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POSITIONS VACANT

DOCTORS-NURSES needed urgently for Christian hospital work. Information from: **BUSH CHURCH AID SOCIETY**, B.C.A. House, 135 Bathurst Street, Sydney. Tel. BM3164. 276 Collins Street, Melbourne. Tel. MF8962.

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STENOGRAPHER, 16-19, required by Inter-Varsity Fellowship. Opportunity for Christian service. Phone MA3875 for appointment.

OPPORTUNITIES FOR CHRISTIAN SERVICE

The Central Methodist Mission, Sydney, invites application for the following:—
Director, Fellowship House, (Male) to direct the Mission's youth and other group activities based on Fellowship House.
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Nursing Sister to take charge of Hoban House — a home for 47 aged persons.
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Enquiries — please phone 61.9951 (Mr Banks or Mr Henderson) or write
General Secretary,
Central Methodist Mission,
139 Castlereagh Street, Sydney

MEETINGS

The Annual Meeting of the N.S.W. Churches' Cricket Union will be held in the C.E.N.E.F. Centre, 511 Kent St. Sydney, at 7.45 p.m. on Thursday, 26th July. All interested in the Union are urged to be present.

FOR SALE

All Sporting Goods. Special rates to Church members. Hamilton Joyce and Co., 5th Floor, 141 King Street, Sydney. BW 7262, BW6136.

SOUTH SYDNEY WOMEN'S HOSPITAL

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Phone: LA2861.
APPLICATIONS are invited from Christian young women desirous of doing Midwifery training. Applicants must be over the age of 19 years and in possession of either Nurses' Entrance or Intermediate Certificates.

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

The Rt. Rev. A. W. Goodwin Hudson ordained four men to the Diaconate in the Church of St. Edmund at Pagewood at a service on Sunday, July 15. The Ordinands were: Trevor John Griffiths, Anthony John Humphries, Geoffrey Narramore Moon, Reginald Thomas Platt.

WANTED

YEAR BOOK of the Diocese of Sydney for 1955. Wanted by A.C.R. Office.

SECOND-HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

WANTED to rent, four-bed room caravan, 29th Dec-22nd Jan., 1963. Write The Rectory, Mulgoa.

YOUNG GIRL would like light housework or child care. Ring LWS855.

LOCUM TENENS—Country Vicar would like care of church in Sydney or suburbs during month of January, 1963. Use of Rectory preferred. Write and one daughter. Write P.O. Box 47, Mungindi, N.S.W.

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OFFICE TO LET, approximate space 200 sq. ft. Apply Women's Christian Temperance Union, 1st Floor, 599 George Street, Sydney, between 10 a.m. and 5 p.m.

GEORGE STREET, near Liverpool Street, whole second floor, approx. 940 sq. ft.; lift partitions. Phone. Lease Total £21 week. Phone, office hours, 61-6493.

E.U. Mission

The Evangelical Union of Sydney University has been holding a Mission at the University. It commenced on Thursday, July 28, with an address by the missionary, Dr R. A. Cole, B.A., Ph.D., B.D., M.Th.

The Wallace Theatre was filled to capacity for the opening meeting and an overflow meeting was held in the Engineering School. Dr Cole spoke on the subject, "Christ and failure."

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod. Founded 1895. SYDNEY: Forbes Street, Darlinghurst. MOSS VALE: Suttor Road, Moss Vale.

NORTH SYDNEY: "Redlands," Military Road, Cremorne. WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville. The school curriculum comprises thorough religious teaching in accordance with the principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information apply to The Headmistress of the school desired.

Personal

• Sydney

The Rt. Reverend M. L. Loane, Bishop Coadjutor, and The Rev. Dr R. A. Cole, Lecturer at Moore Theological College, will be the speakers at an Evangelical Conference to be held in St. John's, Parramatta, Parish Hall on Friday, July 20, at 8 p.m. The Chairman of the Conference will be the Honourable Mr Justice A. Richardson, Judge of the Supreme Court of N.S.W.

The Reverend G. T. Earp, who was rector of St. James, Turramurra, for 12 years and recently Acting Rector of Holy Trinity, Wentworth Falls, is now at Wahroonga.

Mrs Barbara Thiering, B.A., B.D., Dip. Ed., has been awarded a Master of Theology Degree from the Melbourne College of Divinity for her work on "The Hymns from the Dead Sea Scrolls." Mrs Thiering is the wife of the Reverend Barry Thiering, Chaplain of Cranbrook School.

Dr Martin Niemoller, who was for eight years Hitler's personal prisoner, will visit Sydney on August 22, when he will address a united church gathering arranged by the Bible Society in Scots

Church at 7.45 p.m. Dr Niemoller is one of the Presidents of the World Council of Churches.

• Melbourne

Owing to ill-health the Archbishop of Melbourne, Dr Woods, was forced to cancel all engagements at the end of June and early in July.

On Wednesday, July 4, the Reverend J. C. Howells was inducted as first Vicar of the new Parish of Nunawading and Donvale. The inauguration and induction were conducted by the Rt. Reverend G. T. Sambell, assisted by Archdeacon Thomas.

Deaconess Evelyn Pritchard was commissioned for her new work in the Parish of St. Peter's, East Sunshine, on Sunday, July 1.

The Reverend R. A. Donne, at present Vicar of St. Paul's, Gisborne, will transfer to the Diocese of Ballarat on August 15.

• Overseas

The Bishop of Bendigo, the Right Reverend R. E. Richards, Australian president of C.E.M.S., is visiting England during April and May to conduct meetings among men.

The Reverend D. B. Runcorn, at present chaplain and assistant master at St. Paul's College, Hong Kong, has been appointed principal of the C.M.S. Training College at Chislehurst, Kent. Mr Runcorn trained at Ridley Hall, Cambridge.

NEWS IN BRIEF

CONSECRATION of the Church of St. Thomas, Kingsgrove (Sydney), took place on June 17. The original church was opened in 1941, extended in 1947 and then, in 1953, converted for use as the church hall, following erection of the new church building.

A **NEW HALL** for the Parish of St. Luke, Dapto (Sydney), was dedicated by the Archbishop of Sydney on Sunday, July 1.

JUBILEE SERVICES, marking the fiftieth anniversary of the Laying of the Foundation Stone of St. Basil's Church, Artarmon (Sydney), were held on June 17.

A **HOME** for Single Girls in Special Need, "Kedesh," was opened and dedicated by Bishop Redding in Stevenson Street, Kew, Victoria, on July 1. The home is under the control of the Mission of St. James and St. John.

SEVEN CANDIDATES are undergoing training as Marriage Counsellors in a course sponsored jointly by the St. Andrew's Cathedral Marriage Guidance Centre and the Father and Son Welfare Movement. During 1963 the candidate will counsel under supervision as part of the training course.

FINAL PLANS have been approved for a new Church of St. Mark, West Wollongong. An overall plan for site development has also been approved. It envisages a new Sunday School hall, kitchen and development of the existing hall. The estimated cost of the new church building is £39,000.

The Australian

CHURCH RECORD

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

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

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

Advertising and Business. Communications to be addressed to the Secretary.

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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.

THE CHURCH OF ENGLAND EVANGELICAL TRUST (N.S.W.)

(Registered under the Companies Act)

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

VICE-CHAIRMAN: Archdeacon R. B. Robinson.

SECRETARY: R. A. Cole.

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

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CHURCH RECORD

EIGHTY-THIRD YEAR OF PUBLICATION

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C.E.N.E.F. CENTRE OPENED



Photo: Official party on platform at the opening, from left to right: Canon A. E. S. Begbie, Bishop Loane, Bishop Kerle, Sir Eric Woodward, the Archbishop, Lady Woodward, the Reverend J. J. Turner and Archdeacon G. Delbridge. Mrs Gough was also on the platform.

