

Mainly About People

Sydney

The Rev. W. E. Maltby, rector of Christ Church, Bexley, since 1936, retired as from February 4. Mr Maltby, who was ordained in 1916, has spent the whole of his ministry in Sydney's metropolitan area. He was appointed rural dean of St. George in 1955. He and Mrs Maltby have purchased a home in Arncliffe parish.

Miss Helen Harrison, of Corimal, on the South Coast, has been appointed in charge of the C.M.S. Bookshop in Wollongong. Miss Harrison is a graduate of Deaconess House, Sydney. She replaces Mrs Ruth Perry who has now taken up work at the C.M.S. Canberra Bookshop.

The Rev. C. E. Bellingham, curate-in-charge of the Provisional District of East Lindfield, has been appointed chaplain to the Carramar Maternity Hostel, Turramurra. Mr Bellingham succeeds the Rev. E. D. Cameron in this position.

The Rev. K. N. Shelley, rector of St. Bede's, Drummoyne, has been appointed chaplain to the Royal Prince Alfred Hospital, Sydney. Mr Shelley will take the place of the Rev. L. J. Harris, recently appointed rector of St. James, Croydon. The appointment dates from April 1.

Miss Jessie Segal, of Wilton (parish of Picton), has been undergoing training with Wycliffe, together with her fiancé, Mr Warren Glover, of Wollongong. Miss Segal is to enter Croydon College following the Wycliffe course and Mr Glover will be doing a year's study at Ridley College. At the completion of their training they will take up work with Wycliffe.

Interstate

The principal of M.B.I. the Rev. J. W. Searle, B.A., B.D., has announced his resignation, the decision having been taken on medical advice. Mr Searle followed the first principal and founder of the College, the Rev. C. H. Nash. He has been its principal for the past twenty years. It is intended that Mr Searle will continue to lecture at the college from time to time. The present vice-principal, the Rev. R. V. Merritt, L.D.S., B.D.Sc., has been appointed acting principal.

Recent additions to the staff of St. Stephen's, Coorparoo, Qld., are: the Rev. Frank Copeland, formerly assistant curate at St. Saviour's, Punchbowl (Sydney), the Rev. Brian Seers, ordained deacon in Brisbane on February 2 following training at Ridley College, Melbourne, and Sister Yvonne Smyrell, from Queensland.

The Reverend Alfred C. Miles, of St. Stephen's, Gardenvale, Melbourne, has intimated to the Archbishop that he will be resigning from the parish at the end of May. Mr Miles was ordained deacon in 1920 and has served in Gippsland as well as Melbourne. He was first chaplain appointed to the French Island Penal Settlement in 1924 and for a time was Gippsland representative for the Colonial and Continental Church Society. Mr Miles and his wife intend to live at East Bentleigh after their retirement from parish work.

The Reverend R. J. R. Laity has received the Archbishop's licence to serve in the parish of St. Stephen's, Gardenvale, during the incumbency of the Reverend A. C. Miles. He previously served at St. Mary's, Caulfield.

At present he is completing a course of study at Monash University in preparation for a further and full-time ministry.

The following are recent Melbourne appointments—The Reverend H. E. Fawell, formerly Senior Chaplain, R.A.N., to Christ Church, Geelong. To the Melbourne Diocesan Centre, as curates—The Reverend Earle Williams (St. Philip's, Collingwood), Neville Curtis (St. Jude's, Carlton), Barry Martin (St. Mary's Nth, Melbourne).

The Reverend John D. F. Davison, chaplain at Canford School, Dorset, England, has accepted appointment to the Chaplaincy Staff of Geelong Grammar School. He will take up his appointment at the beginning of Third Term.

The Reverend A. O. Baker has resigned from the diocese to join B.C.A. He takes up work as priest-in-charge at Timboon on February 27.

Overseas

The Archbishop of Canterbury (Dr Michael Ramsey) is to take part in the annual Church of Ireland pilgrimage to Downpatrick and Saul on St. Patrick's Day, March 17. It will be Dr Ramsey's first official visit to Northern Ireland as Archbishop of Canterbury.

A series of evangelistic missions in the Church of England in South Africa in April and May will have as missioners the Rev. B. Rainsbury. Mr Rainsbury will speak in Pretoria, from April 15 to 19, Johannesburg, from April 19 to 26, and Cape Town, from May 3 to 10.

NEWS IN BRIEF

LENT QUESTIONS.—Questions (with a cup of tea) will follow Evensong at St. Thomas', Essendon (Vic.) during the Sundays in Lent, beginning on February 16. The vicar will preach on one of God's five great acts—The Incarnation, Crucifixion, Resurrection, Ascension and the Spirit of Christ—and discussion and questions will follow.

SCHOOL FUND GROWS.—£63,000 has now been received or promised towards the fund to build the new Cathedral School, Sydney. The original public appeal, launched in 1957, was for £100,000. Gifts (deductible for tax purposes) should go to: F. E. Trigg, C/o Price, Waterhouse and Co., 31 Macquarie Place, Sydney.

MUTUAL RESPONSIBILITY.—C.M.S. in Melbourne Diocese has been running a series of conferences on this theme during February. Led by Bishop Stanway and Mr John Denton (Administrative Secretary) they have been held at St. Thomas', Essendon; St. Mark's, Camberwell; St. Matthew's, East Geelong, and St. John's, East Malvern.

MISSIONARY CONVENTION



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Revival wanted, not reunion

REVIVAL, not reunion, is the great need within the Christian Church today. This was stated at a recent meeting of English Methodists who are opposed to the plan for a reunion of the Church of England and the Methodist Church.

The statement was made by Dr Leslie Newman, whose Brighton evening congregations are reputed to be the largest in British Methodism. Dr Newman said that he was in favour of unity but not of

"Scrap Chopin's Funeral March"

CHOPIN'S Funeral March is "a monstrosity that has found its way into the Christian framework." This is the judgment of the Commission on Music of the Dutch Reformed Church in South Africa.

Heathen nations and tribes, the commission declared, use music at funerals to ward off evil spirits and give the dead safe conduct to the hereafter. But, it said, Christians "should have choral music instead of a funeral march."

According to the commission, the playing of Chopin's Funeral March became a custom because it was performed so often at state funerals and those of distinguished personalities.

However, it added, the march "suggests the departure of a human being to heathenish fate rather than to an eternal hereafter."

("Challenge," N.Z.)

50 YEARS AGO

"In Sydney there has been agitation against Sunday trading and extra Sunday trams and trains, while in Melbourne there has been a crusade against Sunday picture shows. Our sympathies are always with those who are seeking to preserve the sanctity of the Lord's Day. But the question of Sunday Observance is not an easy one. To the true Christian . . . the matter is easy. But multitudes are in no sense true Christians, and to them Sunday is a weekly holiday in which they may enjoy themselves. There is little use in speaking to such people of God's claims upon them for worship. They need conversion first, a change of heart and will."

"I was taking a rather large class of boys in a Sunday school, and the subject of the lesson was the incoming of sin into the world. 'God has made this world of ours very fair and beautiful, but there is one thing which destroys and spoils all that fairness and beauty, and has made it a very different place. What is that one thing?' meaning, of course, to receive the answer 'sin.' One little chap, however, without a moment's hesitation, held up his hand, and gave me the very unexpected reply, 'Motors, sir.'"

("From 'The Church Record,' February 27, 1914.)

Revised Lectionary

March 1: 3rd Sunday in Lent. M.: Genesis 37; Matthew 18: 1-14, or Hebrews 10: 19-29. E.: Genesis 39 or Genesis 42; Mark 14: 53-end, or II Corinthians 5: 20-7: 1.
March 8: 4th Sunday in Lent. M.: Genesis 43; Luke 15, or Hebrews 12. E.: Genesis 44: 1-45, 8, or Genesis 45: 16-46, 7; Mark 15: 1-21, or II Corinthians 9.
March 15: 5th Sunday in Lent. M.: Exodus 2: 23-3: end; Matthew 20: 17-28, or Hebrews 13: 1-21. E.: Exodus 4: 1-23, or Exodus 4: 27-6: 1; Mark 15: 22-end, or II Corinthians 11: 16-12: 10.

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March 9 to 15
RELIGIOUS BOOK WEEK 1964

READ AND KNOW

Theme for a unique week

RELIGIOUS Book Week is a unique week. There have been other book weeks, such as that featuring children's books, but this is the first time there has been a Religious Book Week.

Five hundred years ago, man learnt how to print from movable type. Initially, the work was painfully slow. The first printed Bible—the work of the German printer, Gutenberg (generally, though not universally, acknowledged as the inventor of printing from movable type) required no less than 46,000 pieces of type to keep three pages of Latin words going.

One by one, the difficulties were overcome as man learnt to handle this new and exciting tool. And when the Reformation burst upon Europe, printing was one of the major factors in the spread of the rediscovered truths.

The Word of God became available to ordinary men and women and the writings of the Reformers spread far and wide the light of Gospel truth. Books were printed and distributed—and burnt, only to be printed again and distributed again.

Today, the output of books has reached astronomical figures. The advent of the cheap paperback has opened up new realms of thought to men and women who once could not have afforded to possess many of the works brought to them in this way.

And this is no less true of religious books. Not only do the quite large number of religious publishers pour forth a constant stream of books dealing with every aspect of the Christian faith, from light satirical humour to profound works of theology, but publishers have made available to twentieth century readers some of the literary wealth of past ages.

In this connection, the work of the Banner of Truth Trust is outstanding. The Trust has brought to modern readers some of the great treasures of the past at highly attractive prices, books, some of which might otherwise only be found on the shelves of a few large libraries.

Conscious both of the demand for good Christian reading matter and of the need to get more good Christian books into the hands of men and women in the community, Sydney's religious booksellers (including departments handling such books in general bookshops) have organised Religious Book Week.

The theme of the week is "Read and Know," summing up the fact that reading brings

knowledge. This theme is being carried through the various activities arranged in connection with the Week.

By means of special displays in bookshops, special program material on radio and TV stations and supplements in denominational papers, the theme is being brought before the community as never before.

Backing up the campaign, many Sydney parishes are arranging special displays of books and making particular efforts to get good Christian books into the hands of parishioners.

With so many titles coming on to the market each month, the organisers hope that the Week will bring many of these books to the attention of church-people and others who may find help through them.

RELIGIOUS BOOK WEEK

- How Bible led Indian to Christ . . . p. 2
- Books that have helped people p. 1, p. 3, p. 5, p. 6
- Reading for the Future . . . p. 5

A Christian leader writes

A BOOK THAT HAS HELPED ME

"MAN Does Not Stand Alone," by A. Cressy Morrison (Revell) is a book that has helped in my life.

I am not a scientist, nor am I a graduate. By reason of the training and sanctified influence of a godly mother and father, I grew up with a strong Christian faith.

By the Rev. H. M. Arrowsmith,

I went through my periods of doubt in my adolescent days. Part of those doubts were contributed to by the alleged conflict between science and religion. I read of the confident affirmations of some scientists that the Bible was outmoded and unacceptable.

I knew that there were some scientists who did not agree with this, but I found that those who did take this negative view were very articulate and vociferous.

Although I felt that the Bible had never successfully been challenged, and my own personal faith in it as an inspired and infallible Word was not shaken, I was for years and years on the search for a book by an eminent scientist which would be a counter to the frequent loud negatives on the question of the Bible's status in the light of scientific discovery.

More particularly, I needed something for young people, who so often in high schools and universities are finding their faith undermined by a teaching which has confused scientific theory with proven scientific fact.

I found the book in Cressy Morrison's "Man Does Not Stand Alone." This is the work of an outstanding scientist, who at one time was President of the New York Academy of Sciences.

He deals with the wonders of the relations of nature and man, and shows by careful calculation, that life itself would have been impossible without a Supreme Intelligence and a Definite Purpose, that purpose being the preparation of the soul of man for immortality.

This little book has only 100 pages of print, but in it there is a tremendous content. The last chapter is a vindication of the integrity and reliability of the last chapter of Genesis, of which he says—

"Can science pick a flaw in this briefest story ever told? The world's history in a few lines of print . . . The facts as told have come down through the ages and are facts."

With the aid of a friend, I have put nearly 2,000 copies of this book into school libraries in the hope that young people who read it may be assured that science and religion are not in conflict and that the Bible has never been proved to be wrong by any assured scientific discovery.

earnestly ask that the sections on Scripture and tradition, episcopacy, priesthood, and the sacraments, be revised; and that in this work of revision conservative evangelical Anglicans be fully consulted.

4 WE question the wisdom of piecemeal reconciliation with one Church at a time, and therefore request the representatives of the other English Free Churches should be brought into these negotiations immediately.

5 WE accept that entering a pledge to go forward to stage two. We could not therefore agree to enter stage one until the implications of stage two are further clarified with regard to such matters as doctrinal standards, the establishment, the parochial system, and Prayer Book revision.

6 THE Service of Reconciliation is unacceptable in its present form, and we could not

Continued Page 3

CONCERN OVER YOUTH WORK

Evangelicals discuss teens

It would also be necessary to provide for adequate leadership training and individual fellowshippers should be given opportunities to participate in every aspect of the programs so as to be prepared for leadership.

Definite decision

The importance of maintaining a high standard of membership was also stressed. "Admitted" membership should be a definite point of decision to Christ as Saviour and Lord and the fellowship committee should consist of admitted members only. Admissions should not be "en masse" but individually at normal meetings.

CONCERN over the development of youth work was shown at the Annual Meeting of the Clerical Section of the Evangelical Fellowship of Victoria held in February.

At the meeting a report was tabled dealing with the findings of a conference between clergy and lay youth leaders on youth work in the parishes.

The report stressed that the basic aim of such youth work is spiritual — to bring young people to committed Christian discipleship. All activities must subscribe and promote this aim.

Because of this stress a spiritually-equipped leadership was vital. The conference felt that, failing such leadership being available locally, efforts should be made to recruit it from outside the parish.

Summarised, the text of the open letter reads: We are wholehearted in our desire for the unity of the visible church and warmly welcome the Report of the Conversions, which have taken place with our Methodist brethren.

1 WE welcome the Conversions, for we earnestly desire that the Church of England may be fully united not only with the Methodist Church but with the other English Free Churches also. Only so can the New Testament principle of one church in one place be respected and a truly National Church be recovered.

2 SINCE the Report was not unanimous, and opinion in both Churches is deeply divided about it, we urge that the final decision on its proposal be postponed for at least a year beyond the suggested dates.

3 WE find many theological statements in the Majority Report unsatisfactory. We

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Fixed Easter?

Clergy in one of the rural deaneries in the diocese of Sheffield, England, are hoping to get an annual agreed date for Easter. They suggest the keeping of the second Sunday in April as Easter Day each year.

From time to time moves have been made to fix a date for Easter. In 1928 the British Parliament sought to fix Easter Day as the first Sunday after the second Saturday in April. The day would thus fall between April 9 and 15, both dates inclusive. This move failed to receive general support.

PROTESTANTS DOWN.—There are now 785,000 Protestants in France, compared with 800,000 a century ago. During this period population has risen by 20 per cent.

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CHURCH RECORD

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MARCH 12, 1964

Women raise their voices

A state of war exists in N.S.W. where Protestant Churchmen are locked in conflict with the ruling Labour Party. The fight has been going on for years of course. But lately the tempo has stepped up. Constant victories have emboldened Labour but constant defeats still haven't robbed Churchmen of the will to fight.

First big exchange took place when 10 o'clock closing came in. Liquor interests emerged triumphant. Was this the end of the matter? Only a supreme optimist or someone with great faith in the political power of Protestantism in N.S.W. would think so. It wasn't long before the meal-break was tipped out.

