

SURVEY REPORTS RISE IN MISSIONARIES AUSTRALIANS IN 76 LANDS

A.C.C. SERVICE

A newly released statistical survey of Australian missions reveals a major increase in the number of missionaries serving overseas in recent years.

The survey, by the Division of Mission of the Australian Council of Churches, reveals a rise of 165 in the number of missionaries between 1959 and 1965.

Adelaide missionary bodies currently have 4416 clergy and lay missionaries serving in Australian Aboriginal missions and overseas. Of this number 2924 are laymen and women.

The survey also reveals, for the first time, current expenditure on missionary undertaking. It notes a spending of \$7,069,186 in 1965, the last full year for which figures are available.

The largest giving was within the Roman Catholic Church, whose mission bodies received \$2,595,772. Anglican and Protestant churches together received \$2,272,176 and Wesleyan groups received \$1,069,186.

The Roman Catholic Church noted a total of 130 missionary personnel in 1965, compared with 609 missionaries in 1959.

MISSION SOCIETY CHANGES

FROM OUR OWN CORRESPONDENT

A special meeting of subscribers and members of the Bishop's Home Mission Society which was founded by the second Bishop of Adelaide, the Right Reverend G. W. Kenyon, in 1825, has been called for Tuesday, April 11, in the Y.W.C.A. Hall, Pennington Terrace North, Adelaide at 8 p.m.

The business before the meeting will be the consideration of a new constitution for the society, the main object of which is to enable the society to serve not only the Diocese of Adelaide but also other dioceses within South Australia.

The new constitution is accepted by the committee of the society which includes the bishops and archdeacons, ex officio, of all dioceses in South Australia and members elected triennially by the synods of all dioceses in South Australia, as well as members elected by the annual meeting of the society.

There will be a considerable break with tradition in the proposed change of name of the society from the Bishop's Home Mission Society to the Anglican Home Mission Society.

The title "Bishops" has borne witness to the part played by Bishop Kenyon in founding the society, but has lost much of its point with the passage of time.

C.M.S. LEADER ON TOUR

The Reverend K. H. Short, regional secretary of C.M.S. for South America, is on his April 5 to visit South America, England and Africa.

His first stop will be Santiago, where he will meet with the Reverend Norman and Mrs. Bisset, Miss Joan Levett and Miss May Geary are located.

From Santiago he will visit Cochabamba, Bolivia, where the Reverend Colin Tunbridge is engaged in student work and the Reverend Geoffrey and Mrs. Baker and Miss Ann are completing Language School.

His visit to South America is completed. Mr. Short will spend periods in London at the C.M.S. headquarters in Waterloo Road studying their home education programme.

He will spend a week in East Africa on route to Australia and is expected to arrive home in Sydney on June 6.

However, the Roman Catholic figures given in 1959 excluded some Aboriginal mission personnel now included.

Figures for other main church missions are: Anglican 487 (771); Presbyterian 137 (99); Methodist 235 (255); Baptist 131 (111); Congregational 37 (37); Churches of Christ 108 (20); Lutheran 267 (101); Salvation Army 101 (63).

DISTRIBUTION

The independent missionary bodies have 895 missionaries and smaller church groups 564.

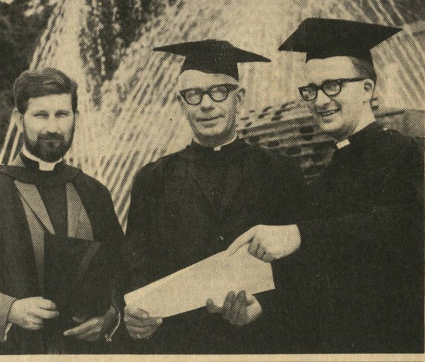
Distribution of missionaries on a geographic basis is shown as Africa 246; Middle East 29; Southern Asia 387; South-east Asia 300; Eastern Asia 193; New Guinea and Pacific 213; Other areas 8; Latin America 71; Australia 469.

A total of 47 per cent, of the total missionary force at work in the Pacific, 22 per cent, among the Australian Aborigines and 20 per cent, in Asia.

The survey notes Australian missionaries serve in a total of 76 overseas countries.

The first priests of the Diocese of Newcastle to receive degrees from the University of Newcastle were the Rev. B. R. Davis, of the Anglican Diocese of Churches who gained his M.A. with a thesis on "The Beginnings and development of training men for the ministry, with special reference to the Diocese of Newcastle 1825-1925". The Rector of Adamstown, the Reverend H. F. G. Randall, and the Assistant Priest of Gosford, the Reverend K. B. Munro, both of whom were awarded B.A. degrees.

—Newcastle "Morning Herald" Bulletin



A MISSION STATION FOR NEW BRITAIN

FROM A CORRESPONDENT

A new mission station has been started by the Diocese of New Guinea on the southern coast of New Britain.

It is called Menpa, which means "the place where plumes rest" and is in the south-eastern part of the island which previously ran a distance of about 75 miles further west along the coast.

Menpa is the first new Anglican head station to be set up in New Britain since the war and since New Britain became part of the Diocese of New Guinea in 1949.

Plans for the new station first began 18 months ago.

The local people gave the Church about 100 acres of land and work on clearing the dense bush began at the end of last year after Bill Jamison had his first talks with the people there.