Several hundred people gathered in Kent Street, Sydney, on Saturday, July 21, for the official opening of the C.E.N.E.F. Memorial Centre by the Governor of N.S.W., Lieutenant-General Sir Eric Woodward, K.C., M.G., C.B., C.B.E., D.S.O.

His Excellency expressed regret on behalf of the Governor-General who was to have been present on the occasion. Sir Eric referred to the progress of C.E.N.E.F. since its inception and to the active participation of the Church of England in the field of youth work. He spoke of the opportunities the Centre offered for fellowship, recreation and guidance to young people.

In declaring the building open, Sir Eric expressed his hope that the Memorial Centre would assist in promoting peace and trust in the nation. Following the opening the Archbishop of Sydney, Dr H. R. Gough, O.B.E., M.A., D.D., dedicated the building to the glory of God. The service was followed by the unveiling of a plaque by Lady Woodward and an inspection of the premises.

In his introductory remarks, the Chairman of the

C.E.N.E.F. Board of Management, the Right Reverend R. C. Kerle, spoke of the various stages of development of C.E.N.E.F. and expressed gratitude to the previous owners, Messrs W. D. and H. O. Wills, for assistance in remodelling the premises and to previous tenants who co-operated in vacating the premises. The service was conducted by the Reverend J. J. Turner, Chaplain for Youth, and the lesson read by Canon A. E. S. Begbie, Chaplain-General of the Australian Military Forces.

Development of the new building was made possible, partly from the sale of the old property in Castlereagh Street and partly with an overdraft provided by the Bank of N.S.W. (See article on C.E.N.E.F., page 7.)

REFORMATION RALLY

The thirty-fourth Reformation Rally will be held in the Chapter House, Sydney, on Friday, October 5, at 7.45 p.m. The Chairman will be the Right Reverend M. L. Loane. The speakers will be Dr S. Barton Babbage, Principal of Ridley College, Melbourne, and the Reverend D. W. B. Robinson, Vice-Principal of Moore College, Sydney. There will be a film shown at 7.00 p.m.

Thanksgiving for C.M.S. Budget

Services of thanksgiving have been held throughout Australia to mark the meeting of a record budget by C.M.S. In St. Paul's Cathedral, Melbourne, a service was held on Monday, July 23. Special mention of the budget was made by the Reverend G. M. Fletcher, General Secretary for N.S.W., at a service of Holy Communion in St. Andrew's Cathedral, held to farewell outgoing missionaries, on July 9.

As reported in our last issue, the N.S.W. figure of £104,834 was met and a small surplus left over. The Victorian figure of £72,000 was also met. Both amounts were records for these States. It now appears that the total budget for Australia and Tasmania of £195,000 will be met.

The meeting of the budget means that the Society will now be free to work on further development plans for the coming twelve months. The Federal Council meets in Sydney from August 8 to 10 to decide on the plans and budget for the Society. C.M.S. reports that during the last 12 months there has been an encouraging response in the number of people applying for service on the mission field, and in addition a large number of recruits to the field has now brought the Australian C.M.S. missionary strength to 244. There is still an urgent need for more teachers, both secondary and primary, nurses, clergy, builders, youth workers, and others in every field.

One of the tremendous areas of advance in the last 12 months has been Kenya, where five new workers have been located. In addition to this, the balancing of the budget will mean much to officials of the Society as they plan expansion in the Diocese of Central Tanganyika. The work in North Australia should also increase in the next twelve months because of the impetus being given to the building program on the Society's five stations in Arnhem Land, due to the arrival of the new Deputy Field Superintendent in Darwin, Mr Jack Langford, a former Melbourne building contractor.

Statement on Prayer Book Revision

The Archbishops of Canterbury and York have issued a statement addressed to members of both Houses of Parliament on proposed revisions of the Canons and, more particularly, on Prayer Book revision.

"We shall not seek," the statement says, "as was done in 1927 and 1928 unsuccessfully, a complete alternative Prayer Book containing services largely untried and unknown. Our main requests will be in the Prayer Book (Alternative and Other Services) Measure for Parliamentary authority for the sanctioning in the first instance of experimental variations in public worship.

The statement goes on: "In order to ensure that these representative genuine and properly considered demands they would have to receive two-thirds majorities in both Convocations and in the House of Laity. "They would then be authorised for use, in each church only with the agreement of the Parochial Church Council for a period of up to seven years, followed, if desired, by another period of up to seven years. "After that, if it were proposed to make an alternative version permanent or to continue

Return of Dr Babbage

THE Reverend Dr S. Barton Babbage Principal of Ridley College, will return to Melbourne early in August after 12 months' leave of absence. During this period he has been guest professor of Columbia Theological Seminary in the U.S.A. and has also given lectures in other universities including Yale.

On his way home, Dr Babbage is visiting Africa, India and other countries in order to gain first-hand impressions of the present position of Christian missions.

During his 10 years as principal, the college has developed in a remarkable way. New buildings have been erected and the student body has increased from about 40 to over one hundred.

Dr Babbage will be officially welcomed at Friday, August 10, when the college will conduct an Open Day, beginning at 3 p.m. A buffet dinner will be served at 5.30. At 8 p.m. an official welcome will be extended at a meeting in the Royal Victorian College of Pharmacy, next door to Ridley College. The chairman will be Dr G. B. Bearham. Bishop Donald Redding will represent the Archbishop of Melbourne, who will be attending the Continuation Committee of the World Council of Churches in Paris.

CHURCH RECORD

AUGUST 2, 1962

The Exclusive Brethren

Christians will be saddened by the circumstances which have led to the legal separation of three Sydney children from their mother, brought about by the teachings of the Exclusive Brethren sect. (At the time of going to Press there appeared to be some hope of reconciliation.)

The seemingly endless stories of broken homes which have filled the newspapers of our land (and those of other lands too) for many months past have surely done irreparable damage to the cause of Christ. Distinctions are easily blurred in the public mind and all too often the behaviour of a group of "religious" people is taken to be that of the whole Church of God.

It is deeply disturbing when earnest people, supposedly devoted to Christ and His Word, can become so enmeshed in erroneous teaching that all sense of the overall teaching of Scripture is lost. When such teaching issues in the destruction of family life (an action we have come to expect from Communism) and subsequent legal proceedings, it must grieve our Lord and injure His cause. "By their fruits ye shall know them."

It is important for Churchmen to distinguish between the Exclusive Brethren, now fallen into such a state of turmoil, and other Christians commonly labelled "Brethren." Anglicans differ from Brethren in a number of important matters, such as the absence of an ordained ministry.

However, Brethren generally are earnest Christians, with a love for and a knowledge of Scripture which will often shame the average Anglican; people who seek earnestly to live in conformity to the Word of God. These folk deplore the activities of the more extreme "Exclusive" Brethren and are saddened, possibly more than we are, by such activities. They have special cause to be concerned — they often find themselves grouped with Exclusives in the minds of many.

The Exclusives have always walked a path of strict separation from other Christians, so much so that the fellowship which should be experienced between Christians of varying outlook and tradition has usually been entirely absent.

The present troubles of this strange group appear to stem from a move in the

U.S.A., some three years ago, to set up a Mr James Taylor as "universal leader" (Mr Taylor's brother-in-law, Mr Hales, is said to be the Australian leader). Mr Taylor is invested with supreme authority over members of the sect. His word is law, to be obeyed without question, even if it appears to a spiritually minded person to transgress the Word of God.