Sunday drinking will be next. We already have it at Mascot. Facilities are for "bona fide travellers" of course, except when it is inconvenient to check on the drinker's credentials (which is most of the time). And you don't have to go far from Sydney to see Sunday drinking in hotel lounges, and beer-gardens. An hour's drive will take you there.

But the drink barons weren't the only ones to be provided for. The men still had something over from their pay. So what did the Labour Party—the workers' friend—do? Provide an easy outlet for these surplus earnings and swell the State's treasury at the same time.

In came the grinning monster with one arm and out went the extra shillings. Oh well, there was still the endowment to buy Billy's shoes. Barry's teeth would have to wait. So would mum's many needs. Bigger and better clubhouses with more poker machines. These first, essentials last.

Of course the Party does occasionally show concern for the welfare of the people. Take the business of shop trading hours, for instance. We are not supporting the case for longer trading hours but surely we

see here one of Parkinson's celebrated laws at work. While Labour fiddles with £2 fines and nags at the small-store owners the fires lit elsewhere burn the heart out of the moral life of the community.

Oh yes, this is what we wowers and Bible-bashers (in more polite modern terms, "do-gooders") have been saying for years. But are we the only ones to speak out? We think not, as shown by recent letters in Sydney's dailies.

These letters haven't been from gentlemen with collars turned around. Far from it. They have come from the people most hurt by the destructive forces at work in the community — ordinary wives and mothers, people who do not necessarily claim to be church-goers at all.

Labour supporters once again feel let down by the Party that is supposed to work for the good of the ordinary people. The reasons for Labour's defeat in the last Federal elections are not hard to see, they say. Labour lost the votes of many women, particularly in N.S.W., and they lost them because they failed the women.

Increased drinking and gambling facilities, said one writer, were "working to the detriment of family life, domestic budgets and the economy of small businesses."

The pen-name of another writer told a story in itself as a "Club Widow" wrote of "the deep-seated resentment of thousands of women who find their homes disrupted, or even totally destroyed, by the mushroom growth of clubs and better clubhouses with more poker machines. These first, essentials last."

The party was not always at such a low ebb. Labour was once a force for good in the community. Late last century it was said of the movement that it was largely composed of pulp-punchers and local preachers. This could not be said today.

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BY

Peter Marshall

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Fire burnt everything except Bible

HOW THE BOOK OF BOOKS LED AN INDIAN TO CHRIST

The Christianity I knew came from priest-written bottled books other than the Bible. I was never encouraged to read God's Book.

I was born in sin, grew up in sin, and lived in sin and shame. My moral character was a disgraceful reproach to Christianity.

The Roman religion never taught me how I was to live a God-fearing life. How could it, when it is spiritually dead! How could I possibly walk with God in truth and worship Him in Spirit and in Truth?

On the other hand, I was taught to believe in a lot of false doctrines and man-made commandments and to worship statues and images. Had I died in this state, I can assure you, my soul would have ended in hell and damnation; and all the burning of candles, masses, and the prayers in the world could never have saved my soul.

It was in the year 1945, after being released from military service, I rejoined a Transport Company for Burma. Before leaving Calcutta I had to arrange for my son to be admitted into a boarding school.

So, with this intention, I approached the parish priest of my Roman Church to request him to use his influence in getting my son into a school urgently as I was to leave for Burma shortly. But this priest of Rome was rude and refused to help me in this matter.

I then went to meet a Protestant minister. He was most obliging and willing to help me on one condition, that I should be agreeable to my son being instructed according to the Protestant faith. Naturally, I was grateful for his kind help and was quite willing to my son being brought up in the Protestant faith.

God's ways are really mysterious! I know now that God used this Protestant minister as a means of bringing me to the knowledge of the truth. May God bless him.

After explaining to me the First Commandment, that the worshipping of statues and images was idolatry, this Protestant gentleman presented me with a pocket Bible, requesting me to read one chapter daily.

I accepted the Bible out of politeness and not with the intention of reading it daily. On returning home I put away the Bible at the bottom of the box I was to take with me.

After two years in Burma, I secured a job at the Mawchi Mines Ltd. I had barely worked for five months when trouble caught up with me again, as it usually did. It seemed that my whole life was to be one trial of troubles and misfortunes.

One afternoon, when I was in bed, suddenly it began to get extremely warm. That heat was so great in the room that I threw off the quilt that I was covering myself with. But this made no difference, and it was getting too hot for my comfort.

Suddenly opening my eyes, I found that the house in which I was living was a blazing furnace; flames were licking and consuming the timber and

bamboo matting structure so fast that there was no time to be lost if I were to save myself.

By Charles Advani

I jumped out of bed and rushed through the door — the only way left for my escape. All the efforts of the fire squad were in vain. The whole house was burnt to ashes. Everything I possessed was consumed in the fire.

My disappointment

I did not expect to find anything which could have escaped from the fire. You will understand my surprise when a neighbour called me to his house and asked me whether the half-burnt box on his veranda was mine.

I was happy to claim it — thinking that some of my articles of clothing might have been saved after all. I opened the trunk, but to my disappointment there was nothing inside except a book — the Bible.

I leave you to solve this mystery. I cannot give any logical explanation of how this one article, a book, escaped such a raging fire when everything else was destroyed. When God almighty has established a plan concerning a person's life Satan can do nothing to destroy what God has predestined to be saved.

To add to my troubles legal wranglings with the firm where I worked finally led to my leaving. I went down to the plains and rented a bamboo shack in which to live until I could find some means of earning my livelihood. The prospects of this were practically nil in a

small township.

I did not have sufficient money to go to Rangoon. One day I was sitting alone, worried. It was a desperate situation.

In this dark hour I was tempted to commit suicide. It was as if the Devil was tempting me to think: "What is the use of living in this world when one's life was a procession of endless worries and troubles?" It was beginning to get the better of my mind but at the critical moment another voice seemed to speak to me.

It seemed to say to me: "Read and seek." As I pondered these words my mind was drawn to the Bible in my burnt box. Yes, I thought, it would be better to occupy my mind by reading something — it might help me to forget for a while my trouble. Believe me, I could not put it down or stop reading it. It drew me as a magnet draws a piece of steel. I forgot all my worries and troubles, time meant nothing to me as I sat late into the nights feasting upon the wonderful words of God.

It is now fifteen years since, through God's grace, I came to the knowledge of the truth and faith in Jesus Christ as my personal Saviour. Jesus Christ is the One Who took my load of troubles and sins and nailed them to the cross. Jesus is my religion now as it is written in John 3: 16. I now have peace in and through Him.

Reprinted from "The Crusader," published by Christ Nagar Mission, India, a body of reformed ex-Roman Catholic clergy and laity, working for reformation among the Roman Catholics and revival among the Protestant Christians.

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SEE OUR SPECIAL DISPLAYS IN "RELIGIOUS BOOK WEEK"

Dr warns Christians on smoking

WHILST most Christians do not themselves smoke they have in the past tolerated the habit in others. The time has now come, however, when they should stop being tolerant towards such a dangerous habit.

This is the opinion of an English medical man, Dr J. P. Anderson, a specialist in chest complaints.

Writing in an English medical journal (reprinted in the January-February issue of "The Evangelical Magazine") Dr Anderson draws particular attention to the impairment of respiratory function in cigarette smokers.

"Severe and fatal chronic bronchitis, like lung cancer, is rare in non-smokers," says the writer, but these two diseases "curtail adult male life in this country by more than 600-man years daily."

Anti-smokers

Other ill effects linked to cigarette-smoking listed by Dr Anderson are: coronary heart disease in men under 55, peptic ulcer, cancer of the bladder, and vascular disease. "In fact," says the Dr, "every cigarette takes about half an hour off your life."

"In the face of these bad medical and social effects," concludes the writer, "what are Christians to do?"

"They must know, and make known the facts. They will thus become 'anti' rather than just a 'non' smoker. They will try to ensure that enclosed public places are smokeless zones. They will view smoking as a public health problem and the smoker as the victim of a disease.

"Finally," says Dr Anderson, "they should be prepared to help those in earnest about abandoning smoking, looking always for an opportunity to point the weak-willed victim to the Lord Who can strengthen his will."

Free churchmen and Communion

Commenting on the decision of the English House of Laity against the practice of "occasional conformity" in English parish churches, a vicar has summed up the feelings of many in a letter to "The Church of England Newspaper."

"One expects a measure of commonsense and broad-mindedness from the laity," says the writer, "but the exclusion of Free churchmen from the occasional participation of the Holy Communion in their parish church is beyond my comprehension."

"Are we to repel people from the Lord's Table whom we know as committed and devout Christians while we receive the profane because they happen to have been confirmed?"

"Here is one who will never be a party to such a rule."

Dr Gough calls for sacrifice

AT a series of area meetings in Sydney diocese the Archbishop of Sydney has challenged Anglicans to greater sacrifice in their Christian service.

The well-attended meetings have been held in Sydney, Burwood, Penrith, Hurstville, Roseville, Wollongong, Parramatta, and Katoomba.

The Archbishop said that although there were many disturbing things said at Toronto there was much said that called for careful thought — and action, on the part of church people.

The series of meetings was launched with a broadcast service from St. Andrew's Cathedral at the beginning of Lent. The service was heard in many parish churches throughout the diocese, relayed by radio.

Archbishop Gough stressed the fivefold call of Toronto. The Church needed to be a Listening, Serving, Uniting, Obedient and Sacrificing Church.

Speaking on the theme of sacrifice the Archbishop said that individuals, parishes and dioceses needed to learn to live sacrificially.

This Lent individual church people needed to ask themselves what the Christian life was costing in terms of time in prayer, study and service to others, and in money.

OPEN LETTER — from Page One

with a good conscience take part in it, because it implies the ordination to a priesthood not hitherto exercised of Methodist ministers who are already true ministers of God's word and sacraments. We are convinced that the right way to unite ministries is by mutual recognition, with episcopal ordination thereafter, as in the Church of South India.

For this reason we request the full communion with the Church of South India may be established now, so eliminating discrimination against ministers of an episcopal Church who have not themselves been episcopally ordained.

We would not oppose a provision, corresponding to the Church of South India "Pledge," to safeguard the consciences of those to whom the ministry of such would not be acceptable.

Ordinations in Sydney

SIX men were ordained deacons and 15 priests in St. Andrew's Cathedral, Sydney, on March 1.

Those ordained deacon were: Allan Reginald Alcock, Lloyd Kenneth Bennett, Fred Gordon Hansen, Harry Lee Robertson, Jack Leslie Gimbert and John Retnell Walters.

Those ordained priests were: Bert Lindsay Bovis, Garrick Lancelot Child, Don Burnett Davies, Barry Stewart George, Blair Sydney Grace, James Horace Humphreys, Robert Wilkinson McDonald, Leslie Frank Monaghan, Brian Val Watt, Clive Alexander Wal, William Thomas Wheeler, Reginald Clark, Graham William Hynard, Norman Arthur Richard Bissett and Roy Muir Buckingham.

The preacher at the service was the Rev. Dr Howard Guinness, rector of St. Michael's, Vaucluse.

A housewife writes

A BOOK THAT HAS HELPED ME

"The Kingdom of Love," by Hannah Hurnard, is one of the books that has helped me most in my Christian life and I have recommended it to many people.

One young minister to whom I lent it said it was the best book he had ever read.

Generally I cannot read a book with interest more than once but I have just read "The Kingdom of Love" for the fourth or fifth time and it is still as enthralling to me as the first time I opened it.

By Mrs Ruth Halliday, Lindfield, N.S.W.

There is no doubt that love is the foremost of the Christian virtues and heads the list of the fruits of the Spirit. Indeed, all the other fruits are the outcome of love and without living a life

Bible contest closing

ONLY two weeks now remain before entries in the International Bible Contest close.

This is the first time Australians have participated in the Contest and, following a series of elimination contests an Australian championship will be staged in Sydney on July 26. The winner of this contest will then go to Israel to participate in the finals.

Late entries are still being received (up to March 31), and queries should be directed to the International Bible Contest, 201 Macquarie Street, Sydney.

The contest has the support of the major denominations and has been warmly commended by the Primate. Chairman of the executive committee is the Rev. R. A. Hickin.

MARCH BOOK SALE at **Scripture Union Bookshop**
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A clergyman writes A BOOK THAT HAS HELPED ME

I NOMINATE a book that has helped me by bringing me a clearer picture of our Lord Himself — "Jesus as They Saw Him" by William Barclay (SCM).

Many of us have reason to thank the author for his "Daily Study Bible" volumes on the N.T. books and a number of

By the Rev. Geoffrey Feltham, studies of such topics as the Parables, the Miracle stories, "Letters to the Seven Churches," "The Master's Men" and even books on prayer.

But I feel that nothing has been more worth doing than studying the names and titles by which Christ was known to the first Christians and collecting what the whole N.T. offers in illuminating each notable word or phrase. It is a book of some length,

for there are 40 titles to be considered and for some of these there are numerous passages to be looked at. But, starting with the name Jesus given Him by the angel "before He was conceived in the womb," Barclay gives us a matchless Bible study which indeed leads us to know more of Him Whom to know is life eternal.

Sometimes the author draws inferences or feels some difficulties which will not bring agreement with his interpretations. But I believe any Christian will learn a great deal from pondering over the treasures of Biblical exegesis he offers in concentrated form and I guess there are many besides myself who will find this both a reference book and a devotional gem.

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Books

For teenagers and their parents

JOHN DOE, DISCIPLE
Sermons for the Young in Spirit, by Peter Marshall, edited by Catherine Marshall, London Peter Davies, 1964. Pp. 216, Aust. price 22/6.

The late Peter Marshall is too well known to need introduction. Since his death in 1949 a number of books either written or edited by his wife, Catherine Marshall, have kept his name before us.

In a sense "John Doe, Disciple" carries on where "Mr Jones, Meet the Master" left off. It is a selection of some 12 sermons from more than 600 sermon manuscripts left by Dr Marshall.

The preacher deals with many of the problems faced by young people today — such as morals, courtships, temptation, conformity, prayer, freedom, commitment, immortality and life's goals, all in a refreshing style.

If you haven't read "Mr Jones, Meet the Master" you will perhaps find it a little difficult to get used to the peculiar blank verse, stair-step style of presentation of these sermons but once you have overcome this initial difficulty you will find much pleasure and spiritual profit in what is said.

A notable example of Dr Marshall's sermon art is "The Chains of Freedom," in which he relates a modern version of the familiar Prodigal Son theme as he examines man's age-old quest for freedom.

"We want our freedom," says Dr Marshall, "in order to give our love and our loyalty away to something bigger than ourselves." How true these words ring in the light of current teenage behaviour. There is much in this sermon (and in all of them, for that matter) worth pondering. —R.B.R.

Also Received

KEEP YOURSELVES FROM IDOLS, by Dr J. I. Packer, Church Book Room Press, pp. 20, Eng. price 1/-. A penetrating and hard-hitting discussion of Bishop Robinson's controversial book "Honest to God."

Readings for Lent & Easter

Bishop Loane: The Crown of Thorns, 11/3; The Voice of the Cross, 13/-; Mary of Bethany, 13/3; Then Came Jesus, 15/9.

Dr Leon Morris: The Story of the Cross; Apostolic Preaching of the Cross, 25/-.

Schilder: Christ on Trial; In His Suffering; Crucified, 42/9 each.

Stalker: Trial and Death of Jesus Christ, 20/9; Sermons and Outlines, 21/.