They offered to build a mission

house at Menpa, so that the Jamisons could move in as soon as possible and this has now been done.

The house is beautifully located on a raised plot of land overlooking the junction of the Arvek and Arum rivers about 10 miles from the coast.

"EVIL SPIRITS"

Originally the station was known as Tavagutim, but the people explained, this meant "the place of evil spirits" and would the Jamisons please change the name? This was speedily done.

The menpa after which the station is now named is a small knoll a short distance downstream.

Much work has still to be done and the people in the area have

Port Moresby, April 3

undertaken to do most of it themselves.

At present only about two acres of land has been cleared. Apart from the mission house, the only buildings completed so far are a couple of teachers' houses and a house for the local man in charge of the work force.

There is no church yet and the people have to trek 20 minutes through the bush each Sunday to the church at the station of Akiene.

However, a temporary station, to be dedicated to St. David, should be erected soon and will be followed by a permanent building later.

Menpa has just been visited for the first time by the Bishop of New Guinea, the Right Reverend David Hand and his new assistant, the Right Reverend Revan Meredith, in whose area of supervision the station is now located.

PERSIAN HYMN FOR VISITING BISHOP

FROM OUR OWN CORRESPONDENT

Sale, April 3

One of the points of interest in the visit to Gippaland of Bishop in Iran, the Right Reverend Hassan Dehghani-Tafizi, on Palm Sunday, was the singing of Persian of an old favourite hymn "Be still my Soul; the Lord is on thy side," by von Schlegel, as a surprise for the guest of the day.

The Bishop had spoken at a service at St. Peter's, Longstaffe, in the morning, for the people of Gippaland, who led the singing of the hymn, and sang "All in the April Evening" and "Be Still My Soul".

The Vicar of Rosedale, the Reverend P. Taylor, and his wife, Dr. Kathleen Taylor, worked in Iran some years ago, and knew the Bishop as a friend.

Dr. Kathleen thought it would be a fitting gesture to the Bishop to sing "Be Still" in Persian since it is a favourite over there. So she provided the translation of the hymn and taught it to the members of the church society.

Bishop Hassan said it made him feel at home.

The Bishop of Gippaland, the Right Reverend D. G. Garmey, was chairman of the rally, and the clergy of the diocese conducted a short form of worship at the opening of the programme, of them being the Canon G. A. E. Turner, who is secretary of the Diocesan Missionary Committee.

work there about ninety years.

MUSIC was provided by the Sale Choral Society, who led the singing of the hymn, and sang "All in the April Evening" and "Be Still My Soul".

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FLOOD RELIEF IN N.Q.

FROM OUR OWN CORRESPONDENT

Townsville, April 3

The North Queensland floods have afflicted the parishes of Ingham, Tully, Innisfail, Gunnedah, Babbins and Cairns.

In Ingham, stores are told of horses swimming into dining rooms, and motor cars still being distributed from the tops of gum trees.

On March 29 the Bishop to the North Queensland Diocese, the Reverend H. R. Moxham, went to Ingham to inspect the damage and found that parts had been transformed into a relief centre and thousands of garments had been distributed from the tops of gum trees.

The first contribution towards flood relief was made by the Diocese of North Queensland from the Diocese of Tasmania.

It was a small cheque being sent from North Queensland to Tasmania for fire relief.

MELANESIAN BISHOP AT PENINSULA SCHOOL

Melbourne, April 3

On the Tuesday of Holy Week, the Assistant Bishop of Melanesia, the Right Reverend Leonard Alufurui paid an official visit to the Peninsula Church of England School at Mount Eliza in Victoria.

He was accompanied by Keith Reynolds, the newly appointed assistant secretary for Victoria of the Australian Board of Missions.

Bishop Alufurui attended the senior school assembly and delivered an inspiring devotional address.

Later he was able to meet many of the senior boys to discuss the work which the Church was doing in Melanesia.

IMPRESSED

The boys were obviously impressed by the charm and warm personality of their visitor.

The bishop inspected the school, and met members of the academic staff.

The bishop's visit was a fitting culmination to the observance of Lent in the school community. The Rector Dean of Frankston, the Reverend C. R. Miles, and

the Reverend Peter Strickland attended the school assembly and met the bishop on his arrival at the school.

The Headmaster, the Reverend Dudley B. Clarke officially welcomed the visitor.

ARCHDEACON OF POLYNESIA

The Venerable C. W. Whontson-Aston ceased to be Archdeacon of Polynesia on March 31 and the Bishop in Polynesia has conferred on him the title of Archdeacon Retired.

He has spent 36 years in the South Pacific in the Diocese of Polynesia, but on the staff of the New Guinea Mission from 1924 to 1930.

He is at present revisiting the Diocese of Polynesia, but will return to Suva, Fiji, on May 2 to live in retirement there.



Archdeacon H. R. Moxham hands to the curate at Ingham, the Reverend Douglas Schofield, a packet of blankets which Brother Timothy, S.S.F., who was ordained in North Queensland and was spending Holy Week in the parish, looks on.

STATION CELEBRATES FIRST WEDDING

FROM A CORRESPONDENT

Kununurra, April 3
On Saturday, March 4, at Kimberley Research Station (about 12 miles from Kununurra), the first wedding in the history of the station was solemnised by the Reverend Barry Green who is stationed at Kununurra under the auspices of the Bush Church Aid Society.