The "universal leader" has issued a series of edicts and these have been responsible for the present malaise. One such edict enjoined the drinking of strong liquor by sect members, a new experience for most, with consequent disastrous results (some of which were featured prominently in the secular Press).

Families have been split as members have been forced to withdraw from those in their homes who have not followed Mr Taylor's leadership; other Christians are considered "unclean, vessels of dishonour" and members are forbidden to eat or drink with them. Added to this has been the widespread persecution of those who have been forced to leave the sect.

The Exclusive Brethren have founded on the rocks what have destroyed so many before them. Isolated texts and portions of Scripture have been used to support particular emphases in teaching; magnified, they have become errors. Whole portions of Scripture — such as the lengthy sections dealing with the sanctity of marriage, even when between an unbeliever and a believer; and the love a husband and wife should have for each other and for their children; and our Lord's warnings about being stumbling blocks — these have been ignored and the teachings of the "universal leader" followed instead.

How sad all this is. Men look on and say: "See how these Christians hate one another." And yet, herein is a salutary warning to all who pride themselves with being Anglicans. "Let him that thinketh he standeth take heed lest he fall." The history of the Church is strewn with those who have gone the way of the Exclusive Brethren. When anything takes the place of the Word of God as the supreme authority in the Church — be it priest, or Pope, or human reason, or a "universal leader," then error must inevitably follow.

Studies in

The Life of Peter

5. Peter and Rome—II

"The keys of the Kingdom of Heaven." What is the real meaning of this phrase which Matthew tells us our Lord spoke to Peter?

There is a story told that in ancient times the ruler of an English kingdom was induced to accept the ecclesiastical overlordship of Rome when he had heard quoted: "I will give unto thee the keys of the Kingdom of Heaven." The explanation of what is meant follows in the second half of the verse. (Matthew 16:19): "Whatsoever thou shalt bind on earth shall be bound in Heaven" etc. People who get perturbed about the claim of the Roman Church should realise that these words were on another occasion spoken to the general band of Jesus' disciples also. (Matthew 18:18). In other words scripture demonstrates that there was no concentration into the hands of Peter of the power to include or exclude men from the Kingdom.

Awareness of this fact may save some people a great deal of agitation over the issue. "Was Peter Bishop of Rome?" I take up, then, that question. Some Christians say, "why worry about it at all? It doesn't signify!" But these folk are unaware that upon this claim rests the assertion of the power that Roman Catholics make for the Papacy. Upon that power, in turn, rest the special doctrines of Rome which Reformed Churches repudiate.

Evidence

For Roman Catholicism the dogma that Peter founded the Roman Church is the dogma which justifies all their other special dogmas. Some scholars of the Church of Rome say, "we do not rest our claim entirely on Matthew 16:18/19, or on the evidence for the fact that Peter founded our Church, but there is a third proof—look at history! History proves" (they say, "that the authority of Peter must have passed into the hands of the Pope." Well, as I look at that history I find something else, something that saddens and repels me.

But let us turn to scripture. In Acts, Chapter 12, the career of Peter in Jerusalem is concluded by the New Testament Historian, Luke, when Peter is marvellously released from prison. He comes to the house and tells the young woman, "go and show these things unto James and the brethren." Then, "he departed and went to another place."

The Roman Catholic theologians say that the place he went to was Rome, and that he then founded the Roman Church. Well, let's think about it. Why doesn't the Acts of the Apostles tell us so? Did Luke deliberately withhold it? Did he know, if it were so, that Peter founded that Church? What motive could he possibly ascribe to him for withholding the information? No conjecture I have ever read for this argument gives me the slightest satisfaction. Probably Luke doesn't tell us what was the "other place" of Acts 12:17 because the place concerned had no

special significance, or perhaps again, because he did not know where Peter went when he left Jerusalem. Surely he would have known if it were the imperial capital. A bit later Peter is in Antioch. I believe that if Peter had founded the Church of Rome the Bible would tell us so. It tells us of how Paul founded so many foundations and how he came to Rome.

Contact

Porphyry, the heathen philosopher of the third century who attacked Christianity, is quoted as saying: "Peter was crucified after he had shepherded the sheep only a few months." It is very likely that this refers to an actual visit of Peter to Rome not long before he was killed in the Neronic persecution. That is very possibly the duration of Peter's contact with Rome.

We know, too, that the earliest statements worth mentioning which claim that Peter was Bishop of Rome contain inaccuracies. The first such extant statement that says Peter was the first Bishop of Rome is 354 A.D. That is nearly 300 years after his death. But that particular assertion gives dates which have been clearly overthrown by scholarship. And in the earlier statements that exist about him founding the church at Rome, statements which were made at the end of the second century (by Irenaeus and Dionysius of Corinth), both writers concerned made errors. The one writer calls Paul also a founder of Rome and scripture indicates quite clearly that he wasn't. The other writer tells us that Peter was a co-founder of Corinth, and scripture again shows quite clearly that this is wrong.

There is another interesting pointer in ancient history. About the year 150 A.D. there was a debate between Anicetus, Bishop of Rome, and Polycarp of Smyrna over differences in calculating the date of Easter. Anicetus does not attempt to cite the authority of Peter, though Polycarp quotes an apostle (John) for the opposite view (which he holds).

Leader

What can we say then about Peter's later history. "Even if after his leadership of the Jerusalem church he temporarily, as apostolic missionary, was the leader still of other churches yet so much at least is definite, that when he was there he was only the leader of those single churches and in no case leader of the entire church. Peter was the leader of the entire church only at Jerusalem." The unique aspect of Peter's function was not in administrative absolutism.

By the Rev. E. G. Mortley, B.A., Th.L., Rector of St. Philip's Church, Eastwood, N.S.W.

John, chapter 21, and Galatians 2:11, will show you that John, chapter 21, was probably a corrective to such notions. The first chapter of 1 Corinthians shows that no one undisputed ecclesiastical overlordship existed. (Verse 12). The unique function of Peter was limited in time, and that function was not transferrable at all! Transmission of that function was impossible, because it was a function to be first leader at a given time in Jerusalem, not a perpetual status. If, thus, the claim of the Roman Church is false, what then? The whole superstructure of Romanism falls to the ground. We shall have to beware of any reunion schemes which may ignore this issue.

But as we leave Peter, let us not deny him his place of honour in transmitting the faith to you and me. He is not responsible for the departures from true spiritual principles which have marred the Roman and other churches. "An enemy hath done this." And he will do it here if we let him.

Crusaders' Meeting

Over 600 young people were present at the 33rd Annual Meeting of the Crusader Union of N.S.W. held in Scots Church on June 22.

One hundred young people took part in various ways, and a dramatised reading of part of Matthew 26 was effectively and sympathetically portrayed by a group of boys.

A review of camp was given by means of a play, and though some of the incidents provoked much laughter, the main theme of the play — that of the obviously changed lives of a brother and sister — was clearly presented. The hymn "What a wonderful change in my life has been wrought" was a fitting conclusion to this part of the program.

Bishop M. L. Loane, a vice-president of the Crusader Union, was the speaker, and challenged those present to fully commit their lives to Jesus Christ.

The interest aroused by this meeting is indication of the growth which is taking place in the Crusader Union's work in the Independent Schools of N.S.W. Over seven hundred boys and girls are meeting each week in school groups and during the last 12 months over five hundred have attended a Crusader Camp.

Cranbrook Science Block Dedicated



SIR Mark Oliphant, Director of the Research School of Physical Sciences at the Australian National University, opened the new £95,000 science block at Cranbrook School, Bellevue Hill, on July 22.