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Bible studies

FAITH AND CRISIS

By Dudley T. Foord. Jordan Books, 1964. Pp.68, 5/-.

This series of six studies in the Book of Habakkuk was originally given in his own parish church by the Rector of Kingsgrove, N.S.W., and was later expanded and given as the Bible studies at the C.M.S. Summer School, Katoomba, in January 1963. It now carries a foreword by the Federal Secretary of C.M.S., the Reverend A. J. Dain.

Those who heard these studies will be glad to have them in printed form, and they are to be commended to a wider circle. Mr Foord's style is clear and forceful, and he brings an up-to-date and relevant message from the ancient prophet.

Much of the character of modern church life comes under the scrutiny of the sovereignty and faithfulness of God, and there is a powerful challenge to holiness and deeper commitment in these pages.

Our thanks to Jordan Books for their enterprise in making these studies available.

D. W. B. ROBINSON

WHY I AM A CHRISTIAN, by Professor O. Hallsby, IVF, pp. 128, Eng. price 3/6. Paperback edition of this well-known modern "classic" by the late Dr O. Hallsby, who was Professor of Theology in the Independent Theological Seminary in Oslo, Norway, for 40 years.

FORGIVEN WE LIVE, by Alfred Willetts. Hodder Stoughton, pp. 128, Aust. price 6/9. A simple exposition of the N.T. with particular reference to forgiveness. The usefulness of this book in its lucid outline of the whole of the New Testament is negated by its rejection of the conservative view of Christ's substitutionary work of atonement.

For the writer salvation is simply "acceptance of the love of God as revealed in Christ Jesus."

THE PROTESTANT CHURCHES OF BRITAIN, by the Rev. Gilbert Kirby, Hodder and Stoughton, pp. 128, Aust. price 6/9. This is a very useful outline of the historical development and distinctive features of Britain's Protestant denominations, large and small. It is written by the General Secretary of the Evangelical Alliance who holds the view that Britain's greatness has to a large extent stemmed from her Protestant heritage. A paperback, "The Protestant Churches of Britain" is intended as a "guide book" rather than an exhaustive study.

Christian unity

ZINZENDORF—THE ECUMENICAL PIONEER

By A. J. Lewis. London, S.C.M., 1962. Pp.199 plus index. Aust. price 31/-.

Zinzendorf matured in an age of religious bigotry and denominational rigidity and yet was so little a child of his age that he managed to revive the ancient Hussite church of the Unitas Fratrum and use it as force for unity among the churches of the world.

This pietistic reformation church was moulded into the re-named Moravian church and Zinzendorf's village of Herrnhut became a living model of true Christian fellowship.

Lewis tells us that Zinzendorf conceived true Christian unity as being present between all who have been "washed in the blood of the Lamb." He did not desire organised unity and considered denominations as part of the economy of God in the distribution of his gifts.

But by far the most significant feature of Zinzendorf's work was the brilliant missionary outburst which issued from Herrnhut. During Zinzendorf's lifetime a constant stream of men and women who went out into every continent in the Service of the "Lamb."

The Moravian Mission was in fact the task and for which the whole church was involved and for which it existed and it was the first true missionary society (S.P.G. and S.P.C.K. having been formed with particular concern for "the King's loving subjects beyond the sea and in particular fields").

His reports inspired Carey in his efforts to found the Baptist Missions, and the London Missionary Society owed its origins to the advice of one of its missionaries. Its missionaries were the first ever sponsored by the infant C.M.S.

Zinzendorf followed the great educationalist, Comenius, himself associated with the birth of the Unitas Fratrum, in his advanced views on education.

He poses the question: "What then is child nurture?" and answers: "It is a sacred, priestly method whereby souls are brought up from infancy so as not to think otherwise than that they belong to Christ and so the blessedness for them shall consist in knowing and serving Him, and their great misfortune is becoming separated from Him in any way whatsoever." A. J. Lewis has provided us with a timely and balanced account of perhaps the most significant figure in the century of the Evangelical awakening.

— R. McDONALD

Notes and Comments

Fluoridation

The intense efforts of a few people to prevent fluoridation of water supplies seem to be failing. The decision of the Sydney Water Board to carry out fluoridation probably means the beginning of the end of anti-fluoridation in Australia.

Anti-fluoridationists (what a word, but what else can you call them?) argue that fluoridation is unethical, because everyone is forced to drink water containing fluoride whether he wants to or not. This is not so. Anyone who wishes to can install a rain-water tank and drink only rain water. Drinking fluoridated water is less compulsory than chest X-rays for T.B., for example.

While it is not necessary or appropriate to go into the effects of fluoridation here (only noting that the overwhelming majority of experts regard the case for fluoridation as proved conclusively — those quoted against it were usually writing some years ago before the evidence now available was collected), it is important that the ethical argument against it should be recognised as baseless.

In matters of public health the individual is not and should not be given perfect freedom.

White Australia

The Rev. Alan Walker, of the Sydney Central Methodist Mission, claims that the four "major pieces of colour irritant" in the world are lingering elements of colonialism, the treatment of Negroes in the south of the

Hymns of faith

Just published in England is the new CSSM hymn-book, "Hymns of Faith," containing some 659 hymns.

The new book is inter-denominational in character and seeks to cater for Christians "of all ages, on any occasion and at every time of the year." It contains many contemporary hymns.

Special features of the music editions are: Three verses of each hymn are printed between the music staves; "ready-find" index system; special paper for the index for longer wearing and a facsimile index of tunes for quick identification.

United States, apartheid in South Africa and the White Australia policy.

Now opinions about the rightness and usefulness of the White Australia differ both within and outside the Church. But that it really bulks large enough in the world's consciousness to be put on a level with the other three things Mr Walker mentions seems unlikely. Opponents of this policy should not let their emotions run away with them.

What is really far more shameful is Australia's treatment of its aborigines and part-aborigines. Here there is more than a perhaps imaginary affront to the amour-propre of coloured races; there is, too often, real injustice and colour-prejudice.

Bad as apartheid and the rest of them certainly are, Australian churches and churchmen would be better advised to concentrate on awakening the public conscience and influencing the public attitude to our aborigines than in casting the first stone at people in other countries.

New Guinea Elections

When all this has been admitted, however, it remains encouraging that Australia has apparently been able to carry out its colonial task in New Guinea with the minimum of friction over colour problems.

This achievement is underlined by the fact that despite the overwhelming preponderance of coloured voters in the recent New Guinea elections, several white candidates are given a good chance of being returned in a number of Open Electorates (i.e., those where candidates may stand regardless of race). This could not have been possible if the indigenous people of Papua-New Guinea generally resented Australians.

Now that events are moving so fast towards the ending of colonialism in its remaining strongholds this is indeed something to be thankful for.

Christians should be much in prayer that the new House of Assembly will be filled by men of integrity and ability, for it will have very substantial powers — far greater than those of any other Australian territorial legislature. It will, in fact, be almost comparable to a State Parliament.

According to the "Japan Christian Yearbook," 1963, the number of persons listed as "Christians" in Japan now totals 768,285, of whom 433,894 are Protestants, 300,000 Roman Catholics, and 34,391 Orthodox.

A businessman writes

A BOOK THAT HAS HELPED ME

MANY years ago while browsing at a George Street Book Shop I saw some copies of J. B. Phillips' book "The Young Church in Action" which had just been published.

I casually bought a copy and that evening thumbed through the pages. I found myself so gripped on the first page that I completely finished the book before retiring.

By Mr L. W. McGregor, Manager, Collins Stationers

This was one of the most exciting stories of adventure that I had ever read. The simple reporting of many often unrelated incidences in the life of the few people who formed the early Church, could in themselves, each be the subject of a much longer account.

This book has helped me many

times in my life. I know that copies I have given to other people have helped them.

I had read and studied the Acts of the Apostles a number of times before reading J. B. Phillips' book but there was something about the way it was told here that made the whole story relevant to today's problems.

I agree with Phillips that two kinds of people could read this book with advantage — "Firstly those individuals who assume that Christianity was founded on a myth in the first place and is in any case a 'spent force' today and secondly it should be given the closest attention by that group of people whom we might call 'Churchy-minded.'"

In this book we can compare the strength and vigour of the Spirit-filled early church with the confused and sometimes feeble performance of the Church today. I recommend all Churchmen to read this book through once each year.

Reading for the future

ONE of the great missionary statesmen of this generation, Canon Max Warren, past Secretary of the English C.M.S., gave the Lichfield Cathedral Lectures. The book of these lectures

"Problems and Promises in Africa Today" (6/-) reveals his great knowledge of the contemporary scene in Africa. He writes about the growth of urbanisation in Africa and the consequent challenge to the Church in its outreach.

Another new title due shortly, also by a C.M.S. man, Sir Kenneth Grubb, is "A Layman Looks at the Church." He desires to make the layman conscious of the significance of the Church, its ministry, its development, and how he should be involved.

The prolific writer William Barclay has produced another book "Epilogues and Prayers" (6/3) containing 100 epilogues suitable for those leading worship in youth groups, school classes, Bible classes. Each chapter includes prayer old and new with a linked Bible Reading. Could be used for individual devotions as well.

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ECUMENISM AND THE BIBLE, by David Hedegard, 7/-

The author, a distinguished Evangelical leader in Sweden, was for some years Lecturer in New Testament Introduction at the University of Lund. First published 1953. This is a new and enlarged edition and up-to-date. Expected April.

UNITY IN THE DARK, by Donald Gillies, 5/3

When Archbishop Fisher spoke of his forthcoming visit to the Pope in the Church on November, 1960, he indicated that the conversations would not be kept secret, yet when the meeting took place nothing was disclosed. When it was asked what place the Pope would have in a united Church, Archbishop Ramsay says that this need not be settled until such a church is formed. This is why a book like "Unity in the Dark" is needed. Expected April.

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Letters to the Editor

Church Finances

Dear Sir,
I was very surprised to read my friend the Rev. Rex Meyer's derogatory comment in the "Record" of 13/2/64. "The truth is that churches have become comparatively well off, complacent and abysmally selfish."

As one who is right in the centre of it all (I can only really speak for my own parish) I consider his statement untrue and unfair in every way.

"Promotion" has not made us "comparatively well-off." We are doing what obviously must be done in our parish to proclaim the message of Christ and still we are on the wrong side of the ledger. When noting an income of £6,000-£7,000, it must also be noted that with inflation this is really not very different to earlier days.

Far from being "complacent," many more people are now aware of and concerned about the Church and its role—partly as a result of "Promotion."

As for being "abysmally selfish (again I can only speak for Belmore), I can only say that "Promotion" has not had that result here. While we still have a long way to go (Who hasn't?) our last year's figures showed that from an income of £6,336, £1,699 went outside the parish! Over 26 per cent to "others" could hardly be called abysmally selfish!

If Mr Meyer were to join us in the "heat and burden" of the work of Christ, he might take a different view. I deeply regret his comments, and can only say for my part that I thank God for what "Promotion" has done.

Yours faithfully,
(Rev.) G. B. Gerber, Belmore, N.S.W.

Dear Sir,—The word "promotion" seems even to have a worldly ring about it, not even slightly suggestive of faith.

According to the Lord Jesus in the eyes of God the widow's two mites were of more value than all that the rich men put into the treasury. The Psalmist says that a little that a righteous man hath is better than the riches of many wicked. There seems to be a tendency today to gather much lucre, whether filthy or otherwise.

The Lord's words to the rich young ruler were not: "Give me your money that I may use it" but, after showing him the old way through the commandments He said: "If thou wilt be made perfect go sell what thou hast, give to the poor and come follow Me." This is quite different to many church methods.

In the matter of almsgiving Jesus certainly gave a clear command — secrecy. So much so that even the left hand is not to know what the right hand gives. "Southern Layman."

N.S.W.

Fund-raising

Dear Sir,
I am rather reluctant to answer the Rev. C. J. Letts' letter on fund-raising (February 27), because I must write anonymously, which may give the impression that I am ashamed of my opinions. But the fact is, that as it has long been customary for "Notes and Comments" to be anonymous I have no alternative.

Mr Letts asks whether I really believe that the New Testament Christians spent time and money organising fund-raising activities.

Now I do not know that they did any more than he knows that they did not, but the fact that the members of the Church in Jerusalem could adopt the general policy of selling their lands and houses individually and giving the proceeds to the apostles for charitable purposes (Acts 4.34-5) makes it far from unlikely that the early Christians also sold things for the benefit of the Church as congregations or groups (which is the only form of fund-raising I have discussed).

I can still see no difference in principle between individuals selling things for the benefit of the Church (e.g., the Church in Jerusalem) and congregations doing so (e.g., the Sydney parish which recently advertised land for sale as home sites in A.C.R.).

I am quite open to conviction on this point, but so far no one has attempted to convince me.

Counterfeit form?

And I would like to ask Mr Letts on what ground he calls his method of no fund-raising "the way of faith" and my method of fund-raising "this counterfeit form of Church life?"

He does not claim that Scripture supports his way exclusively or condemns mine. (Interestingly, not one letter condemning fund-raising since my comment of December 20 makes any appeal to Scripture at all.) Are we going to be Evangelicals, accepting the final authority of God's word and agreeing, in the words of Article 6, that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith?"

Or are going to descend into a modern gnosticism which enables the enlightened (and only they) to know instinctively that practices which God in His wisdom has not condemned are wrong all the same, and which splits God's people into mutually intolerant groups and even encourages some of them to "resign from the Church," as your other correspondent "Missions-for-me" puts it?

Yours, etc.,
"Your Commentator."

Pictures of Christ

Dear Sir,—Marcellus Kik's warning regarding the dangers of idolatry resulting from the use of pictures of Christ is to some extent well taken. However, it must be admitted that after reading the article, such was the austerity and stoicism one felt as though one had just emerged from one of Mao-tse-Tung's anti-religious indoctrination classes.

His comments have already been well answered by the Rev. G. S. Clark (Feb. 13). However, a few more thoughts might be considered.

Mr Kik stresses that no physical description of Christ is found in either the O.T. or N.T. In the O.T. what point was there in giving an accurate description to a people who were never to see his physical appearance?

In regard to the New Testament, no Scriptures were written until (say) 30 years after Christ's resurrection because of the presumed imminence of His return. What writer would have been able to give an accurate description of His appearance after this lapse of time?

We are then given a list of preachers in times past who did not "need" pictures to gain converts. Were all these people preaching today who can say that they might not have used pictures at least as teaching aids?

The attitude of the early church on matters of secondary importance is surely not relevant. After all, the Puritans condemned Christmas puddings, undoubtedly enjoyed by most evangelicals today!

The object of a good painting to any one with an ounce of aesthetic appreciation, is not to convey details, but to create an impression. One painting many will recall, has the caption "And the Lord turned and looked upon Peter and Peter remembered." This painting greatly impresses me because it simply consolidates the concept of Christ given in the relevant scriptural passage (Luke 22:61), and yet I cannot tell you any of the facial details of that work.

If Mr Kik had confined his remarks to the gaudy post card type pictures so often displayed in certain gift shops then the article might have been well accepted. However, there will be many who will hesitate before throwing a brick through the nearest stained glass window, or tearing the pages from their children's illustrated Bibles.

T. S. Mayne, B.C.A.

Ceduna, Sth. Aust.

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Nine Church of Sweden (Lutheran) pastors have resigned from the ministry in protest against their church's decision to ordain women.

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A school chaplain writes

A BOOK THAT HAS HELPED ME

I WOULD nominate "Teenage Religion" by Harold Loukes (SCM) as a book that has helped me. This book I found most provocative, challenging and unsettling. It confirmed my opinion that the Church is patently out of real touch with the mass of today's youth.