The couple, Dean Tompkins from South Australia and Louise Parker from England, met in Canberra some time ago.

Dean came to Kimberley Research Station with the C.S.I.R.O. and Louise followed some months later in order to make final arrangements for the wedding which they decided should take place at the Station and not in Canberra.

Originally the wedding was to take place in the open under shade of trees but as the "wet" was particularly long and heavy one this year the plans had to be changed at the last minute when rain washed out any idea of an outdoor wedding. K. The only other place the Station which was suitable was the experimental field shed where the Station's experiments are carried out and on the night before the wedding the men rained and cleaned up the shed, decorating the unlined structure with branches, which also covered up the machinery.

The entrance was made passable by a "carpet" of fertilizer sacks. Perhaps the environment was different that of city or town church, but the atmosphere was wonderful and the arrangement was conducted in surrounds of such intimacy and participation that the couple were glad they chose K. as the place of their wedding.

After the short ceremony at the one of the K.R.S. staff played the wedding march on a "squeeze box" and everyone joined to the grounds of the house where the couple are to be married, which overlooks the Oro River.

During the outdoor reception which finished just prior to a downpour, two aerial spraying planes flew over and showered everyone with Kimberley rice and confetti.

Apart from the building in which the wedding was held, the greatest contrast between a wedding at K.R.S. and one held in

a large town or city, is that at K.R.S. the event involves everyone on the station and all participated in ceremony and reception, the catering of which was shared by all, ensuring the minimum expense with the maximum of joy.

Present at the event was the Japanese wife of one of the staff at K.R.S. who dressed in national costume for the occasion.



Dean and Louise Tompkins with a member of staff in the grounds of Kimberley Research Station, Kununurra.

NEW GUINEA RECTOR WILL STUDY IN U.S.A.

The Reverend Dean K. Rowney, parish priest at Lae, and his wife Pamela, will leave Adelaide on May 18, for a year's study in America.

The visit has been arranged as a result of Minnesota being linked to New Guinea under the auspices of M.R.I.

Mr. Rowney is going to act as assistant chaplain at the Episcopal College of the University of Minnesota. He also hopes to have time to do a course of advanced studies himself.

The Rowneys will do deputations work — telling the people of the needs of New Guinea, for more dedicated priests, teachers, nurses, carpenters and other skilled tradesmen.

Speaking of the possible advantages of the visit, Mr. Rowney said:

"What I do expect is the stimulation of further academic studies in a more specialised aspect than parish life demands or gives."

"In my college days at S.S.M. Crofters, we studied logic and philosophy, psychology, Church history, anthropology, social and economic-moral and pastoral theology for the very best of this study was in addition to the requirements of T.L., and I now have the opportunity of furthering this."

"The choice of subjects will possibly include biology, ecclesiological, comparative religion, anthropology, social and Christian ethics, or further philosophical studies."

In an article written for the parish "Newsletter", Mr. Rowney wrote of new movements in the Church.

"Since college days, new movements have gained momentum in the Church. The most fundamental categories of theology — of God, of the supernatural, and of religion itself — are all in the melting pot of discussion."

"Last Easter, 'Time' magazine ran an article entitled 'God is dead' and mentioned all the new important thinkers and writers. Whether they are heretics or prophets remains to be seen. The movement is certainly not new. Friedrich Nietzsche said 'God's irrelevance' to urbanised, industrialised society. The Rev. H. H. H. coined the word 'agnosticism' as the best view point of an intellect."

"What is new is to hear theologians themselves say almost the same thing. Dietrich Bonhoeffer in 1940's spoke of 'religionless Christianity'. Bishop John Robinson ('Honest to God') says that our image of God must go. Rudolph Bultmann for years has been 'demythologising' the New Testament, and Paul Tillich-Harvard's University

Professor regarded as the foremost Protestant thinker in the U.S. — has contributed greatly to these new ways of looking at the traditional doctrines and dogmas."

The question is whether in restating this theology in a new language they have not rejected the orthodox Christian doctrines.

"Tillich for instance rejects with Nietzsche that 'God is dead', the God of Theism. And if that is what Nietzsche meant, I would agree with him. Faith, according to Tillich, is not belief in God but 'ultimate concern'."

Hence an atheist is a believer too, unless he is wholly indifferent to ultimate questions, and is shallow in any kind of seriousness. Sin, he says, is an estrangement from one's true self. In another passage he says, 'The importance of being a Christian is that one can stand the insight that it is of no importance... and can fearlessly look at the vanity of religion. (There is not much need for a Rector to exhort his parishioners to this kind of thinking, one suspects.)"

"Paperbacks of course now carry this new theology to every man and people are left to wonder whether the Trinity, or the Virgin Birth, or the Resurrection are only supernatural myths, or at best sacred symbols. But to the younger set this presentation comes as something new and fresh."

When the 'new morality' is coupled to this kind of thinking you have a force to reckon with and the old clichés don't help much."

"This 'new morality' encompasses just about everything you have ever thought of, and much

else besides. It includes divorce, birth control, Church finances, homosexuality, suicide, capital punishment, poverty and hunger etc."

"For a quick resumé of younger thinking see the essay on 'The Man of the Year' ('Time', 8/1/67)."