Following the opening, the Archbishop of Sydney dedicated the building. The opening took place on the school's Founders' Day and a special service was held in the chapel to mark the occasion.

The Industrial Fund for the Advancement of Scientific Education in Schools provided £30,000 toward the cost of the new building.

The Cranbrook School Building Fund provided £20,000 and the balance was met by the school from its own resources.

The four-storey building will cater for pupils studying physics, chemistry, geology and biology. Mr L. C. Robson, representing the council of the Industrial Fund, addressed an audience of masters, visitors and sixth form pupils.

He said the need for scientists and technologists in Australia today was enormous.

Mr Robson said the science block was the eleventh completed project in the fund's program. By the end of the year the total would be 20.

He said the fund could reach a total of 35 with present resources.

"I should like to see twice that number before our innings closes," he said.

Sir Mark Oliphant said that unless a man had a professional understanding of science he would not fit into the pattern of the future.

"We have become conscious of the enormity of the responsibility."

"We must be so trained that these responsibilities are grasped."

SALE OF WORK

Mrs R. C. Kerle, wife of the Right Reverend R. C. Kerle, Coadjutor Bishop of Sydney, opened the annual "Church Record" Sale of Work in the Chapter House on Friday, July 13.

The directors of the "Church Record" wish to express their sincere appreciation to the many individual workers and church groups responsible for the magnificent effort. The "Church Record" would also like to express appreciation to the numerous individuals and groups, whose gifts of salable goods made possible the sale of work.

A particular word of thanks must go to Deaconess Jean MacDonald, upon whom much of the practical work of organising the sale falls and without whose untiring efforts the sale would be so much less successful.

The proceeds of the annual sale of work are used to further the witness of the "Church Record"

WIDESPREAD INTEREST IN CONFERENCE

AN Evangelical Conference organised by the Anglican Church League was held at St. John's Church, Parramatta, on Friday, July 20. Under the title "Evangelical Insights" the Conference aroused widespread interest in Parramatta and surrounding districts. Some three hundred people crowded the parish hall to hear the speakers, Bishop M. L. Loane and Dr R. A. Cole.

Bishop Loane stressed the supremacy of Holy Scripture as the court of appeal in all matters of faith and practice and in this connection the return of Biblical scholarship and authority in recent years was highly encouraging. The Bishop referred to the New English Bible and other idiomatic translations which brought the Word of God to people in their everyday language. He also referred to the increasing number of languages into which the Bible was being translated — now totalling 1,169. This was yet another sign of the expansion in promoting Biblical truth.

Whilst the proportion of people reading their Bibles daily under either the Scripture Union or B.R.F. was only about one in 50 of the population it was, nevertheless, a considerable increase over past years.

The Bishop further drew attention to the renewed interest in and emphasis on evangelism.

People were being converted at all age levels in Sydney churches in far greater numbers than, say, 10 years ago. It was almost as if there was a turning of the tide and all revivals in the past have sprung from evangelistic activity on the local as well as the city-wide level.

Of special concern to the Evangelical was the current ecumenical movement, a movement endeavouring to bring all churches under an "umbrella" of a single organisation. The Church of South India was being set up as an example of the unity for which all should strive.

Within our Church itself the Pan-Anglican movement represented another problem for the Evangelical. This movement assayed to bring together the extremes of Anglicanism and squeeze them into a *via media*. The Evangelical cause must inevitably suffer in such a process. Finally, Bishop Loane drew the attention of the gathering to the problem of Prayer Book revision. Evangelicals had all too often bypassed liturgical study, but there must now be a re-examination of the liturgical principles contained in the New Testament and Evangelicals must translate these in modern worship.

In an informative and characteristic manner, Dr Cole sketched a word picture of an Evangelical. First and foremost he was, or should be, a Christian as the Bible portrayed a Christian. He had had a personal experience with God in Christ; he knew forgiveness and he had free access to God, without a human mediator.

In his belief in the Church as the fellowship of believers the

World Christian Endeavour in Sydney

THE World's Christian Endeavour Convention commences in Sydney on August 16, with an enrolment of more than 2,000 delegates. It will continue with rallies, open-air meetings and church services until August 22.

Church of England, Methodist, Baptist, Congregational, Churches of Christ and Salvation Army leaders are co-operating with the world leaders of Christian Endeavour to make the Sydney Convention one of the most successful in history.

Evangelical Christian rejoices in fellowship with other Christians, despite denominational differences. There is a healthy distrust of mysticism as such, for God commands good living and downright moral character rather than solitary meditation. We must reflect God's moral character and then will issue good works toward our neighbor.

Dr Cole further pointed out the individual note of Christianity — the Evangelical knows that a personal decision must be made to trust Christ, and this affects his dealings with his fellow men. Finally, the Evangelical realises that man must change in his heart if he is to be a "new creature." Economic and social reforms are good and necessary, but they are not the complete answer — a change of environment will not change a man's nature, only Christ can do that.

The Parramatta Conference is one of a series planned by the Anglican Church League

The theme of the convention is "Jesus Christ—The Way." Highlights of the convention will be:

- Five night rallies, open-air meetings, and discussion groups at noon.
- A Christian witness procession through Sydney's streets, with banners from all over the world.
- A united Church witness in the Sydney Town Hall.
- A united Communion Service when white and coloured

delegates from all corners of the world will join in worship.

- Afternoon rally for Juniors.
- Fellowship tours of Sydney and New South Wales.

The world secretary of Christian Endeavour, Mr Harold E. Westerhoff, in a recent visit to Sydney, said, "We're coming as a World's Christian Endeavour Convention to Sydney to glorify God in a great collective Christian witness not just to Sydney but in the world."

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MISS JOAN FRENCH (A schoolteacher from Lima, Peru)
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OVERSEAS NEWS

Hamburg English Church Anniversary

JULY 14 marked the 350th anniversary of the establishment of the English Church in Hamburg, Germany. In 1612 Hanseatic Law first allowed the English merchants and their families in Hamburg to worship according to their own rights. The Present Church, which is dedicated to St. Thomas a Becket, and has recently been restored, was erected by public subscription in 1834. Except in time of war there has always been an English chaplain at Hamburg, and since the beginning of the century the post has been held by the Missions to Seamen chaplain at the port.

Chicago Crusade

ATTENDANCES at Billy Graham's Greater Chicago Crusade which closed recently, were estimated at 703,000. The Crusade lasted 19 days. There were 16,451 inquirers.

I.V.F. in New Zealand

A RECENT American visitor, Mr W. M. Miller, B.A., B.Th., son of a Presbyterian missionary, has expressed his conviction, based on visits to 40 countries, that the New Zealand I.V.F. was probably one of the most promising he had seen in his travels. Referring to impressions of his New Zealand visit, Mr Miller said he had been encouraged to see the serenity and depth of the I.V.F. movement in the country. While the non-Christian University student seemed to have little interest in developments in other countries, he observed that there was a real concern amongst the members of the movement here. He was also pleased to see their sense of responsibility regarding service within the context of their own denominations.

—“The Challenge” (N.Z.).

“Men of Galilee”

IN 1950 a new departure was made in English Bible publication when the Gospel according to St. Matthew was published under the title “The Man in the Street,” in format similar to that of a pictorial magazine. The work of the late John Stirling, this publication was an immediate success, and a sale of 330,000 copies has been achieved to date. It was followed by the Gospels of St. Luke and St. John in similar format. Mr Stirling died in 1958 before he could finish the edition of the Gospel of Mark in the same series. So many requests reached the Bible Society for the completion of the series, however, that the Editorial Secretary, the Rev. James M. Roe, has now completed the task, using the text of the Authorised Version, as had been done in the earlier publications. The cover pictures are full-colour views of scenes on the hillside above the Sea of Galilee. Its title is “Men of Galilee.”