By the Rev. Barry Thiering, Chaplain of Cranbrook School

Teenage Religion is an "Enquiry into Attitudes and Possibilities among British Boys and Girls in Secondary Modern Schools" taken on behalf of the Institute of Christian Education. The main concern of The Enquiry was to ascertain how far Christianity makes sense to the academically average child, and helps him to make sense of his own human condition.

The method of investigation was to arrange for a class discussion to be tape-recorded at a

number of schools: next children in the same and other schools were asked to comment in writing on some selected statements from the tape-recordings.

Some of the subjects dealt with are Belief in the Bible, The Nature of God, Jesus Christ, Heaven and Hell, "Is Christianity worth dying for?", Suffering, Prayer and Worship, "Is it boring to be good?", "Is Prayer any use?", Going to Church, Scripture in School.

The comments of the teenagers are at once disconcerting, heartwarming and refreshing; revealing an abhorrence of cant and hypocrisy, a longing for the real and relevant and challenging the Church to hard thinking and honest self-examination, not only about its authoritarian methods of teaching, but also about the truth of the teaching itself.

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YOUNG PEOPLE'S PAGE

Board of Education moves

FOLLOWING the promise of financial support by Sydney Synod the Board of Education has appointed its first Adult Education Officer. He is the Rev. K. McIntyre, B.Ec., Th.L., who was formerly Organising Secretary of the Board.

Mr McIntyre has had a long experience of working in co-operation with C.S.S.M. and the Youth Department. The early part of the year will be spent in evaluation of existing forms of Adult Education and of material available for both curriculum and the training of leaders.

The Board of Education announces the following new appointments to its staff —
Rev. K. McIntyre, B.Ec., Th.L., as Adult Education Officer.
Rev. R. F. McDonald, Th.L., Dip. R.E., as Organising Secretary.

Mr McDonald, who is a former primary teacher, served with the parish of St. Peter's Cathedral, Armidale, and All Saints', Moree, and in 1963, acted as the Board's Chaplain to State Schools and co-ordinator of Youth in the Archdeaconry of Wollongong.

Rev. T. R. Wallace, Th.L., a former secondary school teacher, who also served the diocese of

Armidale has been appointed Chaplain to State Schools within the Archdeaconry of Wollongong.
During this month, classes are being conducted for counsellors. These are being held each Monday night at 6 p.m. in Wesley Church, the same lecture being repeated at 7.30 p.m. They are repeated again on Thursday nights.
With the campaign's emphasis on youth, the organisers are pleased to report that many of the counsellors are young people themselves. A rally for all counsellors was held in Wesley Church Sunday school hall on Sunday night, March 1.

Youth action

In Sydney there are several teams of people working as groups available to lead youth meetings and similar activities.

One such group is known as Christian Youth Action, formed during 1962, the members coming from various denominations. C.Y.A. team members include a Hammond organist, a pianist, guitarists, vocalists, piano accordionists, a drummer, coper and (where required) a speaker.

During the past 12 months C.Y.A. has taken many meetings both in the metropolitan and country areas and during these meetings some sixty young people have signified their acceptance of Christ.

Forthcoming meetings include one, on Friday, March 20, at 7.30 p.m. at St. John's, Parramatta, and on Saturday, March 21, in the Dulwich Hill Methodist Church, at 8.00 p.m.

Bookings or inquiries may be made to Miss M. Hadfield, Secretary C.Y.A., 15 Winifred Avenue, Epping, N.S.W. (Phone 86-4692). Or phone Mr John Collins 622-0204. All phone bookings must be confirmed in writing to the Secretary.

Dawn prayer for campaign

FOR more than a month now a group of Geelong men have been meeting each Tuesday morning at 6.00 a.m. to pray for the forthcoming Geelong Youth Campaign.

The gatherings continue until about 8.30 a.m. and men "come when they can and go when they must." Many other prayer meet-

ings have been taking place in homes throughout the district, the most popular time being at 1.45 p.m., to coincide with Prayer Time, broadcast over station 3GL at 2 p.m.

Preparations are going ahead for the campaign. During the month of March, special advertising will appear in "The Geelong Advertiser." A number of businessmen in Geelong have donated space in their commercial advertising for this purpose.

Churches participating in the Area Prayer Services include St. Matthew's, East Geelong. A meeting will be held at 7.30 p.m. at St. Matthew's on March 14 and again on March 21.

During this month, classes are being conducted for counsellors. These are being held each Monday night at 6 p.m. in Wesley Church, the same lecture being repeated at 7.30 p.m. They are repeated again on Thursday nights.

With the campaign's emphasis on youth, the organisers are pleased to report that many of the counsellors are young people themselves. A rally for all counsellors was held in Wesley Church Sunday school hall on Sunday night, March 1.

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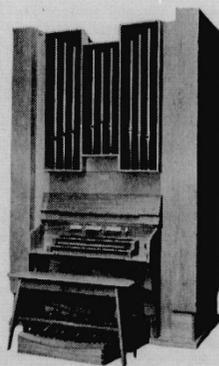
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YOUTH CAMP COOK: Experienced cook required for weekend work at Christian youth camp in Windsor (N.S.W.) District. Apply in writing: Mr J. Mallice, 24 Dunder Ave., Liverpool.

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THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

(Registered under the Companies Act) The Trust is empowered to administer bequests under Wills and property set aside by Deed or Gift for Charitable Educational and Philanthropic purposes, and in particular for Christian work either at home or in the foreign field.

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.

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

CHAIRMAN: Archdeacon R. B. Robinson SECRETARY: R. A. Cole, LL.B. All communications to the Hon. Secretary, Box 1227, G.P.O., Sydney.

The Australian Church Record ANNUAL MEETING

Notice is hereby given that the Ordinary General Meeting of the shareholders of the Church Record Ltd. is duly called for Wednesday, 15th April, 1964, at 4.45 p.m., at the Company's office, 511 Kent St., Sydney.

The Annual Balance Sheet will be presented at the meeting and the election of Officers for the ensuing year will duly follow. A meeting of the Directors will follow immediately after the Annual Meeting.

MEETINGS

Christian Youth Action

(Interdenominational) Youth Team conduct youth evangelistic meetings or sacred musical evenings in city and country churches. Harp, Organist, Pianist, Vocalists, Guitarists, etc. Inquiries, phone 86-4692 or 622-0204 or write to Secretary, C.Y.A., 15 Winifred Avenue, Epping, N.S.W.

LAY BUILDERS

To house the 800 Sunday School pupils on the rolls at St. Clement's, Lalor Park (Sydney), a team of 20 laymen banded together under the late Rev. John Fowler. On Saturday, March 7, their finished work—a fine new hall—was opened by the Archbishop. Using timber and bricks from the old church building of St. Chad's, Cremorne, which was demolished, the building cost only £600 and this was met largely by the giving of teachers and pupils at the Sunday School.

MANY-SIDED

The new church and Sunday School hall of Christ Church, St. Ives, was opened and dedicated by the Archbishop of Sydney on February 29. To mark the occasion, various activities were organised including a women's luncheon, addressed by Mrs Goodwin Hudson, a men's tea addressed by Bishop Loane and a musical recital. The new building is 12-sided, the design being intended to bring the congregation closer together.



"I don't get it! Dad thanks God for giving us this food and then baulks Mum out about the grocery bills!" To be consistent is a prime essential in teaching our children about God. He will never be real to them so long as what we SAY is in conflict with what we DO. The greatest responsibility we have, as parents, is trying to be a living example of the Christian principles which alone can give a firm foundation to our children's lives.

NEWS IN BRIEF

PERU CALL—The call of Peru will be featured at a CMS rally in the Chapter House, Sydney, on Friday, March 13. The meeting, starting at 7.45 p.m., will hear missionaries from Tanganyika, Nepal, Borneo and North Australia. A similar meeting will be held in Wollongong on the following Friday, March 20.

STUDENT SECRETARY

The Australian Student Christian Movement has appointed a Methodist, the Rev. Peter Musgrove, as its new General Secretary. Mr Musgrove has been Director of Youth Work for the Methodist Church in W.A. for the past three years. During the war he served as a Major in the Indian Army and, following theological training, after the war went to work in Africa as a missionary.

BURSARY SCHEME

Six men and women will be studying in Australia this year under the CMS bursary scheme. The six, both lay and ordained, come from Philippines, West Pakistan, Vietnam, Tanganyika, Kenya and Uganda. They will study in both Sydney and Melbourne. Each is an experienced leader in his or her own country.

BOXING SERVICE

Representatives of the boxing community in Sydney attended a service at St. John's, Darlinghurst, on Sunday, March 8. Scripture lessons were read by Mr Harry Miller of Sydney Stadium, and Mr Ray Conolly.

WORLD-WIDE LITERATURE

Establishment of a world-wide organisation for the production of literature for the Anglican Communion has been recommended by the governing body of SPCK, in England.

LARGE GIVING

A NEW Zealand Anglican parish has raised a sum of £7,300 (£4,300 in cash, the rest in promises) in one day of giving. The money is for a church building fund in a parish in Waikato diocese. The parish consists of 1,500 families and the vicar estimates that they have given a total of £37,000 to church work in the last two years.

Mainly About People

Armidale

At the recent synod of the diocese it was announced that Archdeacon Stockdale, vicar of Moree, has resigned as vicar-general of the diocese. Archdeacon C. R. Rothero, vicar of Glen Innes, has been appointed to take his place.

Sydney

Canon A. W. Morton, rector of St. John's, Darlinghurst, has been kept more than ordinarily busy in recent weeks. During his recent overseas trip he collected something like 700 colour slides of native life in South America and has been on the run since his return showing them at various S.A.M.S. meetings.

Another occasion on which the canon will take his hearers and viewers into the heart of South America will be the forthcoming Annual Meeting of the Australian Association of S.A.M.S., to be held in the Conference Hall of Bible House, Sydney, on Monday, March 16, at 7.30 p.m.

Later in the month Canon Morton will be present for at least part of the program of meetings to be held at St. Clement's Jannali, from 3 p.m. onwards on Saturday, March 21. The meetings will hear the Rev. Rex Warren (in the afternoon) and Dr Morton (with slides) in the evening at 7 p.m. A buffet tea will cater for those staying on and a film on the work of S.A.M.S. will be shown at 6.15 p.m.

Born recently in Sydney to the Rev. Alan and Mrs Donohoo, of St. Peter's, Cook's River, was a daughter, Catherine Jane. Another recent birth was to the Rev. Dennis and Mrs Callow, of Jannali-Como — a son, Jon-

athan Dennis. An overseas birth recently recorded is that of a son, Martyn Timothy, to the Rev. Donald and Mrs Hood, working with C.M.S. in Hyderabad, India.

A recent departure for England was that of Maureen Dain, second daughter of Canon A. J. Dain of C.M.S. Miss Dain recently came third in the final nursing exams in the State and is going to England to further her nursing studies. She will work at the British Hospital for Mothers and Babies, Woolwich, London and expects to be gone for from eighteen months to two years. Her Australian nursing training was done at Royal North Shore Hospital.

Interstate

Bishop G. T. Sambell, Coadjutor Bishop of Melbourne, is at present overseas on an extended tour of India, Pakistan and East Africa. Prior to leaving Australia Bishop Sambell preached at the consecration in Perth of the Ven. Brian Macdonald as Bishop Coadjutor in the diocese of Perth.

From Perth Bishop Sambell went to Bangkok where he was a delegate to the 2nd Assembly of the East Asia Christian Conference, held from February 25 to March 5. During his absence overseas Dean T. W. Thomas will be acting as Archdeacon of Melbourne.

Formerly on the staff of the Missions to Seaman in Melbourne, the Rev. H. W. Coffey has been appointed vicar of St. Luke's, South Melbourne. He will be inducted on March 12.

The Rev. Noel Cockings, at present curate at St. John's, Benteigh, has been appointed priest-in-charge of the newly formed Parochial District of Waverley Heights (Melbourne). He took up his new work on March 1.

Overseas

The first of nine "Regional Officers" for the Anglican Communion has been appointed. After consultations between the Archbishop of Canterbury, Bishop Bayne and representatives of the Church of India, Pakistan, Burma and Ceylon, it has been decided to appoint the Bishop of Nagpur, India, the Rt. Rev. John Sudia, as the responsible officer for the fifteen dioceses in Ceylon, India and East Pakistan.

All Souls', Langham Place, London, was filled on February 21 for the farewell service of the Bishop-designate of Rwanda and Burundi, Canon Lawrence Barham. Canon Barham will be consecrated in Nanterre Cathedral, Kampala, on March 8 by the Archbishop of Uganda, Rwanda and Burundi.

Dr Alan Cole, now in Malaya and at one time on the staff of Moore College, is one of the contributors to a new series of paperbacks to be published by Hodder and Stoughton for the Evangelical Fellowship in the Anglican Communion. The series is being edited by Dr Philip Hughes.

Bp. Moyes to retire

BISHOP MOYES, Bishop of Armidale (N.S.W.) since 1929, is to retire at the end of 1964.

Bishop Moyes will be 80 in July next. He is the senior Anglican bishop in Australia.

The bishop announced his forthcoming retirement to Armidale Synod, meeting in session late in February. He said that the decision to step down was not an easy one because he loved the diocese, its clergy and its people.

Commenting on the announcement the Archbishop of Sydney said:

"The announcement that Bishop Moyes will retire at the end of the year does not come altogether as a surprise owing to the age of this remarkable man."

"This is not the time nor place to speak in detail of the character and achievement of Bishop Moyes, but the long innings of 35 years as Bishop of Armidale of this cricketering bishop has won the admiration of countless people in all walks of life throughout Australia."

In a recently-completed Mission in the U.S.A. the rector of St. Martin's, Birmingham, Canon Bryan Green, addressed nightly gatherings of more than 12,000 people. Those unable to get into the Atlanta Cathedral, where the meetings were held, heard and saw the meetings through closed-circuit TV.

Melbourne ordinations

AT a service in St. Paul's Cathedral, Melbourne, on Sunday, February 23, the following men were ordained:

Priests: The Revs. Peter James Corney; Donald Keith Moffat; Anastassius Haralabus Pappas; David Oswald Roberts; Douglas John Allan; Russell Leslie Braddon, and Stanley Frederick Brown.

Deacons: John William Bilsborrow; David John Conolly; John Thomas Currie; Leonard William Greenhall; Edward Charles Smith, and Martin Barry Smith.

Preacher at the service was one of the Archbishop's Examining Chaplains, the Rev. J. B. Moroney, until recently acting as principal of Ridley College.

Selected Easter Reading

THE STORY OF THE CROSS—Dr Leon Morris 13/-
THEN CAME JESUS—Bishop Marcus Loane 15/9
THE VOICE OF THE CROSS—Bishop Marcus Loane 13/-
MARY OF BETHANY—Bishop Marcus Loane 13/-
PRINCE OF LIFE—Bishop Marcus Loane 13/-
THE WORD MADE FLESH—Rev. Lance Shilton 26/9

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"The House of Distinctive Religious Books"

An African pastor dies

THESE are extracts from an eye-witness account of the death of an African clergyman, Pastor Yona of the CMS Rwanda Mission, during recent disturbances. The report comes from a schoolmaster, miraculously saved from death during the same uprising.

YONA died rejoicing, he died praying, praying for those who were killing him.

At 7 o'clock in the evening, a jeep with five men arrived in front of the pastor's house and he was called outside; he went with a stout heart, trusting God. Two of the men came to my house and told me I was wanted. We went off with a third prisoner towards a town where we thought we were being taken.