"Cushioned by unprecedented affluence and the welfare state the young under 25s have an economic security unmatched in history. With physical and intellectual mobility, personal and financial opportunity, untold adventures await him. But, for all his endowments, the 25 years and under, remain, voracious sceptics."

"These radical ideas have been headed by Bishops as well as laymen. (Bishop Pike recently of California was involved in a heresy charge... leading Roman Catholic bishops and clergies are speaking against previously unchallenged authority.) And all this may be called a 'ferment' of new ideas and 'heresies'."

"Some have even gone so far to claim this era, as a new reformation and revolution, as did Dr. Matthews of Chicago University speaking recently in Port Moresby."

"It is a time when the Church is reassessing itself inviting criticism from outsiders (again not anything new to a Rector of any parish) the difference being that we are now paying people to do it."

"Pierre Berton, a Canadian journalist, was commissioned by the Anglican Church in Canada to do this... the result, a devastating book called 'The Comfortable Pew'."

DISTRIBUTION ARRANGEMENTS

REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, is now to be reprinted in view of the heavy demand. It will be available during April.

Orders for this complete book should be placed NOW.

The separate forms of Service will be available for despatch direct from the printers after April 7.

Orders for these forms MUST in the first instance be placed with Diocesan Registries. This enables each diocesan bishop to give the required authority under the Constitution for parishes to use these forms of Service.

Diocesan Registries will forward orders for the time being to the Primatial office, to make it possible to estimate the total quantities required, and their cost.

The Third Edition of the Report, containing all the Services, will be available direct from THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W. at \$1.00 plus postage. 5 cents.

The prices of the individual forms of Service have been provisionally fixed as follows. These prices will not be increased.

SERVICE	No. of Pp.	Price
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Evening Prayer	8	6c
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Holy Communion	12	9c
Baptism of Infants	8	6c
Baptism of Older Persons	8	6c
A Catechism	8	6c
Confirmation	4	4c
The Marriage Service	12	9c
Burial of the Dead	12	9c
Thanksgiving after Childbirth	4	4c
A Modern Liturgy	20	15c
Baptism and Confirmation of Adults	8	6c
Baptism of Infants (New Service)	8	6c
Confirmation	4	4c
Ministry to the Sick	12	9c
The Calendar	8	6c

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A.B.C. PASSOVER BROADCASTS

The A.B.C. will mark the evening of Monday, April 24, the commencement of Passover—the feast which Jewish people have celebrated since their escape from Pharaoh's bondage three thousand years ago—by two special radio programmes.

On Wednesday, April 19, Secord and Network stations throughout Australia will carry a programme introduced by Rabbi R. Brach of Sydney.

It is in his speak of the significance of the day and its attendant observances, and will introduce some of the music associated with it.

This will be presented by the choir of Temple Emanuel, Woolah.

The programme will be broadcast on the Second Network at 10.15 p.m. (9.45 p.m. in South Australia).

It will be repeated on the following evening, Thursday, April 20, at 10.30 p.m. (10 p.m. in South Australia and the Northern Territory).

David Kosoff, the celebrator, will narrate the Passover story in the "Encounter" programme on Sunday, April 23.

He will include some details drawn from the "Haggadah" literature—the repository of Jewish traditional teachings about the Biblical narratives.

"Encounter" is broadcast on the First Network at 8 a.m. (7.30 a.m. in South Australia).

The Reverend Dean K. Rowney and his wife Pamela, who will leave for America on May 18.

AN ACTIVE LENT AND A COLOURFUL EASTER

FROM A CORRESPONDENT

The parish of Cessnock, Diocese of Newcastle, commenced April 3 programme of preaching, teaching and praying during Lent this year. The annual series of Lenten addresses was based on the lives of the great saints of the English Church.

The main theme was to emphasise the great fight, made by the few to keep the Church alive in her Lord's commands, and active in the offering of her worship.

These addresses, given at the morning services, involved the lives of Jeremy Taylor, John Keble, Robert Dolling, Arthur Stanton, Charles Kingsley and William Temple.

The addresses provoked great interest among congregations, most of whom had never heard of the men portrayed or thought much upon the period of Church history of the times.

Many had never been aware of the great fight that men had had to make to preserve the Church as the Body of Christ active in the world.

Each Sunday evening had its special guest speaker, all bringing home the theme of the "Church" — active in God's world.

The rector, the Reverend Bill Childs, spoke on the need for the Church to be active in the world. The Reverend Gordon Cook spoke on the Church's role in bringing peace into a war torn world. The Reverend Eric Wheately gave vivid instances of the Church's part in marriage and the family, and the Reverend Bill Brown spoke very directly and convincingly of the part being played (and not being played) by the Church among the Australian Aborigines.

The assistant priest, Ken Munns, spoke on the need for Christian Education and led Sunday school teachers of the parish to an act of rededication by God's Holy Spirit in their important work.

The series was ended by the Assistant Bishop of Newcastle, Bishop Stibbard, who talked about our "Asian Neighbour". Evening, a "rick" service in many parishes today, was kept quite "healthy" by this programme and certainly by the interest aroused by the several speakers.

Courses of addresses of an instructional nature are already being planned for the winter and Advent periods.

Much neglected in many parts of Anglicanism is the close and serious study of the Bible by the laity.