Spanish Strikes

GENERALISSIMO FRANCO has blamed Roman Catholic lay organisations, along with Communists and Liberals, for the recent strikes in Spain. “Foreign propaganda,” General

Franco said, has “set against our regime the excess of some Basque separatist priest or the clerical errors of some other exalted priest, none of which means anything in the framework of the great spiritual renaissance of our nation.” The Rev. Ramon Torrella, adviser on church affairs to the Young Christian Workers Organisation, was deprived of his state licences to say mass, distribute communion, and hear confessions because the youth group had distributed leaflets supporting the strikers. Another Catholic organisation that distributed leaflets backing the strikers was the Brotherhood of Catholic Action. Three leaders of the two organisations were fined 50,000 pesetas (about £400) each.—E.P.S., Geneva.

More Protestants in Mexico

AN impressive increase in Protestants in Mexico has been reported by Dr Howard W. Yoder, executive secretary of the Committee on Latin America (C.C.L.A.) of the National Council of Churches' Division of Foreign Missions (U.S.A.). Dr Yoder said that figures given in a new study, *Protestantismo Mexicano*, made by Father Pedro Rivera, S.J., show that the number of Protestants has grown from 265,000 in 1949 to 910,951 in 1960 — a 298.3 per cent increase — while in 1961 the total stood at 1,065,161.

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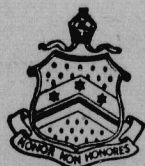
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Deaconess Celebrations in Sydney

THE Sydney Deaconess House hall was packed out for the Centenary Youth Rally on July 10. The students depicted the history of the Deaconess Ministry during the past 100 years in a play called “Deac - Van - Winkle,” which concluded with a deaconess in the space age. Three of the students spoke of their call to train at Deaconess House. Dr. R. A. Cole gave a challenging message.

Deaconess Lora Claydon and Deaconess Narelle Bullard, both of whom have been missionaries, were also present, as well as Deaconess M. L. Gillespie, a former Principal of Deaconess House.

The Archbishop in his remarks referred to the fact that

Notes and Comments

The Roman School Strike...

There can be little doubt that the Roman Catholics have done their cause of State aid to Church schools considerable harm by their week's school strike in New South Wales. What impressed the community as a whole was not the heart-rending plight of the Roman Catholic schools, but the irresponsibility of a religious denomination suddenly depriving the children in its schools of their education and the ominous spectacle of a powerful, well-disciplined political pressure group master-minding a plan of this kind.

A Counsel of Despair?...

It is not unlikely that this desperate plan was devised because the Roman Catholic Church knows that without State aid its schools cannot survive for much longer. The increasing financial strain of keeping its school system going, combined with an increasing unwillingness on the part of many of its adherents to pay the piper, may cause the whole system to break down before long.

Whoever devised the tactic of the Goulburn school strike should have thought of this; if the Church can advise parents of the pupils at its schools to

enrol them in the Public schools, what became of the official Roman condemnation of these schools as “seed-beds of immorality?”

It is, of course, quite obvious that this was not a spontaneous move by the Roman Catholic laymen of Goulburn. It was a carefully prepared plan. If the whole thing were spontaneous, how could the school authorities be ready to re-open their schools within about 12 hours of the public meeting which purported to decide that they should re-open?

The opinion they hold is correct and in accordance with the formularies of the Church of England. If, as in this case, it is not, then they have no right to expect the rest of the Church to refrain from doing what is right and Christian to satisfy their prejudices.

This is what St. Paul teaches in Galatians 2.11-14. Peter compromised in order to avoid offending the false opinions of various Christians. His intention was to prevent differences being exacerbated. Yet Paul rightly withstood him to the face for doing so.

There were more deaconesses serving in Sydney Diocese than in any other in the Anglican Communion. This year Deaconess House has a record number of sixty-four students in training.

The demand for trained Christian women to serve at home and abroad continues to grow, and young women with theological and pastoral practical training are needed in the Church today.

On the afternoon of the rally an application to train was received from a young woman who traced her call to the night when Dr Cole spoke at a similar rally four years ago.

A large number of deaconesses and friends gathered for the Centenary Service in St. Andrew's Cathedral on July 19, which was conducted by the Archbishop of Sydney.

The Deaconess House students formed the choir and the Rev. W. Deasey preached.

At a supper which followed, Head Deaconess Mary Andrews referred to the presence of a number of senior deaconesses at the gathering, including Deaconess E. Faber, ordained in 1917, and Deaconess Ethel Bostock, who has served as a deaconess for forty-three years.

STATE AID

to Denominational Schools

THE action of Roman Catholic authorities in temporarily closing schools under their control in Goulburn has brought to public attention once more the question of supporting from public funds denominational schools. The controversy goes back many years. When New South Wales was founded, the Government, neither of England nor of the Colony, took a direct part in education. This was left to the various denominations. The Church of England took the lead and the other denominations made their contribution and established schools roughly in proportion to their numbers in the population. The result was, as might be expected, that in the strong population centres there were redundant and competing schools representing each of the denominations, while sparsely populated areas were hardly catered for at all.

In 1836 Governor Bourke planned to introduce a national school system. He outlined his proposals in a despatch to the Secretary of State for the Colonies. The Governor said, “I allude to schools in which Christians of all creeds are received, where approved extracts of the Scripture are read, but no religious instruction is given by the master or mistress, such being imparted one day in the week by ministers of the different religions attending the school to instruct their respective flocks.”

The basic principle of Bourke's proposals was one of combined secular education but separate religious instruction. This was in 1836, but it was not till 1880 that Bourke's scheme was implemented in our present Public Instruction Act. It is interesting to note that when the Governor first suggested the scheme he was warmly supported by the Roman Catholic Bishop, Bishop Polding. I quote from page 17 of “Catholic Education in New South Wales” by the Reverend Brother Urban Corrigan.

“Bishop Polding, as head of the Catholic Church in Australia, was frankly anxious to adopt Bourke's plan in the hope that when children were educated together, religious animosities would be broken down. This view is expressed in a long letter that he wrote to the ‘Australasian’ under the pen name of ‘Catholicus Ipse,’ part of which was as follows:

“... after the success the system has met with in Ireland it deserves a trial. There it has smoothed down animosities, it has encouraged the spread of education, it has introduced a

nobler range of feeling than heretofore degraded the national character under the influence of Charter House and the Kildare St. Schools. . . . I can readily conceive that the conversation on religious subjects, which will take place sometimes even among boys, will clear away many of the prejudices which were heretofore deemed sacred, that it will not be easy to poison the friendships that have been formed at school by the insinuation of deadly enmity. . . . True religion enshrouds not herself in prejudices, these she regards as habiliments degrading to her beauty.”

Thus Bishop Polding commended a State schools system in which all children were educated together but in which facilities were given to the Churches for teaching special religious instruction to children of their own flocks. He saw it as an invaluable means of uniting the community and breaking down the prejudices which segregation leads to.

This scheme is the system of education now in operation throughout most of Australia. Though it was commended by

nor mixed schools, that is to say any schools open to Catholics and non-Catholics alike.”

As a consequence of this overruling from Rome, the members of the Roman Catholic Church in Australia now have no power or authority to use their own judgment and to decide for themselves what system of education is in the interests of their own children, or of Australian society, or of our nation.

Present system

When they were so free, Bishop Polding spoke for them and advocated our present system of State education; but now this liberty has been taken away through the decision of the Vatican, and consequently Australian Roman Catholics are obliged to attack our Public schools system in favour of a parochial school system.