When Yona saw we were going towards this town, he said: "Let us surrender our lives into God's hands."

Yona asked permission to write in his diary and he wrote: "We are going to Heaven . . ."

He placed this diary with the key of his cupboard on the case as well as a few francs from his pocket and asked the men to see that his wife was given these things.

Innocent blood

One man then said, "You had better pray to your God." So we all stood up and Yona prayed thus: "Lord God, You know that we have not sinned against the Government, and now I pray You in Your mercy, accept our lives."

"We pray You to look upon our innocent blood and help these men who know not what they are doing. In the Name of Jesus Christ our Lord, Amen."

Then we were commanded to sit down and they brought rope and tied our arms behind our backs. One man was told to take Yona away, but before he went we had sung the hymn which says: "There is a happy land . . . where saints in glory stand . . ."

When we had finished singing they took him away and, as he went, he asked me "Do you believe?" and I said, "Yes, I believe, because we read, Who-soever believes will be saved." Then he went, singing: "There's a land that is fairer than day . . ."

The men took him back to the bridge over the river. There they shot him and threw his body into the water.

I was left sitting with the third prisoner and the other men. They were all amazed; they had never seen anyone go singing to his death or walking, as he did, like a man just taking a stroll.

50 YEARS AGO

"On the opening day of last (Adelaide) Synod, when the name of Waiker Gooch was called, the Rev. H. C. Bourne rose in his place and announced that on the previous Sunday he had excommunicated Mr Gooch. Later in the session, Mr Bourne apologised to the Bishop and to Synod for taking to himself powers which he now understood resided in the Episcopate alone; but no apology was offered to Mr Gooch. The sequel was an action, just concluded, in the Civil Court, in which Mr Gooch claimed damages. The case lasted for three days, and Mr Gooch obtained a verdict in his favour."

"Said a well-meaning sexton, when showing a belfry of an interesting village church to a party of visitors: 'This is only rung in case of a visit from the Bishop of the diocese, a fire, a flood, or any other such calamity.'"

THE Sudan Government has ordered 300 missionaries out of the country, including 13 C.M.S. workers and 10 members of the Sudan Interior Mission.

Greatest number of those expelled are Roman Catholics. Some 272 Roman Catholic missionaries have to go. Only six of the C.M.S. missionaries affected were on the field at the time. The others were on furlough but they had in their possession return residence permits, now presumably revoked.

The Sudan Government is also reported to be planning to "assess" the Churches in carrying out their religious mission and to give financial assistance to Sudanese ministers.

The Sudanese Minister of the Interior is reported to have

In Melbourne the Chairman of the Australian Baptist Missionary Society (which has extensive work in the area), the Rev. J. H. Kitchen, stated: "It should be clearly understood that the pressures created have been communal and racial, and not directly anti-Christian."

"However," continued Mr Kitchen, "the Garo community in East Pakistan has been particularly responsive to the Gospel, and in the area for which Australian Baptists are responsible there are over 100 organised churches and many thousands of believers."

"Our information is that the whole of the western sector has been evacuated by the Garos, from their Home Mission station of Bethel east as far as Rangrapara, one of the largest of the Garo Baptist congregations."

"Further east the Garos have not moved, having been strongly urged to remain by the Rev. B. B. Sangma who was with us in Australia four years ago. He has been indefatigable in his efforts to maintain calm in and around the Birisiri area."

The "Church Times" reports that large groups of Christians fled into India after mobs had set fire to whole villages. Pakistani forces are alleged to have fired on some of the fleeing refugees.

Officials of relief organisations in the area anticipate that a continual flow of refugees might reach as many as a million.

Churches there have set up a special committee to deal with relief work under the chairmanship of Dr E. S. Downs, Superintendent of the American Baptist Mission Hospital at Tura, Assam.

Reports indicate that foreign workers have not generally been harmed. However one American priest was roughly manhandled while trying to protect a helpless group of Garo men and women from molestation. Later the priest was arrested for "interfering with the course of justice."

Two Australian Baptists, the

TROUBLE IN TWO CONTINENTS

PAKISTAN: Missionary murdered, refugees flee

IN Gojra, West Pakistan, a woman missionary working with the Bible and Medical Missionary Fellowship has been stabbed to death. In East Pakistan, Moslem persecution has caused more than 60,000 refugees to flee into India. Numbered among the refugees are many Christians.

The missionary was Miss Joan Sant a fifty-year old warden of a girl's school. Miss Sant had served in the Diocese of West Pakistan for 15 years.

The school, All Saints, is attended by some 400 girls. According to accounts Miss Sant had completed the school's accounts for the day and was apparently reading "Daily Light" at her bedside when intruders broke into her room, stabbed her to death and stole money held in the safe.

Hundreds of people, both Christian and Moslem, attended the funeral on March 1. Prolonged and triumphant singing at the graveside was a testimony to those who are accustomed to much weeping and wailing at funerals.

Communal riots Trouble in East Pakistan appears to have arisen following the arrival there of some 100,000 Moslems from India. Their appearance sparked off serious communal riots with many deaths.

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Two Australian Baptists, the

Rev. J. D. Williams (General Secretary of the Australian Baptist Missionary Society) and the Rev. A. S. Tinsley (Chairman of the Asia Regional Committee of the A.B.M.S.) left by air on March 16 to investigate the situation.

One perplexing feature so far as Baptists are concerned is the fact that Garo people have now moved out of the area where a new Christian hospital has just been built by the Baptists at a cost of £50,000. Instead of an official opening ceremony the hospital became the emergency centre for a refugee camp of 1,500 destitute people waiting to cross into Assam.

Our fellow-Christians in the Baptist Church in Australia will appreciate the prayers of Anglicans as they face the new situation in this troubled area.

SUDAN: Three hundred missionaries expelled

THE Sudan Government has ordered 300 missionaries out of the country, including 13 C.M.S. workers and 10 members of the Sudan Interior Mission.

Greatest number of those expelled are Roman Catholics. Some 272 Roman Catholic missionaries have to go. Only six of the C.M.S. missionaries affected were on the field at the time. The others were on furlough but they had in their possession return residence permits, now presumably revoked.

The Sudan Government is also reported to be planning to "assess" the Churches in carrying out their religious mission and to give financial assistance to Sudanese ministers.

The Sudanese Minister of the Interior is reported to have

accused foreign missionaries of causing unrest in the south, where Christian missions have made the most headway.

Canon John Taylor of C.M.S. has commented: "C.M.S. and its missionaries in the south had dissociated themselves entirely from the use of violence, and the Bishop in the Sudan had made a statement to that effect on behalf of the Church there."

Grave consequences In a cable to London C.M.S. headquarters the Bishop in the Sudan, the Rt. Rev. Oliver Allison, said:

"The Church Conference in the south provisionally finished its annual meeting the day before the deportation order was issued. "AN plans for the year were completed and the Church in the southern archdeaconries will continue as normally as possible."

The Sudan Government's action has been criticised in a statement of the Churches on International Affairs, a World Council of Churches' agency.

The statement was signed by the Commission's chairman, Sir Kenneth Grubb, and by its director, Dr O. Frederick Nolde, and read: "A Government is entitled to determine what aliens may work within its jurisdiction. But we regret that the Sudanese Government has felt it necessary to expel all Christian missionaries in the Southern Sudan without discrimination, and even more that it has cited as the ground of its action that these people are suspected of subversive activities."

"Evidence against two or three individuals is being used to cast suspicion on many devoted servants of the country and its people."

The virtual closing of the southern provinces to public view may prevent the friends of the Sudan from appreciating

the Government's administrative aims in this area.

C.M.S. headquarters understood that the missionaries were gradually assembling in Khartoum, and were "immensely grateful for the extra days in which we have been able to arrange a fairly good handover of our affairs." The date of arrival of all of them in London was not known on Tuesday.

In a statement circulated to its committee members and others, C.M.S. said: "Whilst praying at this time for all fellow

Christians in the Sudan, please go on praying for the civil and military authorities.

It is clear from a recent issue of the official Government paper published in Khartoum that the Government intends to take firm action to restore law and order in disturbed areas of the south.

"Justice may become very rough justice for some in the south in the near future. If the patience of those in power is exhausted, mercy may also be extinguished. We do well to pray with that in mind."

Move on indecent literature

CONCERN over the growing mass of indecent literature being sold on the Australian market has led to the formation of an organisation known as the League of National Welfare and Decency.

Prime movers in the founding of the League were several Roman Catholic laymen but support is being sought from all sections of the community concerned with the inroads being made into our society by such literature.

The League is particularly disturbed by the way in which young people are being influenced by undesirable literature.

The aim is to see good literature relating to all matters put out in attractive jackets and displayed so that there is no unfair advantage gained by indecent literature.

The League is also campaigning actively against publications considered obscene and indecent. At the present time the League is having certain magazines reviewed by the N.S.W. Chief Secretary's Department. It is also discussing with the Police their

interpretation of and possible enforcement of the Obscene and Indecent Publications Act.

On one of the sub-committees of the N.S.W. branch of the organisation is an Anglican minister and a Roman Catholic priest. The League is being supported by members of other denominations as well.

Sydney TV viewers will be able to see, on Channel 9, at 3 p.m. on April 12 next, a film dealing with pornographic literature. This is the half-hour allotted to the Roman Catholic Church, but the film should have wide interest. It is entitled "Pages of Death" and should be of particular interest to parents.

Recent weeks have seen moves in Sydney against two publications. One was an issue of "Tharunka," a monthly magazine published by students at the University of N.S.W. The magazine is printed by the Anglican Press Ltd., Sydney, which also prints (but does not publish) "The Anglican."

Police have also moved against the magazine "Oz," copies being seized from newsagents. "Oz" is published by a private publisher and printed by a subsidiary of the Anglican Press Ltd.

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MARCH 26, 1964

Potential for giving

In May last year, the Australian Board of Missions, in consultation with Standing Committee of General Synod, engaged the Sydney Department of Promotion in a large-scale survey of the Church of England in Australia.

Under the title "Potential for Giving," a report on this survey has just been released and is being made available in booklet form for study purposes.

The object of the survey was threefold. Firstly, to determine the total number of practising Anglican families in Australia. Secondly, to discover how to raise maximum funds for overseas missions and, thirdly, to find an acceptable plan to bring the challenge of overseas missions to the Church.

By far the most interesting, and useful, of the survey findings is the table showing the number of practising Anglican families in each diocese and the total for Australia. This part of the survey has resulted in a clearer picture of the total number of practising Anglicans than we have had available until now.

Although census returns show somewhere over 4-million adherents of the Church of England in Australia, the term "Anglican" is such a broad one that few would expect this figure to be an accurate reflection of true Anglican numerical strength.

The survey confirms this quite dramatically. The unit of reference, for purposes of the survey, is the "giving family" and the report is careful to point out that the interpretation of what constitutes a "giving family" varies from diocese to diocese and from parish to parish.

However, as many of the variations tend to cancel out, the final figure given for the whole of Australia should be taken as being a fairly accurate picture of the position. The survey reveals 310,772 "giving families." If we allow four persons per giving family for comparison purposes, it is clear that less than one-third of those who claim to be Anglicans are in fact linked in any way with the Church of England.

The Church is indebted to those concerned for producing this very interesting part of the survey.

The remainder is devoted to assessing attitudes to missionary work and missionary giving in general. The findings tabulated are based on less precise information that the first section, depending to a great extent on personal assessments. However, results confirm the general (though by no means universal) apathy toward overseas responsibilities so long apparent in our Church.

The survey, and the report, considers what is required to meet this apathy and concludes that a great deal of educational work will be needed at all levels. The form of program contemplated has not been finalised, but strong support is lent to the suggestion of a nationwide "mission" to Church members.

But more basic things need to be dealt with first. The Church as a whole, for instance, needs to discover first and foremost what constitutes missionary responsibility and how the individual parish is related to this. These questions are more basic than those asked in the survey and they need answering before further progress can be made.

There is, for example, a world of difference in the way C.M.S. and A.B.M. regard missionary responsibility. C.M.S. is committed to supporting missionaries and only contributes financial support to institutions in so far as individual missionaries are involved. A.B.M., on the other hand, stresses its role as a channel through which aid is directed to other Churches in the Anglican Communion, along the lines of "Inter-Church Aid."

We have, through these columns, already pressed the point that while supporting any movement designed to further the work of Christ, Evangelicals cannot be happy with large general appeals for financial aid to other Churches made on the grounds simply that they are members of the Anglican Communion.

It is to be hoped that some positive good will result from this survey and that it will not issue in actions and decisions which have not been carefully thought out in relation to missionary responsibility as it appears in the pages of the New Testament.

The Bible and Karl Barth

BARTH had begun his ministry as a liberal. But whatever else theological liberalism had, it did not have God. It gave him nothing to say to the man-in-the-street who was seeking God.

In despair Barth turned to the Bible. As Barth pored over its pages, he heard God's voice. Barth began his theology all over again. As he did so, others followed suit throughout the length and breadth of the Protestant Church.

What so disturbed the theological mill-pond of the 1920's was Barth's view of the Word of God.

To some it seemed like a return to Luther and Calvin. To others it was liberalism in disguise. The truth is probably that it is a bit of both.

The fullest statement of Barth's views on the Word of God appears in the first volume of the **Church Dogmatics**.

Despite its vast ramifications and off-putting bulk, the teaching itself is relatively simple. It rests on two key ideas. On the one hand, God is sovereign. On the other hand all God's dealings with men are effected through Jesus Christ. We shall look at the second of these ideas first.

Threefold form

According to Barth, all God's dealings with men are effected through Jesus Christ. When applied to revelation it means that all revelation is revelation of Christ. This is what Barth has in mind when he speaks of the Word of God in its threefold form.

First and foremost, Christ himself is the Word of God (John 1. 1; cf. 2 Corinthians 4. 6; Hebrews 1. 2). He alone reveals the Father (Matthew 11. 27; John 14. 6). As such, Christ himself is the Word of God in its primary form.

But there is a sense in which Scripture is also the Word of God. As the word of the prophets and apostles, Scripture is a unique witness to Christ. Like them it is distinct from Christ.

But what was true of the apostles is also true of Scripture: "He who receives you receives me, and he who receives me receives Him that sent me" (Matthew 10. 40; John 13. 20). This applies equally to both Testaments for both are essentially witness to Christ (Matthew 5. 17; Luke 24. 44; John 5. 39).

The other one looks forward to him; the other looks back. Yet to the authors of both God has spoken in a unique way. Hence, the Bible is the Word of God in its secondary form.

How do we know that the Bible is the Word of God? Barth gives two answers.

On the one hand we must listen to what our Lord and his apostles have to say about it (cf. Matthew 5. 17-19; Mark 7. 1-16; Thessalonians 2. 13; 2 Timothy 3. 15-17; 1 Peter 1. 24f; 2 Peter 1. 20f).

On the other hand, Scripture is self-authenticating. There is no external objective proof. Just as there is no valid proof for the existence of God except by taking Him at his word (cf. John 7. 17), so we must put ourselves under that word and prove its truth in our experience.

But the Word of God has also a third form: Christian witness today. The Bible story at bedtime, the Sunday school lesson, the personal testimony, the sermon in church, all become God's Word when God speaks through them. But this form of the Word of God can never short-circuit the other two.

Christian witness is

true only so far as it mirrors what is in Scripture. Scripture is true in so far as it is the chosen vehicle of God's self-revelation.

The second key idea underlying Barth's theology of the word is his view of the sovereignty of God.

Man just does not have God in his pocket. Men—even Christian men—may talk about God to the crack of doom. But unless God reveals himself, they will remain spiritually in the dark.