The two assistant priests, Peter Rushion and Ken Munns, conducted a series of studies in

the parish. The Gospel entitled "The Upper Room" was read. Small numbers while disappointing to the clergy, did not lessen the enthusiasm of those who attended.

The visit of Bishop Alford to the parish heightened interest in the work of the missionary church, and a large crowd filled St. John's on a week night to hear him.

Sister Elizabeth Gwen, of the Community of the Holy Name, came to the parish after conducting a women's retreat at the Morpheus Conference Centre.

In the parish she spoke to girls from the High School, and to two gatherings of the women of the parish, one of Paxton, a little country centre, and the other at the Church of St. Peter, where the church and gallery were filled to capacity with women.

Her quiet and friendly manner, and the wealth of experience and knowledge which Sister Elizabeth Gwen brought with her, cleared up many misapprehensions and threw light on this aspect of service in God's kingdom.

DAILY EUCHARIST

Instruction is important, variety of topic is important, new faces and new voices are important, but the real strength of a parish, both for its Lenten exercises, and for the whole of its spiritual development throughout the year, is surely to be found in the daily Eucharist.

At the parish church and elsewhere, day by day, the whole work of the parish, the needs of the Church, the despair and the joys of the faithful, the necessities of the world — are all offered to God.

The Eucharist becomes for us and all who share in it, the source of our spiritual strength and development. And even in the local High School assembly, the Church's Presence brought an atmosphere of devotion and reverence quite unusual in such surroundings.

The rector commented on the aspects of the Eucharist, celebrated by the assistant priests, Captain, Dennis Clark, one of the parish's senior servers. Servers who are high school students also served for the occasion.

The value of the Lenten preparation was seen in the observance of Holy week; in the joy of the institution of the Blessed Sacrament; in the solemnity of the stripping of the altar and the quietness of the vigil.

The drama of the cross brought to reality the sufferings of the Christ in a Passion Play devotion on Good Friday night, finishing with the ancient service of Tenebrae, showing us the largeness of the disciples' desertion, and the loneliness of Our Lord's death.

And then, the full joy of Easter, with the rich colour and ceremonial of the paschal candle, the triumph of the Easter salutation — "Christ is Risen! Christ is risen indeed! Alleluia!"

RADIO AND T.V. REVIEW

WITH HEART AND VOICE — The A.B.C. had a couple of howlers. Dykes was confused with Mason, and the announcer didn't know he had played the wrong track of the last disc. Oh well — you can't win them all!

The much-publicised recording of "A Modern Liturgy" was well worth the listen. At least it proved that you can record a religious service in which every word said and sung can be heard. It will be interesting to see if there's any further publicity about it in the "Letters" column. You must admire the A.B.C. for being honest in making it very clear that the service was "pre-recorded".

On TV, Ten featured a "Face and Faith" film on the coming true of a couple of Old Testament prophecies. Seven had a Bishop Fulton Sheen lecture on "Educating Half a Man".

Neither terribly inspiring, nor imaginative. Vern Turner stumbled his way through the Church News. I've a sneaking suspicion he had the temerity to use the week's old story from Dr. Mel of A.C.T. about Bonifatius Catholics having the greatest numbers in the latest census.

And what a poorly recorded bit from Bishop Begg's consecration — obviously a battery recorder with hand-held micro-

phones somewhere near the front. Not good enough.

A. Dalziel accuses his critics of immaturity in saying the temperance "Alliance" pushes away at only one point. This critic is proved that it is ever immature to tell the truth! If the sober abstainers only used their imagination and came up with a real radio programme, then one could be more charitable. It is usually those who claim to have the whole truth who are the least capable of finding attractive ways of presenting their truths. It's the patronising self-back-patting attitude of these speakers that grinds.

Fried the "Jungle Doctor" Paul White (trying to whip up enthusiasm in three-quarters of the C.M.S. budget) to be found in the one quarter of the year left. His endless serials grapple with "Blue Hills" mentality. The last section featured the Reverend Ken Short and the Reverend David Heuston throwing some news items around between them in a semicircular conversation. I'm sure our Anglican Church can do a better.

Then came a shock — the Archbishop of Christchurch minutes! Not what it is shockingly recorded on a noisy tape, it was the worst example of parroting preaching I've heard for a long time from the Mortdale Baptist

church. The singing was bright and clear, and something was missing. The recording seemed to lack balm.

"Hour of Decision" was a typical Billy Graham opus. He breaks all the rules of radio broadcasting, but gets away with it because he is so well known.

"Community Hymn Singing" must be about the oldest A.B.C. radio programme still going. I.A.B.C.-TV had that Melbourne epic "Bush Parson". The main quibble could only be the poor quality of the sound of the "Parson" singing. It was superb the story heartwarming, and the production excellent.

—AGNOSTICS—

CROCKFORD PREFACE

Of the many subjects discussed in the Crockford Preface, published by Oxford University Press today, that of liturgical revision is probably of most interest to churchpeople in this country.

The author comes down on the side of the conservatives in commending "a considerable degree of formality, an hieratic language, avoidance of 'addressing God on terms of undue familiarity'".

He criticises many changes in the Revised Psalter and indeed thinks that many of the psalms where changes are needed to make them intelligible.

Much space in the Preface is given to the merits or otherwise of Crown appointments and the election of bishops.