Roman Catholics sometimes support their claims for State aid by urging the rights of parents. It is true that parents have supreme rights in the education of their children, but it ill becomes Roman Catholics to press this argument, for in that

By Canon D. B. Knox, B.D., M.Th., D.Phil., Principal of Moore College, Sydney. Originally broadcast over radio station 2CH, Sydney, on July 15.

Roman Catholic authorities when first suggested in 1836, by the time it was adopted by N.S.W. in 1880, the Roman Catholic Church had changed its attitude from support to one of bitter opposition to this system.

Contravene principles

The Roman Catholic bishops of New South Wales, headed by Archbishop Vaughan, declared in a pastoral letter at that time, “We condemn Public schools first because they contravene the first principles of the Christian religion, and secondly, because they are seed-plots of future immorality, infidelity and lawlessness, being calculated to debase the standard of human excellence, and to corrupt the political, social and individual lives of future citizens.”

It may well be asked, what brought about this dramatic change in the attitude of the Roman Catholic denomination toward our present system of State schools? The answer is not far to seek. Between 1836 and 1880 the Vatican at Rome had condemned the Public school system in favour of the parochial schools system. In particular, Public schools were condemned in paragraph 48 of the Syllabus of Pope Pius IX in 1864.

In due course all parishes were required by the Vatican to conduct parochial schools. This attitude is now incorporated in the Roman Catholic Code of Canon Law of 1917. Thus Canon 1374 of the Code states:

“Catholic children shall not attend neutral, non-Catholic

Church the rights of parents are subordinated to the authority of the Church. Thus Canon 1374 which I have already referred to, explicitly takes out of the hands of the parents the choice of school.

I quote “The Bishop alone has the right, in accordance with the instructions of the Pope, to decide under what circumstances it may be tolerated that Catholic children should attend other than Catholic schools.”

Again, in Roman Catholic countries such as Spain, Protestant parents are allowed no rights whatever in regard to the religious or other instruction of their children; but are compelled against their conscience to send them to attend religious instruction given by Roman Catholic priests. Only this week the papers report that the Protestant school at Montepa, in Colombia, South America, has been closed by Roman Catholic authorities on the ground that they must “prohibit every form of protestant educational work” in accordance with the Concordat between the Vatican and Colombia that “Education must be directed and oriented by the Catholic mission without interference from any other denomination.” In Roman Catholic countries, Protestants, whether parents or tax payers, have no rights. But in Australia no Roman Catholic is required to support by taxes Protestant religious instruction, nor are his children required to attend such.

In 1880, when our present Public Instruction Act was passed, the Protestant denominations

had numerous and excellent parochial schools. However, they loyally co-operated with the new Act and allowed these schools to lapse, while their ministers entered the Public schools to give regular weekly religious instruction to the pupils attending the Government schools.

The Roman Catholic Church, however, not only forbade its children to attend the Public schools, but in order to give point to the accusation of Godlessness refused to enter the Public schools to teach religion to such Roman Catholic children as might be attending. At the same time it maintained and built up, at great personal sacrifice in some cases, the Roman Catholic school system, in accordance with the directions of the Vatican.

If our Government now decides, as a result of pressure, to reverse the decision of 1880 and revert once more to a denominational school system aided by public funds alongside the State schools, as was the case before 1880, then the Protestant denominations will undoubtedly co-operate with the Govern-

ment's new policy, and rebuild with Government money their denominational schools, of which there were so many flourishing examples 80 years ago when the present Government policy was adopted.

The present Act was passed by Parliament by a majority of more than five to one in the Legislative Assembly. If the policy established by that Act were now to be reversed, it should only be done as the result of the clearest expression of the public will through a referendum. If it were reversed, then undoubtedly the Protestant denominations would co-operate with the new policy in re-establishing, over a period of years, denominational schools in the main centres of population.

No support

However, it is to be earnestly hoped that there will be no reversal of policy to the old system of Government support from public funds of denominational schools, for it would have some very deleterious consequences. For example, it would deepen the unhappy segregation which Bishop Polding saw to be so unfortunate a consequence of parallel educational systems and so divide and fragment the community still further. It would mean supporting with public money the indoctrination and teaching of religious and moral tenets which a large section of the taxpayers deplore.

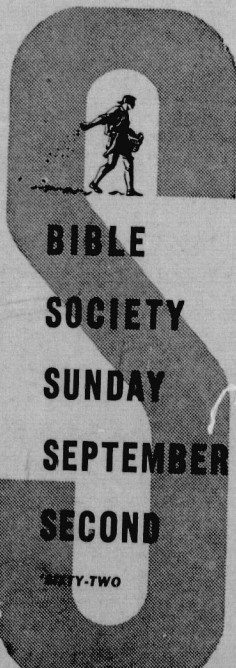
But perhaps most significantly it would lead to the general lowering of educational standards; for it is impossible with limited funds and limited staff to build and support redundant

schools with small classes and inadequate equipment without damaging the standard of education.

Under a system of State aid for Church schools, the major denominations would all be entitled to receive public money for schools and this would lead to duplicating, triplicating, quadrupling schools in districts where one central school would be able to provide a much higher standard of education. By drawing off money and pupils from the State schools, it would deal the excellent educational system of the Department of Education a deadly blow, from which it could never recover.

It is much to be hoped that our Roman Catholic brethren in New South Wales will find ways of reverting to the early policy of Bishop Polding and allow their children to attend State schools, in which so many members of their communion are already teachers, while at the same time taking full advantage of the provision of the present Act, which allows children to be given special religious instruction in the tenets of their own denomination by the accredited teaching of their own communion. Moreover, the various boards and committees which control curricula, examinations and teaching in the State schools have serving on them official representatives of the Roman Catholic Church at present.

Meanwhile, we must all be prepared to deal with this deep-rooted division in our community in a spirit of love and forbearance. It is not beyond the power of God to heal our divisions and to bring fellowship in the place of animosity. Let us all make this a matter of constant and earnest prayer. Prayer changes things.



Letters

Legalised off-course betting

Dear Sir,
Under the heading "Churches oppose tote still" the Melbourne "Herald" published replies of Victorian Churchmen to certain statements made by Sir Chester Manifold before the N.S.W. Royal Commission on off-course betting. The article in the "Herald" of June 18 said:
"The Chairman of the Victorian Totalisator Board and Chairman of the Victorian Racing Club, Sir Chester Manifold, was accused today of 'misinterpreting' the attitude of the Churches to legalised off-course betting."
Sir Chester told the N.S.W. Royal Commission into off-course betting yesterday that church opposition faded when their leaders realised that the aim of the T.A.B. was to clean up a social evil.
"Today the Rev. J. W. R. Westernman, who represented all the Protestant Churches before the Victorian Royal Commission on off-course betting, said:
"The fact that we have not

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Books

THE GOSPEL ACCORDING TO ST. MARK

by Rev. Dr. R. Alan Cole, Tyndale Press, London 1961, pp. 263. Aust. price 17/6.

This is a splendid addition to the Tyndale New Testament Commentaries and will be specially welcomed by the many students in England and Australia who have benefited from Dr. Cole's ministry. The most interesting feature of this commentary is the fact that it was written during a tour of missionary service in Malaya, and it is a standing lesson to all hard-pressed workers as to what may be accomplished by unremitting diligence in Bible study.

The one disappointing section of the commentary from the standpoint of the reviewer is the introduction. This does not follow recognised lines of approach to questions of authorship and kindred matters. It is a broad discussion of "the Gospel" with a minimal reference to the special problems of the Markan version. There were doubtless two reasons for this. One was the general editor's suggestion that the discussion of literary problems concerning the four Gospels would be adequately covered in the companion commentaries; the other was the fact that the author was separated from all books of reference and had to draw on his own stores of thought and knowledge. However, when this is borne in mind, the introduction is a remarkable excursus.