The Bible on its own remains a paper pope, until the Holy Spirit opens our eyes to its truth (John 16. 13 ff. 1. Corinthians 2; 2 Corinthians 3 and 4). Therefore, the attitude of theologian, minister and layman alike must be one of humble, prayerful dependence upon the Word and the Spirit.

So far, Barth might pass for a conservative evangelical, and there are many passages in his writings which might well encourage this view. But alongside this high doctrine of revelation Barth teaches a low doctrine of inspiration.

By the Rev. Colin Brown, writing in "The Church of England Newspaper"

Oddly enough, his starting point is the same as that of the conservative evangelical. But whereas the latter traces his doctrine of infallibility to the sovereign work of the Spirit in the inspiration of Scripture, Barth assumes that infallibility and sovereignty are irreconcilable opposites.

Because God is sovereign, his revelation cannot be deposited in a fallible book by fallible men. Because revelation takes place when and where God pleases, inspiration is not to be confined to the printed page, but is stretched to cover the whole process of illuminating the mind of writer and reader alike.

How significant is Barth's theology of the Word?

Deadlock

At first sight it seems to be offering a way out of the deadlock between the conservative and critical approaches. But whether liberals would be prepared to follow Barth in the high doctrine of revelation is more than doubtful.

And to anyone who take seriously the authority of Christ and the teaching of the Bible about itself, Barth's solution presents insurmountable intellectual difficulties.

The main difficulties centre around his notion of inspiration.

By a curious feat of theological legerdemain, Barth has substituted a doctrine of illumination for the Biblical doctrine of inspiration.

What Barth has to say is interesting and valuable up to a point. But it just will not do to pretend that the one cancels out the other. The texts Barth quotes point to verbal inspiration of the text of Scripture. It would be intellectually impossible to pretend it were otherwise.

But the difficulty does not end there, for Barth's view of inspiration involves him in a curious piece of double-think. On the one hand, Scripture is the Word of God. When God speaks through any part of it, it becomes the Word of God to me. On the other hand, the Bible is the fallible word of fallible men.

True and false

Now Barth knows that the familiar liberal escape routes are no longer open to anyone who takes biblical exegesis seriously. We cannot say that Christ did not know what he was talking about.

To put it bluntly revelation was his "subject." If we cannot accept his word on this, how can we accept his word on anything else?

Nor can we say that revelation is an ineffable, mystical experience, occasioned by reading the Word, but not in any sense identical with it. Nor may we say that some parts of the Bible are inspired while others are not. We have neither criteria nor Christ's warrant for saying this. And indeed, Barth does not want to say it.

We are left therefore with this paradox. The Bible is true and false at the same time. It is true in so far as God speaks through it. It is false in so far as it consists of human, fallible words.

As it stands, Barth's theology of the Word leads to an intellectual cul-de-sac. As a rescue operation aimed at salvaging the theology from the thinly disguised agnosticism of Schleiermacher, Bukmann and Tillich, Barthianism is only partially successful.

True, it recalls us to God's self-revelation in Christ and the importance of the Bible in that self-revelation. But it does so at the expense of some very odd pieces of double-think.

In the twenties and thirties, Protestant theology got a shot in the arm from Barthianism. At the moment the recovery of the patient is still problematic.

We still need a theology of the Word. But perhaps in the end we shall still find ourselves forced to begin again with Luther, Calvin and Cranmer.

* Quotation from The Authority of Scripture, by J. K. S. Reid (Methuen).

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BIBLE STUDY OBSTACLES

AS Asian survey on Bible reading has revealed 10 general categories of stated obstacles to Bible study.

Findings of a survey, launched four years ago under the auspices of the East Asia Christian Conference and the United Bible Society, were presented to the Second Assembly of the Conference, meeting in Bangkok recently.

The speaker said the survey revealed the following categories: (1) lack of time; (2) sheer indifference; (3) irrelevance to modern man; (4) "dead" and obsolete language; (5) "forests of irrelevant details" (genealogies, rituals); (6) failure of the Church to instruct members how to study; (7) belief that all religions are true and the Bible therefore offers nothing unique; (8) the standards of the Bible are too idealistic and impossible; (9) the fear of being considered pious or eccentric; (10) the God of the Bible, who always acted on man's behalf, has now ceased to intervene and is silent in the affairs of men.

The Assembly drew together representatives from Churches in 15 countries. Bishop Sambell, of Melbourne, was a delegate from the Church of England in Australia.

Adopting a report on relations between member Churches and the Church of Rome, the Assembly noted that in most Asian countries Rome "has begun to give many evidences of a wholly new openness."

The Conference decided that a major emphasis in the work during the next four years should be the training of Christian laymen.

A fund for the support of Asian missionaries is to be established. The Conference unanimously approved such a move. Churches in the region must contribute at least 25 per cent of

the support. The fund will further the exchange of missionaries between Asian countries.

The Assembly unanimously elected Dr D. G. Moses, of India, as chairman for the next four years, in succession to Bishop Enrique Sobrepena, of the Philippines. Dr Moses is one of the six Presidents of the World Council of Churches, and is Principal of Hislop College, Nagpur.

Symposium on alcoholism

An impressive program has been arranged by the N.S.W. Temperance Alliance for its Symposium on Alcoholism, to be held in Sydney on April 17.

Included in the program will be addresses by the well-known psychiatrist, Dr John McGeorge; the Director of the Roman Catholic Pioneer Total Abstinence Society, the Rev. Paul Coleman, and a former Magistrate, Mr A. E. Debenham.

The program will comment at 6.30 p.m. in the Social Hall of Bible House, 95 Bathurst Street. Chairman is the Rev. Bernard Judd.

Another interesting feature of the symposium will be the screening of a film entitled "Verdict at 1.32," featuring a world-famous neurologist, Dr Cyril Courville.

All concerned with the problem of alcoholism in our community are urged to be present on April 17. For those staying in the city tea will be available from 5.30 p.m. Bookings should be made for this to Mr O. A. Piggott, General Secretary of the Alliance, 140 Elizabeth Street, Sydney. Phone: 61-8737.

Parish without a church

EARLY this month a new parish came into being in Melbourne diocese. Of course, that happens quite often. But this parish is different. Although it has a minister, it has no vicarage. And it has no church or hall, either.

The parish is Waverley Heights, carved partly out of the present parish of Glen Waverley, roughly in the Tally Ho area.

Its minister is the Rev. Noel Cockings, formerly curate at St. John's and St. Christopher's, East Bentleigh.

The director of the Department of Extension and Evangelism, Archdeacon R. W. Dann, has described the move as "a bold piece of forward thinking to take the Church into a newly developing area."

"In this case," said Archdeacon Dann, "the Church is simply a man. He will serve the 200 known Anglican families in the area, and other

families as they make their homes there."

Services and other activities are being held in borrowed halls and, until a hall can be provided, 120 children from the area at present attending Sunday school at St. Paul's, Glen Waverley, will continue to do so.

Commenting on the move, Mr Cockings said: "The diocese realises the absolute necessity of going into these new areas before they become too firmly settled."

"If the Church is to have any influence at all in the community it must be prepared to launch out and experiment."

"We need to understand the people before we can communicate the Gospel to them. This doesn't mean we have to water down the power of the Christian message, but if we understand people we can show how Christianity works for them."

Women's Convention

Wet, windy and wonderful

IT was windy, it was wet, but it was wonderful. This is the judgement of those attending the Sixth Central Women's Christian Convention, held at Thornleigh, N.S.W., from March 6 to 8.

Threatening weather welcomed the first arrivals on the Friday evening. Nightfall brought heavy winds and torrential rains, but breakfast saw the appearance of a record number of nearly 200 resident guests. The greeting on their lips was: "This is the day which the Lord hath made; we will rejoice."

Difficulties did not end on Friday night, however, Saturday morning saw the collapse of the marquee. However, an emergency reorganisation kept meals and sessions on schedule and the spirit of praise and rejoicing was evident right through.

CONVENTION CANCELLED

We have been advised that the annual Missionary Convention which was to have been held at Picton (N.S.W.) from April 4 to 12, has been cancelled.

As the convention is attended by large numbers from all over Sydney Diocese we ask our readers to make the fact of its cancellation as widely known as possible.

Coming from throughout the Sydney metropolitan area and N.S.W. country districts and even as far away as Queensland and Tasmania, some 750 women overflowed most of the available meeting-space.

Bible messages on different aspects of the theme: "New Life in Christ" were given by Mrs G. Collins (chairman), Mrs M. Fewchuck, Miss F. M. Cook and Mrs A. M. Chambers. Mrs S. Mill and Mrs A. Gilchrist also had a part in the program.

Two women missionaries brought the work of the field before the Convention on the Saturday afternoon and Miss Ruby Oliphant gave a challenging address. An offering, in cash and promises, for missionary work amounted to £1,600. This was considerably more than last year, although numbers were reduced due to the weather.

Problems confronting women in daily living were dealt with in the "Leave it to the Girls" session and a time of testimony, "God Answered My Prayer," was appreciated on Sunday morning.

The prayerful aim of this, and each such Convention, is to help women come to a personal experience of Christ Himself, and to continue in a walk of deepening holiness. News of the movement may be read in the quarterly NEWSLETTER obtainable from Mrs P. Henderson, "Ormond," Thornleigh, N.S.W., at 1/3 per year.

As we go to press, a similar (extension) Convention is being held at Tumut, N.S.W. Forthcoming gatherings are:—
• NORTHERN RIVERS CONVENTION at SCOTTS HEAD, April 17-19. (Secretary, Mrs S. Bulmer, Pilot Street, NAMBUCCA HEADS).
• TORONTO One-day CONVENTION, April 28. (Secretary, Mrs M. Anderson, 257 Kilaben Road, KILABEN MAY).
• NORTHERN BEACHES One-day CONVENTION, June 4, at St. Matthew's, MANLY. (Secretary, Mrs M. Breckenridge, 15 Marine Pde., AVA-LON BEACH).

"Think on these things..."

Christian unity

To the Editor:
Dear Sir,
Recently my wife and I travelled overland from London to Bombay. In London we attended a service at All Souls' Church, and, in spite of being non-Anglicans, were made welcome, along with several American Africans and fellow-Australians.

In Teheran we attended the Church Missionary Society's St. Paul's Church; at Isfahan we were made welcome at the C.M.S. Christian Hospital; at Quetta the C.M.S. hospital staff also welcomed us. We attended services in St. Thomas', Bombay with an Indian gentleman, and also a service in St. Andrews, Singapore.

In Arcadia, homeward bound, there were many Christians, missionaries and laymen, as well as Canon Fox, of Westminster, London.

At a hymn sessions on Sunday evening we sang the hymn: "The Day that Thou Gavest, Lord, is Ending." One of the verses brings out how that the sun, which is now setting is awakening our brethren below the western sky, and that hymns of praise and prayer are continually ascending, thus cloaking this globe in worship.

Looking around at the Anglicans, Baptists, Brethren, Church of Christ and Methodists, etc., one was brought to the fact that here indeed was church union the true church of believers, who, one in Christ Jesus, joined in this fellowship of praise and prayer which was encircling the world.

Incidentally, on the front of our vehicle we painted the word MARANATHA. In 13,000 miles of travel three people only made comment on it. "When the Son of Man cometh, who will He find faithful?" Yours in Him, Wal Larsen, Bright, Vic.

Parish and People seek lay interest

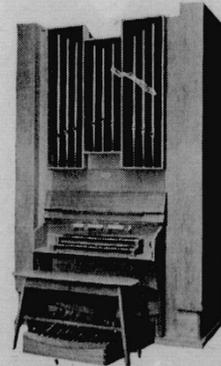
VICTORIAN lay people are invited to a conference at the Retreat House, Cheltenham, on April 10 and 11.

The conference, organised by Victorian Parish and People, will probe the answers to two questions:—

1. Why is the Church of England getting smaller and not larger?
 2. What does God want us to do about it?
- The conference will commence with tea at 6 p.m. on Friday, April 10, and end with tea on Saturday evening. Total cost is £2 and on receipt of a deposit of 10/ the Secretary (the Rev. E. T. Payne-Croston), at the Rectory, Benalla, will send a copy of the full program.
- This is the first major attempt on the part of the Victorian Association to involve lay people in the concerns of Parish and People. The Secretary stresses that the conference is intended for lay people only.
- See note on p.4

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Books

Biography

SONS OF THE COVENANT

By Bishop Marcus Loane. Angus and Robertson, Pp. 203, price 25/-.

When the World Council of Churches was founded in 1948 in Amsterdam the Reverend Jacob Hoogstra wrote, in an article in "The Calvin Forum," that it sacrificed an ecumenicity of length for an ecumenicity of breadth.

Bishop Loane is not unmindful of ecumenicity of length. He has a spiritual sensitivity to an affinity with the saints of old and a sense of historic perspective.

And, low Churchman that he is, he believes in a true apostolic succession transmitted, not by mechanical means, but by the Spirit of God kindling the flame of faith in saints of succeeding generations.

Already he has traced and described that spiritual succession in two books, "Oxford and the Evangelical Succession," and "Cambridge and the Evangelical Succession." In this, his latest book, he shows that a similar succession runs through those whose natural roots are in different soil.

Of the book itself it is enough to say that it comes up to the standard one expects from the gifted pen of Marcus Loane.

It reveals wide reading, scholarly research, penetrating insight and spiritual perception.

The facts on each subject have been carefully selected with sympathetic understanding and are presented in a clear and concise style, so that each character stands out vividly and makes a strong appeal.

Bishop Loane has chosen Richard Cameron, Thomas Boston, David Brainerd, Robert Murray McCheyne and Ion Keith Falconer as representatives of the best traditions of the Scottish Covenanters.

In this superficial age of rush and bustle these brief biographical sketches should come as a challenge to many to imitate their faith and follow their noble example. We most heartily recommend this book.

—W. R. McEWEN, (Reprinted from "Evangelical Action.")

Also received GOD'S WELCOME INTO HER TEMPLE, by Doris Blinman. Pp. 30. Eng. price 2/6. Poems containing an odd mixture of pantheism, reincarnation and assorted "isms." "You must," says the author "stand and meet your God, irrespective of how many incarnations it takes."

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New Testament

MINISTERS OF GOD

By Leon Morris. London, Inner-Varsity Fellowship, 1964 Pp.128, English price 4/-.

The Principal of Ridley College, Melbourne, has celebrated his return to Australia by the publication of this most timely booklet on the biblical doctrine of the ministry.

The chapters are: Jesus and the Ministry, The Ministry of Christ and the Ministry of Men, Apostles, The "Gifts" of Ministry, Presbyters, Deacons, The Ministry in the Modern Church. There are appendices on The Shalishi and The Apostolic Succession.

The vigorous, even racy, style (which is not the least of Dr Morris' merits as a writer) is matched by a wide scholarship and shrewd judgement. For a book so well documented, the absence of an index is an unfortunate defect, for it considerably lessens the usefulness of the book; this is the fault of the publisher.

Dr Morris urges the distinct, and in many ways unique, character of the apostolate, and thinks it died out in the earliest days. "The apostles are best regarded as the gift of God to the Church in the time of its infancy." There is no vital connection between apostles and (the later) bishops.

He rightly warns against a too facile assumption that the "Seven" appointed in Acts 6 were an order of deacons. "If they were in fact deacons there seems no good reason why Luke should not use the name for them."

In discussing modern systems of government, Dr Morris says that "the only minister in this system (i.e. episcopalian) entitled to ordain is the bishop." It might be added, however, that in the Church of England at least, a bishop may not ordain to the presbyterate except with the assistance of presbyters.

