr Pearce left by air the same day to return to C.M.S. work in Tanzania via Europe.

The Rev. F. A. Keay will be inducted to the parish of St. Paul's, Ascot Vale, on Friday, May 14, by the Archbishop of Melbourne, Dr F. Woods.

Miss Peggy Evans, of CMS, was due to arrive in Melbourne on March 19 for furlough. Miss Evans has been working at Oenpelli, N.T.

Two resignations have been announced recently. The Rev. D. Williams is to resign from St. Michael's, North Carlton, as from March 21 and the Rev. J. S. Drought is to resign from St. Faith's, Burwood, as from November 21, 1965.

The Rev. E. A. Cooper, rector of Euroa (Wangaratta), has accepted the Bishop's invitation to become rural dean of Euroa. The Rev. R. G. Beal, from Brisbane, is the new incumbent of Holy Trinity Cathedral, Wangaratta. He is to succeed Archdeacon Dicker, who retires in May.

The Rev. Francis Foulkes, principal of St. Andrew's Hall, the newly established C.M.S. Federal Training College, flew to New Zealand earlier this month to visit his mother, Mrs Foulkes, Snr., who was in her 80th year and was fatally injured in a level crossing accident near Wellington.

The Rev. K. B. Mason has been appointed Assistant Chaplain to Trinity College, Melbourne.

KIRK GOES WEEKLY

Presbyterians in a suburb of Bristol, England, have upset a longstanding tradition of the kirk. They have adopted weekly Communion services.

Historically Presbyterians have generally held Communion services quarterly. However recent years have seen a trend to more frequent observances and in many churches the service is now conducted monthly.

Ridley Commencement

FAILURE "UNIVERSAL COMPANION" OF ALL

COMMENCEMENT DAY at Ridley College, Melbourne, was held on Saturday, March 13.

The Archbishop, as chairman of the College Council, presided at a gathering of 250 friends and supporters in the hall of the College of Pharmacy, which is next door.

He mentioned the satisfaction felt by so many that in the past year the establishment of St. Andrew's Hall adjacent to Ridley, with the Rev. Francis Foulkes of C.M.S. as warden, has greatly strengthened the academic and missionary life of both foundations.

The principal, Canon Leon Morris, drew attention to the satisfactory achievements of the college students in the examinations of the Australian College of Theology.

One student gained first-class honours and the Rev. David Williams, of the staff, gained the Melbourne M.A. degree.

Services

"The Sunday services have assumed a new place," said Dr Morris in his report. "The 8 a.m. Holy Communion is attended by all theological students except those whose readerships prevent this. In addition we now have regular services at 9.30 a.m. and 6.15 p.m."

"The morning service is meant specially for the theological students, and is a means of helping them learn to use the Bible devotionally. The evening service is directed rather to the needs of the secular students."

"These students plan the services and conduct them, leaving the staff only the responsibility of preaching. This has given our non-theological students a much greater interest in the life of the chapel."

Dr G. B. Bearham, chairman of the executive, emphasised the need of the current appeal which it is hoped will provide a new chapel in place of the old fast-decaying army hut, and a new library.

The commencement oration was given by the Rev. Donald Menzies on the subject of "Failure." He paid tribute to Dean Langley, who was in the audience, for his diligent pastoral work which had meant so much to many young people like himself.

As failure was a universal companion for all, clergy had to come to terms with it both in their own experience and in the lives of others, as a God-given test of character.

Failure and success are seldom complete, and we must understand what it is to live with the incomplete. Clergy must not only preach but also suffer with God's people. This was the sign of a minister's maturity.

THE AUSTRALIAN CHURCH RECORD

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PERTH RIVER BAPTISM



LESLIE ROSS, 23, a convert from Judaism, was baptised by total immersion in the waters of Perth's Swan River recently. Mr Ross was baptised by the Rev. Bryan Hall, rector of St. Alban's Highgate. (See story in ACR, March 11). (West Australian Newspapers Ltd. photo.)

TRINITY HONOURS BISHOP CHAMBERS

THE late Bishop G. A. Chambers, who founded Trinity Grammar School, Sydney, in 1913, is to be honoured by the school.

A memorial window, in stained glass has been commissioned by the school's council.

The window will form one of four commemorative stained glass windows in the chancel of the school chapel.

The work is being carried out by Mr David Saunders, a young Scottish craftsman whose work already existing in the Trinity chapel, in the chapel of Knox Grammar School and at Grafton Cathedral, has excited comment. The council of Trinity Grammar School has opened a fund to meet the window's cost and would be pleased to receive donations. Gifts should be sent to the Bursar, at the Senior School, Summer Hill.



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THE AUSTRALIAN CHURCH RECORD

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

No. 1335, April 8, 1965

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney

PRICE 9d.

PRIMATE'S REPORTED STATEMENT CAUSES WIDESPREAD STIR

A statement on Sydney diocese, said to have been made by the Archbishop of Canterbury, Dr A. M. Ramsey, during an "exclusive interview" with the Sydney "Sunday Telegraph," caused a stir throughout Australia.