The commentary on the text of the Gospel is excellent. It is fresh, stimulating and informative. The author illumines many of his comments by reference to his experience in countries where he has lived and worked; it may only be a brief allusion, but it helps to show the contemporary character of the Gospel. It excels in making clear the principles which are embodied in the Scriptural narrative. Anyone may read the text and may grasp its surface meaning; this commentary constantly invites the reader to dig further and to find new treasure. Sometimes it reflects the sparkle of the author's personality. All who know him will be delighted to have a copy of this book and will eagerly look forward to a sequel from the same hand.—M.L.

On behalf of my organisation I make a very earnest appeal to your readers to contact their local Members of Parliament, either personally, or by letter. Time is the essence of the contract. Our protests must be made now!

Yours etc.,
O. A. Piggott,
General Secretary,
N.S.W. Temperance Alliance.

New Rectories

THE Archbishop of Sydney dedicated a new Rectory in the Provisional District of Albion Park on Saturday, July 28, at 2 p.m. At 4 p.m. on the same day His Grace laid the Foundation Stone of a new Rectory at Shellharbour.

THE GOSPEL ACCORDING TO ST. MATTHEW

by Professor R. V. G. Tasker, Tyndale Press, London 1961, pp. 285. Aust. price 20/6.

The Tyndale series of New Testament commentaries has already been found extremely valuable by the Christian public, and this new addition is no less useful than previous works.

Professor Tasker who is of course the general editor of the whole series sets himself no easy task he attempts to deal with the largest of the four gospels in such a compact volume.

The author gives some attention to the synoptic problem but space and his primary aim of contributing to the expositional and devotional study of scripture prevent him from becoming too

CHRISTIANITY TO-DAY

The June 8th issue of "Christianity Today" provides really excellent reading. Its main theme is "The Pastor and his People," with articles on "The Minister as a Student," "The Pastor and Sick Visitation," "Pre-Marital Pastoral Counselling," "Ministering to Human Grief," "The Pastor and the Psychopath." In addition there is the usual stimulating, whimsical column by "Eutychus," and numerous book reviews. Interestingly enough, one of these is by an Australian, the Reverend D. W. B. Robinson. Dr. J. I. Packer is the writer in this issue of the regular article on basic Christian doctrines. His subject is "The Nature of the Church." The writer of this issue's review of current religious thought is G. C. Berkouwer, perhaps the leading theologian among conservative evangelicals and Professor of Theology at the Free University of Amsterdam. The editor has written an acute analysis of Karl Barth's theology under the title "The Enigma in Barth."

There is a great deal more in this very interesting issue. A subscription to "Christianity Today" is a "must" for every minister who wishes to be alert and Biblically based in his thinking and preaching. It may be subscribed to through C.M.S. bookshops.

J. J. Turner.

CALVIN

by Emanuel Stiekelberger, Translated by D. G. Gelzer, James Clarke & Co. Ltd., London 1959, pp. 174. English price 13/6.

This is a very warm and readable account of the life of the great reformer. Stiekelberger is an able writer and he has reduced a great deal of obviously painstaking labour into a very compact study. This is not a novel, it is an interpretation of the life and work of John Calvin drawn from the original sources.

To read this book is to be drawn again to Calvin's "Institutes of the Christian Religion" to read the works of a man of God who gave himself unsparingly for the honour of God and the cause of Christ. Stiekelberger makes Calvin come alive and it is good to meet this great theological giant.

R. H. Goodhew.

"Equity in Education"

The 24-page booklet, "Equity in Education for the Australian Nation," issued by the N.S.W. Council of Churches, is now being reprinted.

Copies will be available on application to the secretary of the Council, the Reverend B. G. Judd, The Rectory, 188 Forbes Street, Darlinghurst, N.S.W. Donations to assist the Council's campaign in support of the public school system are invited.

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PROGRESS OF THE C.E.N.E.F. CENTRE

TOWARD the end of 1960 the C.E.N.E.F. Board of Management was faced with the problem that the Centre at 201 Castlereagh Street presented the following difficulties:—

- The accommodation provided for the students in the Hostel was considered neither satisfactory nor desirable, and the study lounge at times was noisy because of passing traffic.
- It was impossible to provide badly needed additional

space required by some of our organisations on the 3rd floor, and in point of fact one had to ultimately make other arrangements and move from the building.

- The auditorium had acoustic problems, even though it was a nice large area.
- There were certain maintenance problems with the building.
- The scope to develop and create a church building did not exist.

After due and careful consideration the Board came to the conclusion that the solution to the problem would be the sale of the building, and in due course it was sold to the Public Service Association, who took possession of it on June 2, 1961, graciously agreeing to the C.E.N.E.F. office and the Youth Organisations remaining in occupancy as tenants pending the allocation of suitable alternative accommodation.

First step

As the first step the Board decided, after its executive officers had inspected several properties, to purchase "Svan Isle," 87 Darly Road, Randwick, which was then being run as a private non-licensed hotel, for £28,600. Improvements and renovations were carried out costing in the vicinity of £6,000, and this building was opened and dedicated by the Rt. Rev. R. C. Kerle on September 27, 1961, and the lady entered into residence during the following week. This proved to be a major step forward, and has provided a splendid and attractive home for our students, overlooking Centennial Park across the road.

The location of a suitable building, within the precincts of the Cathedral proved a more difficult task, but eventually we were able to purchase a property owned by W. D. and H. O. Wills (Aust.) Ltd. on the corner of Bathurst and Kent Streets, for £175,000. This building, having been used more as a warehouse storage type of business, we were faced with carrying out alterations, improvements and renovations to convert it into a true office building, at a cost of £36,000.

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POSITIONS VACANT

DOCTORS-NURSES needed urgently for Christian hospital work. Information from: **BUSH CHURCH AID SOCIETY**, B.C.A. House, 135 Bathurst Street, Sydney. Tel. BM3164. 276 Collins Street, Melbourne. Tel. MF8962.

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ORGANIST-CHOIRMASTER required for St. Aidan's, Launceston, Tas. £108 p.a. stipend. Please apply stating qualifications and experience to the Rector, St. Aidan's Rectory, 20 Lanoma Street, Launceston Tasmania.

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Applications are invited for the following positions in the **SECRETARY FOR CHURCH AND COMMUNITY**. He is responsible for (1) the work of the Executive Committee, office administration and finance; (2) the Council's work in national and international affairs; and (3) the Division of Church, State and Society, the Division of Work and Vocation and working relationships with Australian Frontier. **SECRETARY FOR INTER-CHURCH AID, REFUGEE AND WORLD SERVICE**. Responsible for the inter-church aid policy and program and for directing the work of the Resettlement Department. **SECRETARY FOR PUBLIC RELATIONS**. Responsible for all public relations work, with special attention to inter-church aid promotion. Commencing dates for these appointments shall be determined according to the availability of successful applicants. Applications may be made for more than one of these positions desired. Applications close September 12, 1962. Enquiries to the General Secretary, 3rd Floor, 511 Kent Street, Sydney.