"The office and work of a priest in the church of God" is committed to a man by the imposition of the hands of the bishop and priests together (i.e. the presbytery), not of the bishop alone.

This book is recommended for careful study, especially in relation to the question, What is it essential to preserve concerning the ministry in the union of denominations?

—D. W. B. ROBINSON.

Ministry

THE APOSTOLIC PREACHING AND ITS DEVELOPMENT

By C. H. Dodd. London, Hodder and Stoughton, 1963. Pp. 104, Aust. price 7/6.

This is a new paperback reprint of Emeritus Professor Dodd's now famous book on the New Testament kerygma. It appeared first in 1936.

Few books in modern times have exercised so far-reaching an influence on the understanding of the New Testament. Students, who still need to read it, will be glad of this cheap edition.

—D.R.
ST. MARK'S REVIEW, Number 35, February, 1964. Articles by Reverend K. B. Jago, the Reverend John Fincher and the Reverend St. John Edwards.

BCA opens new hostel

SOME 200 people gathered on the attractive lawns and driveway of B.C.A.'s Urallie Hostel, Moree, N.S.W., to share in a Service of Opening and Dedication of the building by the Rt. Rev. J. S. Moyes, Bishop of Armidale, on Saturday, February 29.

The ceremony brought to fruition several months of inquiry and activity. In the middle of last year the B.C.A. Council reluctantly decided the time had come to close the primary school hostel which had been at Mungindi for the past 30 years. Diminishing numbers both in the hostel and anticipated led to this decision.

A large house set in two acres of ground on Mooree's outskirts was then purchased. This was to form the basis of a new secondary schoolboys' hostel.

An attractive modern building, adjoining the existing house, has now been built, it contains four bedrooms with dining, kitchen and toilet facilities, total cost of the project is £15,000. Of this £10,000 represents the cost of not debatable that it is ridiculous the building.

The warden and matron, Mr and Mrs L. S. Bennetts, have worked without reserve to enable 12 boys from country areas surrounding Moree to continue their education.

This whole venture has been made possible by the combined resources of the disposal of the former Society hostels at Mungindi and Bowral, and a generous measure of support from the friends of the Society. As a sidelight to the day's service it was recalled by the Organising Missioner that the Bishop of Armidale's first official association with the Society following his consecration was the opening of the original hostel in Mungindi in January, 1930.

N.T. LITERATURE IN THE LIGHT OF MODERN SCHOLARSHIP

By T. Henshaw. Hodder & Stoughton, 1963. Pp. 454, Aust. price 22/6.

This is a competent and well-presented New Testament Introduction, and takes a central position in most critical questions. It deals with the world of the N.T., Canon, Pre-literary sources, Synoptic problem, and the earliest written sources, as well as each N.T. book in order, and has a number of useful appendices on related matters.

Theological students will possibly find it more useful than McNeile or Clogg, though it is somewhat uncritical, and should be used with discrimination. It is more a summary of modern views than an independent contribution to the understanding of the New Testament. The style is lucid; the cover is stiff paper.

—D.R.

Notes and Comments

Censorship

It is surely high time that the State and Federal Governments called the bluff of the vociferous minority of people who object to censorship of books, and cemented up the loopholes in the censorship system.

Whether the Victorian police were right to put a *de facto* ban on a certain book, and whether such matters should be left to the police, may be debatable questions. But it is obviously not debatable that it is obviously that such a ban in one State should (after the usual Press publicity) make this hitherto unnoticed and unsung book a best-seller in other States.

It is also ridiculous that the Commonwealth ban on the novel "Lolita" should be nullified by the simple process of a university lecturer including it in a book-list for his students. The majority of Australians want pornography banned, and they are entitled to have such bans made 100 per cent effective.

There is something gravely wrong with the moral and spiritual state of a world where such books as "Lolita" can be published and read so widely. For the subject of the book is plainly nauseating.

Benefit of clergy

The most unparliamentary of writers, George Orwell, wrote twenty years ago of Salvador Dali:

"What the defenders of Dali are claiming is a kind of benefit of clergy. The artist is to be exempt from the moral laws that are binding on ordinary people. Just pronounce the magic word 'Art,' and everything is O.K. Rotting corpses with snails crawling over them are O.K.; kicking little girls on the head is O.K. . . . So long as you can paint well enough to pass the test, all shall be forgiven you."

"One can see how false this is if one extends it to cover ordinary crime . . . If Shakespeare returned to the earth tomorrow, and if it were found that his favourite recreation was raping little girls in railway carriages, we should not tell him to go ahead with it on the ground that he might write another King Lear . . . One ought to be able to hold in one's head simultaneously the two facts that Dali is a good draughtsman and a disgusting human being. The one does not invalidate or, in a sense, affect the other."

"The first thing that we demand of a wall is that it shall stand up. If it stands up, it is a good wall, and the question of what purpose it serves is separable from that. And yet even the best wall in the world deserves to be pulled down if it surrounds a concentration camp. In the same

way it should be possible to say, 'This is a good book or a good picture, and it ought to be burned by the public hangman.' Unless one can say that, at least in imagination, one is shrinking the implications of the fact that an artist is also a citizen and a human being."

Anzac Day

While all right-thinking people will hope that the New South Wales State Government will resist pressure to declare the Monday after Anzac Day (which falls this year on a Saturday) a public holiday, there can be little question that to have an extra holiday would be more consistent with the general Australian attitude to days which are made non-working days for any reason. No matter what the real reason for observing the day is, it is ignored, and the holiday regarded as just another occasion for pleasure.

A community which allows the Royal Agricultural Society to continue serenely to open the Sydney Show on Good Friday has only itself to blame if the attitude it encourages spreads from days of religious significance to days of national significance.

Parish and People

Elsewhere in this issue we report a forthcoming conference organised by Victorian Parish and People. A.C.R. is pleased to give space to the Movement's activities from time to time as it believes they represent a sincere and earnest attempt to grapple with the relationship of the Church to the contemporary situation.

While, however, those in the Movement evidence a deep desire to seek out the truth of Holy Scripture in relation to such vital matters as Christian Initiation, Prayer Book Revision and the Nature of the Church, some aspects of Parish and People teaching are disturbing to Evangelicals, especially in relation to the concept of "Christian Initiation" and the undue prominence given to the Holy Communion.

Nevertheless, Parish and People welcome the participation of Evangelicals, and we believe much good could come from discussion of these matters.

PERU MISSIONARIES—

The Bishop of Chile, Bolivia and Peru, Bishop Howell, will visit Peru in May to decide how best the first CMS missionaries in that country may be used. The bishop has said that he could find an immediate place for two nurses and four single ordained men.

In two Sundays one year apart, attendance at morning public worship in Stockholm increased 11 per cent, a survey has shown. At services of the national Lutheran Church the rise was 16 per cent but the overall average was lowered by a smaller increase in the worship attendance in the free churches.

Dr A. H. Wood asks: Where is Methodism going?

THE Methodist Church today is minimising faith and personal religion debasing preaching and over-emphasising the sacraments. This is the judgment of the well-known Methodist leader, Dr A. H. Wood, in an article in the Melbourne "Spectator."

The paper is the official organ of the Methodist Church in Victoria and Tasmania and Dr Wood's outspoken article called forth an editorial statement disagreeing with what he had said.

Dr Wood, whose article bore the title "Almost thou persuadedst me to be a Quaker," said that in writing as he did he believed he expressed the concern of many others.

Decline in preaching, has said Dr Wood, led to the neglect of vital N.T. teachings, especially saving faith, growth in grace and the quest for holiness.

The writer went on: "We must be concerned for the truth itself as the New Testament reveals it. If other Churches are High Church or Sacramentarian, that in itself is not sufficient for Methodists following them . . ."

"Methodism is in danger of becoming a pale duplicate of another Church. It is not in our methods but in the things we teach, or neglect to teach, that we are losing our identity."

Stealing thunder

"We are also allowing other Churches to steal our thunder. Evangelical denominations and evangelical parties in other Churches preach Methodist beliefs and show the old Methodist spirit."

"They preach individual conversion. With their faithfulness to evangelical truths and with their enterprising methods they are making more progress than we are."

"It should be noticed that the two sections which are progressing in Australia are Roman Catholics on one hand and the evangelical denominations and the 'fringe sects' on the other."

Drawing attention to present-day over-emphasis of the sacraments the writer continued: "Some of us remember that Social Reform was brought forward as a substitute for Evangelism a few years ago; this was to be the new Gospel—but before long we realised that there was need for both personal and social evangelism."

"Then Worship was made the supreme aim and another substitute for Evangelism; of course, none of us would deny the need for orderly worship. Now the observance of the Sacraments is made the all-important matter."

"The observance of the Sacrament of the Lord's Supper has very few references in the New Testament."

We are sure that early Christians met regularly for "the breaking of bread" but this must have had little resemblance to the ornate ritual and the significance given to it in some Churches today.

Letters to the Editor

Politics

Dear Sir,
Your editorial comment of 12/3/64 that the Labour Party can no longer be said to be composed of "pulpit-punchers and local preachers" is unfortunately indicative of all political parties in Australia.

This, however, is no reflection on the political parties but stands as an indictment against all who profess Christ. It is to our shame that there are so few Christians, not in Parliament so much as, in the local political party branches.

This is where Christians will have an effect—this is where so very often party policies receive their birth, are nurtured and then passed on to the State Councils and Executives for consideration.

It is to the branches of the parties that the members of Parliament turn for re-endorsement and if those branches are comprised largely of men and women who are not spiritually "tuned" to the Will of God then it is no wonder that our voice in the community has sunk to such a low ebb.

Could we imagine the wishes and protests of our Church leaders being ignored by our politicians if they knew that within their local branch a large number of the members thereof were of the same mind and conviction?

Can we picture a Deputy Premier globally ignoring the protests of local constituents over such matters as the T.A.B. legislation if he knew that these matters were held to be of great importance by the members of his Electoral Conference who would accept or reject his endorsement at the next election?

It is not the Labour Party which stands condemned because of your Editorial, Sir, but rather all of us who have stood aside and let others have their say, let others influence the minds of the parliamentarians in the place where they will (and have to) listen.

Politics is a "dirty game" only because there are so few dedicated Christians within it to add the salt so badly needed. Now is the time for all of us to take up His Grace's challenge so oft repeated that we ought to be in the parties working for Jesus Christ there and not standing on the sidelines nodding our heads in silent agreement with mere words spoken in editorials.

Yours faithfully,
John S. Gilroy,
St. Peter's, N.S.W.

Promotion

Dear Sir,
Henry Ward Beecher once said: "The Churches of the land are sprinkled all over with bald-headed old sinners whose hair has been worn off by the constant friction of countless sermons that have been aimed at them, and glanced off, and hit the man in the pew behind."

Is it not possible that some of the correspondence printed in your columns, and the attitude of many not printed, originates from bald-headed old sinners in

that whilst they propound forceful arguments against Promotion they have not really applied the truth of God to themselves?

Are they as individuals or parishes doing all that they possibly can with their Time, Talent and Treasure? There is much inconsistency. Whilst money is not accepted from those termed "doubtful" they cheerfully accept the Time and Talent of some people who may clearly be defined as doubtful as to the reality of their faith in Christ. May I name a few: District Visitors; many Sunday School Teachers, and tradesmen, in the free upkeep of Church property, etc.

Often there are appeals through the parish papers for £. s. d. sent out to all and sundry to take envelopes or to contribute to a Temple Day appeal or to an Organ Fund and receive the funds or proportion of them via the postman who acts as the canvasser and yet they throw up arms in horror at the Department of Promotion. I have in file parish papers with such requests from those particular areas.

Last Synod was a shocker. Complaints about assessments; groups, committees and individuals backing their many words with financial statements showing overdrafts and stating that they were a faith-giving organisation and all lining up for their portion of the common purse.

It was a clear case of the householder wanting the water connected to the house but most unwilling to share the expense of the pipes. So the Department, which probably has done more for the Diocese as a whole, was in a distasteful manner, cast out as a naughty child. Indeed I wholeheartedly agree with the facts of the Rev D. Livingstone's letter, that we have failed the Dept. and not vice-versa.

It does seem to me that where the Dept. of Promotion (and I do not like that title) is used prayerfully the Spirit of God wonderfully takes it up and blesses its work both spiritually and materially. Yes even when

we unintentionally make mistakes in the course of the campaign and believe me these outreaches involve work.

After quoting Beecher some, who may know my physical characteristic, might probably say, "Physician heal thyself."

Yours faithfully,
(Rev.) Jack Derrett,
Caringbah, N.S.W.

Church and Kingdom

The thoughts expressed by the Rev. H. W. Mullens (ACR, Jan. 16) concerning the Gospel of the Kingdom are surely correct for is not the Church the body of Christ, while the Kingdom is the "Wife"?

The Kingdom, not the Church was prepared from the foundation of the world (Matt. 24 : 34), instituted at Sinai, spoken of by Jeremiah as existing forever (Jer. 31 : 35-37), described by Daniel as the Stone Kingdom to "stand forever" (Dan. 2 : 44).

Yet, despite these mighty statements of a major Bible theme, the Church has lost the Kingdom message, but spiritualises it and claims itself to be the Kingdom or the New Israel. Sunday by Sunday we pray "Thy Kingdom come . . . for Thine is the Kingdom" yet we still remain blind to realities. If the Church is the Kingdom why pray for it to come?

Spiritualising these great truths blinds. So the Kingdom message is largely lost. This loss has weakened the whole structure. The Church has been engaged in laying the foundation throughout the Christian dispensation. This is the milk. Surely the foundation has been laid. It is time to go building the superstructure.

Yours, etc.,
E. Annabel,
Cabramatta, N.S.W.

THE EVANGELICAL MAGAZINE, January-February, 1964. Includes a sermon by Dr Martin Lloyd-Jones and articles on lay evangelism.

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Mainly About People

Canberra-Goulburn

The Rev. John Baskin retired from active ministry at the end of February. Mr Baskin, who was well known not only in the diocese, but beyond, was at the time of his retirement, Rector of St. Nicholas', North Goulburn. He had served there since 1951. His retirement has been brought about by ill health and is regretted by his many friends in the diocese.

Melbourne

C.M.S. arranged a Valedictory Communion in St. Paul's Cathedral at the end of February to farewell several outgoing missionaries. They were Archdeacon Frank and Mrs McGorlick (to Tanganyika, after furlough); Miss Jeanne Keeble (a new worker going to Tanganyika); the Rev. James Mundia (returning to Kenya after study at Ridley College) and Miss Patricia Williams, a pharmacist, located to West Pakistan. Miss Williams sailed on March 16, the others left on March 7.

The Missioner of the Mission of St. James and St. John, the Rev. Guy Harmer, is due to leave Melbourne by air on April 6 next on an overseas study tour. Mr Harmer will be studying child care in other lands and has made many preliminary contacts with authorities overseas. He has received particular encouragement from the U.S.A. and his first call will be made at Los Angeles.

Bishop Alfred Stanway left Melbourne by plane on March 2 to take up his work as Bishop of Central Tanganyika once

again. Mrs Stanway followed on the Straat Madura later in the month.

Recent Melbourne inductions have been: The Rev. A. D. Radford, to the new parish of Deer Park with St. Albans; the Rev. W. H. Coffey, to St. Luke's, South Melbourne, and the Rev. C. D. Maling, to All Saints', Greensborough.

Sydney

On extended furlough from the C.M.S. work at Roper River, Northern Territory, is the Rev. Barry Butler. Mr Butler has now taken up work as Curate-in-Charge of the Provisional District of Girraween. His place at Roper River has been taken by the Rev. David Woodbridge.