It refuses the old reproach of the "Conservative Party at prayer" by showing that "the leaders of the Church today stand well to the left of centre on most of the great social issues of the time".

Cautious approval is given to the rapprochement between Canterbury and Rome.

Other subjects discussed include the arrival of SACM, the shortage of ordinands, and the Lambeth Conference of 1968, maybe the last of the series.

ORGANIST ARRIVES

The English organist, Peter Hurford, arrived in SACM from London on Thursday, March 30, at 8.45 a.m. to begin a four week tour for the A.B.C.

He will give a concert in Newcastle on April 2, at Christ Church Cathedral, and will then go to Adelaide on April 4 and 5. He will also appear there at subscription concerts on April 13, 14 and 15.

Mr Hurford will play with an instrumental group at the War Memorial Chapel, at Knox Grammar School, Sydney, on April 7, 11 and 28.

He will also appear as soloist with the Sydney Symphony Orchestra under the direction of Dean Dixon on April 18, 19, 22 and 24.

Canon McAlister had been Vicar of Dubbo since 1958 and Rector for the past eight years. The widespread sorrow at his passing was a fitting tribute to the priest who had been very much loved in the country towns of the west where he had served.

After a probationary period under the Brotherhood Training Scheme at Dubbo, he entered St John's College, Morpeth, and was ordained Deacon (1939) and Priest (1940) in All Saints' Cathedral, Bathurst, by the late Right Reverend A. L. Wyle.

He first spent a year at Cobar and then three years at Gulgah.

In 1944 he became an Army chaplain remaining on after the war as Chaplain to the Occupation Forces in Tokyo.

After leaving the Army in 1949 he spent a short time on the staff of All Saints' Cathedral and then was for five years Rector of Condonville.

In 1953, at the invitation of the Rector of Dubbo, the Right Reverend of Ayles Collis, he became Vicar of Dubbo, and Rector on the Bishop's death in 1959.

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SENIOR BIBLE STUDENT

WHAT ARE WE TO BELIEVE?

By WINIFRED M. MERRITT
STUDY NO. XVII.

Why does this generation ask for a sign? (Mark 8:12).

The relation of the sign to the sign is admittedly complex, but that is no reason for refusing to use up to it. That a solution is possible we need not doubt. The sign is so wide a range of phenomena necessarily be selective in our discussion in this column, and we get it from B. H. Streeter who died in 1919.

Streeter's keen New Testament scholar, was deeply concerned with the problem of solving the conflicts between Christianity and modern thought. He brings to us a formidable new word, "mechanismorphism," which he places over against the more familiar "anthropomorphism." Mechanismorphism conceives of the world as a machine, and works with the categories of matter, force, cause and effect.

Streeter's anthropomorphism does not picture God as being "like man," but he maintains steadily that the highest activities of human life in fact give us our best clue to the nature of ultimate reality. The idea of reality, or God, though in itself transcending our comprehension, has been symbolized in the ideal of man. Such a symbol is the man life was lived by Jesus on earth, hence the Church sees in Him the image and revelation of God.

The controversial Bishop Barnes, who died in 1953, was a decision to be made by a brilliant mathematician. He gave it as his conviction that religious belief cannot be accepted merely on intuition or emotion, but must be subjected to the test of reason. Making a comprehensive survey of the findings of the sciences, he concluded that these suggested a spiritual and materialistic interpretation of the world.

He was convinced that theism and science would eventually become harmonious, and his importance lay in his realization that the work of theism is not merely to interpret the scientific understanding of the world, but to lead us to leave room for Christian faith, and to represent that faith itself so that it will not conflict with the discoveries of science.

He felt that Christian thought had been "wedded to an out-moded cosmology" or conception of the universe, and he attacked the miraculous elements of Christian tradition. "Ignore the miracles of the New Testament," he declared, "and Christianity remains that same way of life lived in accordance with Christ's revelation of God which, through the centuries, must have been reduced to 'follies.'" What he meant is that Christians should be free to accept a spiritual view of their lives which can be right in its interpretation of the world, as well as of Jesus revealing, as in His teaching in Galilee, the wisdom and transcendence of God.

Not unnaturally, the teaching of Bishop Barnes brought down upon his head the censure of his fellow bishops, but he was permitted to continue in his office as bishop. What is true is true, there is no need for the diversified opinions as expressed by individuals from time to time. Rather, we should view them as providing evidence that Christianity is a living thing that is coping with the problems presented by new discoveries without reservation the promise of Jesus: "Seek and ye shall find."

A society known as "The Churchman" has been formed whose journal "The Modern Churchman" commenced publication in 1911. It has been a valuable platform for liberal and practical thought, and for the free freedom in thought in it, that it forces the Church to re-examine the validity of its beliefs. A faith that is worthy of its name is one that is able to stand the test of investigation and challenge and emerge the stronger.

If you asked me to put my finger on the one thought that would draw all the thoughts about group and team ministry, I would give you "Bible" (Peter Croft's "The Team Ministry," C. 1964, 1965).

This pertinent remark would have gladdened the heart of at least one of the many who were concerned with pastoral experiments in his Diocese of Brisbane and Queensland.

The jurisdiction of this Bishop, W. T. E. Webster, was the whole southern half of the Diocese of Rockhampton not being created until 1957.