Dr Ramsey's statement, in which he is said to have criticised Sydney's "low church" character, was republished in major newspapers throughout Australia and even in the London "Times."

In answer to a question on his impressions of Sydney diocese, the Archbishop was reported to have said:

"That needs something drastic done about its partisanship, immediately. In fact, nearly all of the diocese of Sydney is 'low' church. That is very unhealthy because it is so partisan."

"Anglican schoolchildren should be taught that there are high, low and middling Anglicans in this world and each has something to offer of the church."

"I feel very strongly about this state of affairs within the church in Sydney. Now that I've seen it for myself I think something must be done as soon as possible."

"There can be no room within our church for wretched, narrow-minded, out-of-date partisanship."

Sydney bombshell

Asked by the reporter whether the Church in Sydney "could expect to see a lessening of regulations binding its ministers to practise 'low' church services" the Archbishop was reported to have replied:

"I most certainly hope so. They are something many of Sydney's Anglican ministers of religion must resent."

News of Dr Ramsey's reported comments dropped like a bombshell in Sydney. In the Sydney "Daily Telegraph" the next morning the rector of St. John's, Beecroft, Canon J. R. L. Johnstone, was quoted as saying that if the Archbishop did say

that Sydney diocese was predominantly Low Church "it was in very bad taste."

"I object to being called Low Church," continued Canon Johnstone. "I am an Evangelical. A Low Churchman takes a low view of the Church, a low view of the ministry and a low view of the sacraments."

"There may be a lot of Low Churchmen in Sydney, but quite a lot of parsons would call themselves 'middle' church, some 'high' church and there are a number of Anglo-Catholics."

"The diocese of Sydney is predominantly evangelical — not Low Church."

"It is quite false to say it is mainly Low Church."

A few days later, Dr Ramsey was reported to have said in the television interview that he had not used the harsh words attributed to him when talking about Sydney diocese.

He is reported to have said: "Let me make it quite clear to my friends in Sydney. I never used the harsh words attributed to me. I could never speak harshly of any diocese."

Dr Ramsey, according to the report, said that "Evangelical churchmen have so much to give to the life of the Church."

FOOTNOTE: As we went to press, it was reported from Melbourne that Mrs Ramsey was making good progress in recovering from her emergency operation.

• Comment, p. 4



Christopher Donaldson (left) and Jeffrey Smith (right) take a look out of the new St. Andrew's Cathedral School building.

SIX MONTHS' WAIT FOR STIPEND!

A clergyman once waited six months for his stipend to be paid by the central authorities.

The clergyman told Sydney diocesan Synod of this long wait during the debate on the Report of the Archbishop's Commission.

He was answering the statements made by other clergy that they had sometimes been forced to wait periods running into many weeks for stipends to be paid by their parishes.

The discussion occurred during the debate on that part of the Report which called for an investigation of a plan to pay clergy stipends from headquarters, parishes to remit their payments to the diocesan office.

Speaking during the debate Bishop F. O. Hulme-Moir said that a similar system operated in

New Zealand and had proved highly satisfactory. It had tended to produce better relations in those parishes where there were clashes between the rector and his people. It had avoided the long waits often experienced by clergy in receiving their cheques.

Synod decided to recommend the setting up of machinery to investigate the question further.

In general Synod gave the green light to setting machinery in motion for the next session in October to debate fully the Commission's proposals.

During a discussion of the vexed question of retiring ages Archdeacon R. B. Robinson (chairman of A.C.R.'s Board) fainted after delivering a strong speech opposing moves to "chop

The doorway they are standing in has a special interest for the two ten-year-olds. It is the main door of the new building and they opened it for the Archbishop of Canterbury during his visit to the School on March 13.

Christopher, an Aboriginal boy from Malabar, and Jeffrey, who comes from Regent's Park, are bosom pals. They sit alongside each other in class and share much of their school life with one another.

Their classroom is one of the many attractive rooms in the new building, which now houses an increased number of boys (although there are a few vacancies still left at the school).

(Photo: Ern McQuillan, Photographic Illustrators.)

(Continued on page 6)

Missionaries In Chile Safe

A CABLE received in Australia last week reported the safety of the Rev. Gregory Blaxland and his wife Judy, Australian missionaries working with S.A.M.S. in Chile.

Mr and Mrs Blaxland are stationed at Vina del Mar, just outside Valparaiso, on the north coast of Chile.

Concern was felt by relatives and Christian friends in Sydney as Mrs Blaxland is expecting her third child early in May. Mr Blaxland has also been suffering a period of ill-health.

The Blaxlands, the only Australian missionaries with SAMS in Chile, occupy the northern-

most station of the work in that country. At present they are also filling in for the Rev. David Pytches, on his way to Australia for a series of meetings on behalf of the society (see p. 4).

Headquarters of SAMS work in the diocese of Chile, Bolivia and Peru, with the Falkland Islands, is at Santiago, which was shaken by the disastrous earthquake.

The Rev. Harry Bates, general secretary of SAMS in Australia, has announced the opening of a fund for the relief of Chilean children and restoration of mission property damaged during the earthquake. Donations should be sent to Mr Bates at 73 Gannons Road, Carlingbah, N.S.W.

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