An ex-C.M.S. missionary, the Rev. C. E. Bellingham, has accepted nomination as Rector of St. Giles', Greenwich. Mr Bellingham, formerly Headmaster of St. George's Grammar School, Hyderabad, India, has been Curate-in-Charge of the Provisional District of Lindfield. He was recently appointed Chaplain to "Carramar", Turrumurra, and is also Chairman of St. Catherine's School Council, Waverley.

The clergy of the South Coast area of Sydney Diocese greeted the Rev. A. J. Dyer recently on his 80th birthday. Mr Dyer was en route to Lord Howe Island for the Easter services.

The Rev. John Hope, rector of the well-known Anglo-Catholic centre, Christ Church St. Laurence, Sydney, is to retire. He has been Rector at Christ Church since 1926.

We record with regret that Archdeacon G. R. Delbridge, just recently appointed Senior Chaplain to the Archbishop of Sydney, has suffered an attack of hepatitis. We understand it will be at least another two months before the Archdeacon will be able to take up his new duties.

The Rev. John Lance, formerly Curate of Seven Hills Provisional District, has now taken up duties as Curate of St. Andrew's, Sans Souci.

The Archbishop will leave for overseas on Monday, March 30. He will attend a conference of archbishops in England, arranged at the Toronto Congress. He will return to Sydney on May 1. During his absence the senior Coadjutor Bishop, Bishop Kerle, will act as the Archbishop's Commissary.

Evangelicals' views "astonishing"

THE Archbishop of Canterbury, Dr A. M. Ramsey, regards as "astonishing" the views expressed by Evangelicals in their Open Letter on the proposed merger of the Church of England and the Methodist Church (see ACR, March 12).

Archbishop Ramsey said that the Church of South India pattern, suggested by the Evangelicals, had involved a difficulty which the negotiations had been specially anxious to avoid — the interim period in which some ministers were episcopally ordained and others not.

Such an interim period would be intolerable to many consciences, both Anglican and Methodist, said Dr Ramsey, who was speaking at a Methodist Synod.

Archbishop Ramsey claimed that the Open Letter represented the views of only some Evangelicals and that there were many more who were ardent supporters of the present plan.

The Archbishop then criticised a recent pamphlet by Lord Fisher. "He says that if a Methodist minister who had received the laying on of hands in the Service of Reconciliation were subsequently to wish to enter the ministry of the Church of England, he would need to be ordained by the Bishop."

"This statement... is quite contrary to the purpose and present understanding of the Service of Reconciliation, which is that all ministers who will have received what is given in the service will be

Death of C. R. Ogden

THE death has occurred in Sydney of the well-known Christian businessman, Mr Claude Ogden.

Mr Ogden was governing director of Claude R. Ogden and Co. and sponsored over a long period the late-evening TV program, "Reflections," featuring Bishop Goodwin Hudson, Dean of Sydney.

He was also widely known for his work through the Scripture Truth Depot and took space from time to time in this and other Christian journals to offer Christian books and Bible study material free of charge.

Mr Ogden was 76 at the time of his death. He is survived by his wife, two sons and a daughter. He was buried from Eastwood Baptist Church.

Overseas

Last December ACR announced that the "English Churchman" had appointed the Rev. Bryan E. Hardman, Ph.D., as an assistant editor. We are now pleased to pass on the news that Dr Hardman has, from the beginning of March, become editor of the paper. He succeeds the Rev. F. W. Martin, who has been editor since 1946. Mr Martin has now taken up a full-time chaplaincy appointment. ACR sends greetings and best wishes to both Mr Martin and Dr Hardman. Dr Hardman is a former student of Moore College.

The Bishop of Coventry, Dr Cuthbert Bardsley, has now returned to his diocese after a period of convalescence, following a recent illness. Dr Bardsley was forced to cancel a projected visit to New Zealand on behalf of C.E.M.S. due to his illness.

Canon Douglas Webster, C.M.S. theologian-missioner, is at present visiting Liberia, Nigeria and Ghana. This is Canon Webster's thirteenth such mission. He is due back in London on April 10 following the tour, which will include lectures at two theological colleges.

It has been reported that the Rev. Dr Frank Andersen, who went to the U.S.A. last year, recently underwent an ear operation. Dr Andersen has been experiencing growing deafness for some time past but the operation has resulted in restoration of a good measure of hearing in one ear. At a later date he will undergo an operation on the other

indubitably accepted as priests in the Church of God, as indubitably as anyone ordained according to the Anglican ordinal.

"The service is not called ordination. That is because it avoids passing judgment about the status in the eyes of God of existing ministries. There may be differences of belief about their precise status; but it is the conviction of those who set forward these proposals and my own conviction, that all who emerge from it will be without distinction priests in the Church of God with authority for the functions of a priest."

"The second surprising suggestion made by Lord Fisher is that we should leave out of account stage two, the actual union of the two Churches, and should consider stage one, the achieving of intercommunion, as a sufficient goal in itself."

"A permanent condition of parallel episcopate Churches existing side by side would be most unsatisfactory. Intercommunion without living fellowship is not enough."

"The Church of England Newspaper" (whose editor was one of the signatories of the Open Letter) commented:

"That the Archbishop and his predecessor should come to totally opposed conclusions about the meaning of the proposed Service is some indication

Vatican Council "publicity stunt"

THE Vatican Council is one of the greatest publicity stunts of the era in the judgment of the Rev. Dr Hugh Farrell.

Dr Farrell is a converted Carmelite monk and he made his comments in an article in an Irish Church missions publication. The comments appeared some time prior to the second session.

"Paul," said Dr Farrell, "will not openly render the council impotent, but quietly, in the method employed by Curial officers, will set up so many commissions, and hedge them about with so many regulations, that the council itself will achieve little."

"Of course, there will be some changes made in the legislation of the Roman Catholic Church, such as permitting certain parts of the Mass to be said in the vernacular, a married diaconate, shortening of the office (Psalms) that the priest must say daily, and other changes not connected with the dogmatic teaching of the Roman Church.

Decided years ago "However, these changes, and several others, were decided upon by Pius XII years before the convening of the Second Vatican Council and only his death prevented them from being made Law."

"Paul VI will quietly go about his business of consolidating his position, restoring the office of Pope to its place of absolute power which it enjoyed before John XXIII delegated so much of the papal power, and finally will dismiss the Second Vatican Council, after it has served its purpose, with his blessing, sending the non-Italian members back to their dioceses with the impression that they have achieved much."

"Whereas, in fact, they will have been little more than window dressing for one of the greatest publicity stunts of this

tion of its lack of precision. If Archbishops cannot agree on its interpretation, what guarantee can there be that lesser Christians will enjoy lasting unity on such a basis?"

Dr Ramsey draws attention to the fact that adoption of the South India method of church union in this country would involve an interim period intolerable to many consciences, both Anglican and Methodist. The same can be said of the Service of Reconciliation.

"The merit of the South India method is that it is straightforward and honest, and it is at least an arguable proposition that institutional religion flourishes better on a basis of honest disorder than on a basis of calculated ambiguity."

50 YEARS AGO

(From a report on the annual meeting of Ridley College, Melbourne):

"The report showed that the output of men for the home ministry was six, and that Rev. P. W. Stephenson, M.A., had been located to Peshawar, India, as a C.M.A. missionary. Rev. Charles Lee took the first place in the first class for all Australia in the examination for Licentiate in Theology, and other students had done comparatively well. A strong 'working tradition' had been established, and the seven students in residence this year would have to work hard to maintain it. Rev. C. P. Lee made a modest, concise speech on his impressions of the life and work of the college. They were summed up under three heads, viz., its fidelity to the Word of God, to the Reformation principles of the Church of England, and to the missionary claim and call. The college is a standing witness to the persistent prayerful worth of Evangelical Church women and men in Victoria."

Similar trends have been seen elsewhere. Many parish churches have adopted an earlier time for the Sunday morning service—10.30 a.m. being particularly popular.

Commenting on the situation a writer in the "Church Times" draws attention to the need of getting rid "once and for all of the notion that it is holier to receive the Holy Communion at an inconvenient time than a convenient one" and that "they are to be suspected as unworthy who want to receive the Sacrament at a later hour than 8.00 a.m."

Dealing with the late morning service on Sundays a correspondent to "The Church of England Newspaper" stated recently that "Over a considerable area of the north of England 11.00 a.m. is a very unusual time for the main morning service; 10.30 is the recognised time."

Shaggy Dog

"Said the rabid freethinker: 'No, sir, the idea that there is a God never for a moment has entered my head.' 'Same way with my dog,' replied the deacon, 'but he doesn't go around howling about it.'"

Revised Lectionary

March 29: Easter Day, M: Exodus 12: 1-14; Revelation 1: 4-18.

E: Isaiah 51: 1-16, or Exodus 14; John 20: 1-23, or Romans 6: 1-13.

April 5: 1st Sunday after Easter, M: Isaiah 52:1-12; Luke 24: 13-35, or I Corinthians 15: 1-28.

E: Isaiah 54, or Ezekiel 37: 1-14; John 20: 24-end, or Revelation 5.

April 12: 2nd Sunday after Easter, M: Exodus 16: 2-15, or Isaiah 55; John 5: 19-29, or I Corinthians 15: 35-end.

E: Exodus 32, or Exodus 33: 7-end, or Isaiah 56: 1-8; John 21. of Philipians 3: 7-end.

ACR DONATIONS

The members of the Board of Management wish to express their appreciation to following readers for their donations:

Deaconess Bangrove, £1; Miss M. Doyle, 10/-; Rev. R. W. Hemming, 10/-; Mrs G. Pottie, £2; Mr J. A. Lambert, 13/4; Miss J. L. Waterson, 5/-; St. Luke's, Lane Cove West, 10/-; Miss Judith Stokes, £4; Mr K. Stubbins, £1; Mr W. S. Gee, £1; Miss C. Pfoeffler, 10/-.

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Views wanted WHAT TIME SERVICES?

IN both England and Australia numerous parish churches are giving thought to the times at which services are held.

In a number of parishes in England ballots have been conducted to determine the most popular and convenient times for services.

When such a ballot was held recently in a Liverpool parish the following quite striking result emerged:

In favour of 8.30 a.m. Holy Communion—0%; in favour of 9.00 a.m.—47; in favour of 9.15 a.m.—26; 9.30 a.m.—24 The church adopted 9.00 a.m. as the time for its early service of Holy Communion.

Similar trends have been seen elsewhere. Many parish churches have adopted an earlier time for the Sunday morning service—10.30 a.m. being particularly popular.

Commenting on the situation a writer in the "Church Times" draws attention to the need of getting rid "once and for all of the notion that it is holier to receive the Holy Communion at an inconvenient time than a convenient one" and that "they are to be suspected as unworthy who want to receive the Sacrament at a later hour than 8.00 a.m."

Dealing with the late morning service on Sundays a correspondent to "The Church of England Newspaper" stated recently that "Over a considerable area of the north of England 11.00 a.m. is a very unusual time for the main morning service; 10.30 is the recognised time."

Here in Australia a number of churches have made changes in service times. At St. Matthew's, Geelong (Vic), last year the time of the morning service was changed to 10.00 a.m.

Commenting on the change at the time the vicar, the Rev. J. Shilton, said: "By having Sunday school, Kindergarten and Church at 10.00 a.m., it is possible for the whole family to come together. The witness of worshipping families is desperately needed in our community today."

Yet other churches have begun following the practice of holding the Sunday evening service at an earlier hour—usually 5.00 p.m.—during the winter months.

Marchers with a message

AN estimated 7,000 churchpeople marched through Sydney's streets on Good Friday as part of the Good Friday Anglican Witness.

The marchers, headed by the Archbishop of Sydney (Dr Gough) and Coadjutor Bishops Kerle and Loane, followed a route from the northern end of Hyde Park, along Market and George Streets, to St. Andrew's Cathedral.

Taking part in the procession were large contingents of C.E.B.S. boys (particularly numerous this year), G.F.S. girls and representatives of other Church organisations.

The Witness concluded with a service outside the Cathedral, with the city block between Park and Bathurst Streets filled with an estimated 15,000 people. The Archbishop preached a message of challenge to the passer-by.

GEELONG CAMPAIGN STARTS

A CABLEGRAM sent by Dr Billy Graham during his visit to London has set the tone for the start of the Geelong District Youth Campaign.

The cablegram, sent to campaign speaker Mr Brian Willersdorf, conveyed the warm greetings of both Dr Graham and his Song Leader, Mr Cliff Barrows.

It read: "We assure you of our deepest interest and prayerful concern. May God send a gracious revival to the honour and glory of His name."

The campaign, which started on Sunday afternoon last at 3 o'clock, aims to reach the youth of the Geelong district.

For years Christians in the area have been concerned at the fact that, although thousands of teenagers pour into local places of entertainment and hundreds

Message from Billy Graham

more fill their vacant evenings driving aimlessly around the streets, few were being reached with the Christian message.

The crusade has had full preparation over a long period. For two years nine working committees with a total strength of over 70 local church people have been co-ordinating the activities in preparation and planning.

Over 200 Geelong people have completed an intensive three-week training program as counsellors.

Coming from all walks of life and from various church backgrounds, they have been prepared for the task of counselling not only in the Christian faith itself

Graham in London

AMERICAN evangelist Billy Graham has just completed a visit to England to confer with a group of Christian laymen who have invited him to conduct a further crusade there.

Dr Graham, who is reported to have been in particularly good health, stated that the proposed crusade would be held in either 1965 or 1966, depending on the availability of a suitable venue.

He expressed the hope that it would be in 1966, so as to give adequate time for preparation.

Earl's Court Stadium, he explained, was the only suitable stadium in London from where he could conduct his mission. It will accommodate 27,000 people—16,000 more than the old Haringay Arena, where he conducted his last major mission to London in 1954.

If the crusade is held in 1966, Dr Graham will have to postpone a mission he was planning to conduct in Australia and New Zealand. He was invited to Australia by the Archbishop of Sydney, Dr Gough.

During his visit to England the American evangelist met both the Archbishop of Canterbury and the Archbishop of York. He also met the Prime Minister and the Leader of the Opposition, and the Bishops of London and Southwark.

At a Press conference later Dr Graham said that some of the leaders had declared: "You are needed here and the message that you preach is needed here."

● Billy Graham discusses his methods, Page 3.

On other pages...

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"THE PARSON'S DAY OFF" p. 4

STATEMENT ON PROMOTION p. 5

DRIVE AGAINST RELIGION IN RUSSIA p. 8

Dean resigns

THE Dean of Sydney, Bishop A. W. Goodwin Hudson, has announced his resignation from the position and his return to England.

Bishop Hudson came to Australia in June, 1960, at the invitation of Archbishop Gough. He became one of Sydney's coadjutor bishops. On the resignation of Dean Eric Pitt, he was, in October, 1962, appointed Dean of Sydney.

Bishop Hudson will become rector of St. Paul's, Portman Place, London. St. Paul's is a well-known evangelical centre and Bishop Hudson succeeds Prebendary Colin Kerr, who is a leader among English evangelicals.

The general public will remember the Dean for his ministry through the late-night "Reflections" program on ATN 7. The program has been instrumental in getting the message of the Gospel to many outside the walls of the Church.

NOTICE



The parish of Picton is sorry to announce that the Annual Missionary Convention is CANCELLED

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● Photo Marchers from Christ Church, Blacktown (west of Sydney) carried a message with them, an idea also followed (and originated, we believe) by St. Michael's, Vaucluse.