The problem of course, was not so sprawling metropolis with a polyglot population, but distance, loneliness, and a hard pioneer life in a harsh climate.

It is true that the days of the real pioneers and overlayers were past, and the north of Queensland was enjoying an unprecedented mining boom.

EARLY FAILURE

Brisbane diocese however had settled into a stable but primitive pastoral economy, where more than 90 per cent of the population lived in the City of Brisbane, and the rest of the Diocese of Rockhampton.

Those with wealth preferred to live in Brisbane. The wage earners on the spot had to support the families in Brisbane. Structures that were regarded as normal for English Christians were regarded as "alien" by the natives.

The seminal idea of Bishop Webster and his fellow missionary chaplains, who would work from the Sea House and the north of the city, was being entirely independent of the parish and diocese, and the ordinary comforts of life.

These elements of a shared base, a flexibility of posture, a willingness to accept change, and attachment and economy, were the primary elements of the Bishop's work. This admirable scheme, however, was not to last.

One of his disciples, G. L. Lester, later wrote that the ex-patriate work of the Bishop was not over others in sufficient numbers. The Bishop's work (himself included) were often in such remote circuits, that they had to be placed in the field in effective touch even with the overseas of science.

Some men, of course, found the attractions of settled parishes and families too strong, and the Bishop's conditions too fundamental. Drought was an unending experience, and distance mocked all description.

Lester and Webster were insistent that to give encouragement to settlers, the clergy must first have it themselves, and this meant the primitive and apostolic life of a shared ministry.

One of a spirit of adventure, Lester was perhaps the first to press this as a vocation to a five-year plan, that was to be a five-year plan, that was to be a five-year plan, that was to be a five-year plan.

He regarded as primary a supply of well-trained men, and he was not alone in his craft by an experienced rector before he was placed in the disposal of the Bishop without reservation or compromise.

ENGLISH HELP

The subsequent assignments would reveal their gifts or weaknesses. The Bishop was not over-ventilated or corrected when the group met at regular intervals with his approval.

The enjoyment of this evangelical brotherhood would have been a great help to the Bishop, who after five years as a mission rector, was now being asked to serve in parishes or grouped parishes and so extend and expand his ministry.

About ten years later, 1896, on the Bishop's death, the Bishop, Bishop Nathaniel Dawes, of the Diocese of Rockhampton, was asked to give help for his diocese.

At about ten years later, 1896, on the Bishop's death, the Bishop, Bishop Nathaniel Dawes, of the Diocese of Rockhampton, was asked to give help for his diocese.

The Church at home must learn to live with the fact that it must to foreign service, not her means, but her mightiness.

The sermon, which was spoken of by any man as too learned, or too eloquent, or too useful, or in any way, was not to be sent abroad.

"On the contrary, she must impress early upon the hearts of her children, that they are to be hereafter her chiefest and her greatest glory, and that they are to honour, the sanctity of that most responsible task of that, indeed, the highest preference."

"She must take pains to inculcate from the professor's chairs, and from the preachers' pulpits of her universities, the true idea, the just estimate of the work among her own colonies, and to her work among the heathen populations around or beyond them."

She must expand the very notion of the Church into a co-existence with the earth. The field, even of the Church of one country, is the world.

Meanwhile, the powerful appeal of Bishop Dawes for the formation of a "bath" for the clergy, and the fact of clergy meeting had borne fruit. Much of the credit of this success is due to the Bishop of Durham. This same year, 1900, the Bishop of Durham, a letter from thirty young men, and the Bishop of Durham.

We say that we cannot judge for ourselves the comparative merits of the two. The policies of the Church.

We note that it is not expected of private school boys in an earthly army to seek its own port and his own manoeuvres. We think that the Bishop's stand on the Church's watch-towers, and the Bishop's stand on the Church's watch-towers, and the Bishop's stand on the Church's watch-towers.

"Vain will be higher education, unless it is accompanied by a high moral and intellectual principles, and a high moral and intellectual principles, and a high moral and intellectual principles."

The Bishop's reply magnificently. "Strong and happy shall be the life of the Bishop. We think that the Bishop's stand on the Church's watch-towers, and the Bishop's stand on the Church's watch-towers, and the Bishop's stand on the Church's watch-towers."

Monday

I completed today a short series of expository sermons, friend, in discussing the last two addresses said that they were little different from each other, being variations on the same theme. I thought I had had the content that some of the things which they repeat with endless variations.

There is comfort in the Italian writer, Ignazio Silone, who says that the only way to write one book all my life, just one painting, one version of the same picture. Fundamentally, we have only one book in them but for economic reasons they are forced to write one book all my life, just one painting, one version of the same picture.

An author's first book is not an experiment. It is a work of art. After that, each year he lives in the world, and he is not a work of art. It is a work of art. After that, each year he lives in the world, and he is not a work of art.

Tuesday

A friend of mine who was hurrying to a Rotary conference, and he was hurrying to a Rotary conference, and he was hurrying to a Rotary conference.

A friend of mine who was hurrying to a Rotary conference, and he was hurrying to a Rotary conference, and he was hurrying to a Rotary conference.

He delivered what could only be described as a masterly, lucidly expressed, costly reason. He was a man of the world, and he was a man of the world, and he was a man of the world.

THE BROTHERHOOD

By THE REVEREND C. E. HAMPTON

The seventeenth anniversary of the Brotherhoods will be celebrated on Monday, April 3, at 6 p.m. on May 1 at S. Clement Dames, Strand, London.

The sermon, which was preached by the Right Reverend J. W. C. Wadell.

Bishop Westcott was well known to the Brotherhoods, and he was well known to the Brotherhoods, and he was well known to the Brotherhoods.

He was also well aware of the success of many new community ventures at home and abroad, such as the missionary Brotherhoods in India, or indeed, settlement houses like the Oxford House in Bethnal Green.

WHAT CAN I DO?

For at the same time that we are wrestling with the chances of the world, we are wrestling with the chances of the world, and we are wrestling with the chances of the world.

University men were being called on to give ground, and they were being called on to give ground, and they were being called on to give ground.

The aim and witness of a settlement house was social as well as missionary.

"The true religious leader is he who makes known God's love. Many have been the schemes of the world, but the true religious leader is he who makes known God's love."

The Bishop's reply magnificently. "Strong and happy shall be the life of the Bishop. We think that the Bishop's stand on the Church's watch-towers, and the Bishop's stand on the Church's watch-towers, and the Bishop's stand on the Church's watch-towers."

AS IT HAPPENS

I could not but wonder what I should have been like if to-day's thoughts listen to material like this.

Wednesday

A letter which arrived this morning had the bold heading "Faithful" across the top of the page—but the letter was not to regret that the writer was not a member of the Church, but that the writer was not a member of the Church.

Thursday

Some years ago I wrote a book, and I wrote a book, and I wrote a book, and I wrote a book, and I wrote a book.

Some men have made their lives. It was Grenfell's face that led to the conversion of Julian Dargatzis. I was asked to write a book, and I was asked to write a book, and I was asked to write a book.

Friday

For a week on board the Aqueduct, I was asked to write a book, and I was asked to write a book, and I was asked to write a book.

He delivered what could only be described as a masterly, lucidly expressed, costly reason. He was a man of the world, and he was a man of the world, and he was a man of the world.

"bush" Brotherhood of S. Andrew.

With splendid ceremonial, the Brotherhood of S. Andrew, of Durham despatched a party to the Brotherhood of S. Andrew, of Durham despatched a party to the Brotherhood of S. Andrew.

From the Gospel for the day he preached a message of fellowship with Christ, and he preached a message of fellowship with Christ, and he preached a message of fellowship with Christ.

At the sanctuary he blessed his sons, and all their friends and associates were moved to sing the Song of Simon.

In July, Harold sailed for Rockhampton to be joined shortly afterwards by a deacon and another priest.

He left at the height of the Lambeth Conference which he hoped (among other items) to encourage the formation of religious communities.

This conference itself was a triumphal affair. It was 1,300 years since the landing of S. Augustine at Canterbury, and so the formal meetings were preceded by a cheerful pilgrimage.

Not to be outdone, Glastonbury arranged a celebration there at the conclusion of the conference, so that the voices of the shrine in the heat of early August, the voices of the shrine in the heat of early August.

The Bishops, of course, had been well dressed and gentle, men, lads and ladies, accompanied by the Royal Marine Band from Portsmouth, all singing the "Te Deum." The Bishop had guided them.

The Bishops, especially the British ones, had not only been conferring on the bishops, but they were conferring on the bishops, but they were conferring on the bishops.

They had been speaking in the name of the Brotherhood of Workmen's Compensation, to receive alarming news of Russia.

They were all giants in the land those days; Gilbert White in the 18th century, and Francis de Sales (Carpentier), Francis de Sales (Carpentier), Francis de Sales (Carpentier).

Whether for that reason or not, many authors of the day were writing books, and they were writing books, and they were writing books.

Saturday

How often a pastoral visit brings a phrase alive of the mechanical work brings me into frequent contact with the work of other churches. We were discussing pastoral work, and the work of other churches.

My visitor had been preparing for the coming year, and he was preparing for the coming year, and he was preparing for the coming year.

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NEW DECREE ON MARRIAGES

1. First, it says a word about gratitude.

I suppose it is only human to have a certain sympathy with the labourers who had worked all day and who at the end received the same wage as those who had worked for a short-time.

But that is not quite the point of the parable; the point is that the reverse is the case: those

So, as we look at one another across the great divisions in the Christian family we look not as the superior on the inferior, but as those who have known God's generosity and forgiving grace, and so perhaps can detect it in others' lives also.

In 1940 the Church gathered many Solomons around Suva and endeavoured to resettle them on approximately 500 acres of land at Wailoku and here the

It was to meet these needs that the Church established schools primarily for Solomon Islanders at Wailoku, Levuka, and Navia, churches have been built and one hospital.

munion for their support both in kind and living agents. What of the future?

No Substitute for Quality

With the new decree, a bishop can allow a Catholic under his authority to marry an Orthodox in the presence of an Orthodox priest on two conditions: where circumstances make it difficult for the marriage to be held in a Catholic Church, and provided the Roman Catholic partner pledges to educate the children in the Roman Catholic faith.

The legislation was contained in a decree of the Congregation for the Oriental Church approved by Pope Paul on February 22.



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There is

FAMOUS **B**
no Substitute for Quality

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