DEPUTATIONIST-ORGANISER

Applications are invited for positions of Deputationist and District Organiser (Male). There are two vacancies, one for near country areas, resident in Sydney. The second area includes Newcastle, Northern Tablelands and North Coast, successful applicant will be required to live near Newcastle. Housing is not provided. A car and 16 mm projector are provided. Apply giving age, reference and qualifications, denominational affiliation. Ministerial status desirable but not essential. **State Secretary, Bible House, 95 Bathurst St., Sydney.**

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SECOND-HAND THEOLOGICAL BOOKS bought. Quoted prices. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

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Due to an increase in the number of students being trained, Oak Hill Theological College, London, is to take on extra staff in the autumn. They are the Reverend A. Holloway, the Reverend John Simpson and the Reverend Philip Crowe.

Personal

• Adelaide

The Reverend W. H. Warnes, Rector of St. Barnabas, Bordertown, has resigned in order to accept the offer of a parish in England. Mr Warnes' resignation will take effect on November 16.

The Reverend A. J. Davies, Mission Chaplain in the mission district of Elliston, has accepted the charge of the district of Waikerie-Morgan. Mr Morgan will be admitted in September.

Canon D. B. Knox, B.A., M.Th., D.Phil., A.L.C.D., will be giving some of the

talks in a series of addresses on the Reformation at Holy Trinity, North Terrace, from August 19 to 22. The series will commence on August 5 with an address on "The 39 Articles" by the Reverend Norman Allchin.

• Ballarat

Canon J. L. A. Price, who has been Vicar of Colac for nine years, has been appointed Vicar of St. Peter's, Ballarat, and Rural Dean of Ballarat. Mr Price will take up his duties about the beginning of October.

• Bendigo

The Reverend G. D. D. Prince, of St. John's, Epping (Melbourne Diocese) has been appointed to the charge of St. John's, Tongala. Mr

Prince's induction will take place at the beginning of September.

• Melbourne

The Reverend W. J. D. Stockdale, Victorian secretary of B.C.A., took up an appointment as assistant curate in the parish of Holy Trinity, Doncaster, on July 4.

The Reverend W. J. Frawley, rector of the parish of Lang Lang (Gippsland Diocese), will join the staff of the Melbourne Diocesan Centre on September 3.

The Reverend A. E. J. Strickland was inducted to the charge of the parish of St. John, Lilydale, on Tuesday, July 17.

• Sydney

The Reverend R. O. Dykes, rector of St. Steven's, Penrith, has been appointed Rural Dean of Prospect. Mr Dykes succeeds the Rev. E. J. Storey, who has become rector of the parish of St. Stephen, Hurstville Park. Mr Dykes will take up his appointment on August 1.

• Overseas

The Reverend Matthew Yuzuru Mori has been chosen as Bishop of Kyoto, Japan. Mr Mori was trained in Tokyo and New York and has been Principal of the Central Theological College in Tokyo since 1956. He is a life governor of C.M.S.

Canon G. A. Conolly, rector of All Saints, Woolahra, has been appointed Rural Dean of East Sydney in succession to The Ven. C. A. Goodwin, who has resigned this rural deanery in order to take up his duties as an archdeacon. Canon Conolly will take up his appointment on August 1.

The Reverend and Mrs N. E. Hart will leave the Diocese of Sydney early in August for Derby, Western Australia. Mr Hart has been curate in the parish of St. Steven, Penrith. He will go to Derby under the auspices of the Bush Church Aid Society to an entirely new piece of work.

The Australian

CHURCH RECORD

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

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

Advertising and Business Communications to be addressed to the Secretary.

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

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AUGUST 16, 1962

THE AUSTRALIAN CHURCH RECORD

EIGHTY-THIRD YEAR OF PUBLICATION

No. 1269

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

PRICE 9d.

Visit of German Church Leader

Dr Martin Niemoller, Pastor of the Church at Dahlem-Berlin, Germany, and for eight years Hitler's personal prisoner, is currently visiting Australia under the auspices of the British and Foreign Bible Society.

As pastor of the famous wealthy parish of Dahlem, a suburb of Berlin, Dr Niemoller worked and preached between the two world wars. He was arrested in 1937 for his opposition to National Socialism and after his trial in 1938 was taken to Sachsenhausen Concentration camp. Three years later he was moved to Dachau, where nearly a quarter of a million people were exterminated by the Nazis. He could have been released at almost any time if he would have signed an agreement not to preach.

During World War I he had been a U-boat commander, but dared in the 1930's to oppose his own people when justice and liberty for Church and people were threatened.

Pastor Niemoller studied theology at the University of Munster (Westfalen), 1920-23. He received the honorary D.D. from Eden Theological Seminary in 1934, from Pine Hill Divinity School in 1946, and also from the German University of Gottingen in 1946. Before going to Dahlem in 1931, he spent seven years as executive secretary of home missions in Westfalen (Westphalia).

At New Delhi he was elected

one of the Presidents of the World Council of Churches.

Since the war he has worked to help his people rehabilitate themselves and to bring about international understanding; he has spoken all over Germany, in Switzerland and the United States. He is one of the present leaders of the Evangelical Church in Germany, is its vice-president, is especially interested in ecumenical relations and is the representative of his church on the World Council of Churches. From December, 1946, to April, 1947, he toured the United States, speaking in the leading cities from coast to coast on themes similar to the sermon given here.

Position

"The Need and Task of the Church in Germany" was given in the Cathedral in Zurich, Switzerland, on March 7, 1946, and also preached in Bern and Basle for thousands of people. It shows the thinking of a leading German clergyman on the position of the German church and the German people. His frank recognition of the shortcomings and the guilt of the Christian Church in Germany has done much to bring understanding to thousands of people in Germany, Switzerland and the United States.

A Civic Reception in honour of Pastor Niemoller will be given by the Lord Mayor of Sydney, Alderman Jensen, on Thursday, August 23, at 2.30 p.m.

Pastor Niemoller will speak in

Scott's Church, Margaret Street, Sydney, at a united meeting arranged by the British and Foreign Bible Society at 7.45 p.m. on Wednesday, August 22. See "Martin Niemoller's Testimony," page 2.

ARCHBISHOP IN MOSCOW

During a four-day visit to Moscow the Archbishop of Canterbury has invited the head of the Russian State Council for Orthodox Affairs to encourage Russian theological students to come to England for further study.

The Archbishop went to Moscow "in an effort to secure closer relations between the Church of England and the Russian Orthodox Church." It was his second visit to Moscow, the first being six years ago when, as Archbishop of York, he led a delegation to discuss doctrinal issues with Russian Church leaders.

Following the arrival of the party at Moscow, they were taken to the parish church of the Patriarchate—St. Elijah of the

One Day (so called because it was originally built in one day). The Archbishop knelt as the ikon of Elijah was presented before him to kiss.

During the talks, the Patriarch Alexei, who is 84, told the Archbishop he would like to see the problem of unity solved between their churches in his lifetime, "because there is not much time left."

The conversations took place in the Patriarch's fawn and white villa in an old part of Central Moscow. In the well-furnished room with its mirrored walls and ornate chandelier, Dr Ramsey presented the Patriarch with an eighteenth-century silver sanctuary lamp "as a symbol of the great love I have for you, yourself, and of my Church for your Church."

DEATH OF DR HALSE

THE Archbishop of Brisbane, Sir Reginald Halse, K.B.E., died in hospital on Thursday, August 9. The late Archbishop was aged eighty-one. He was unmarried.

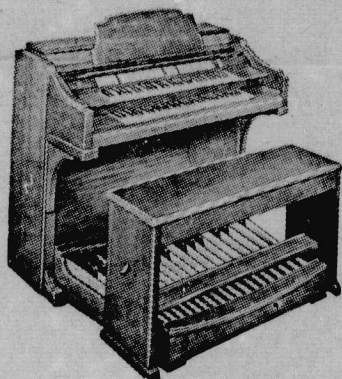
Following a stroke Dr Halse was admitted to hospital where his state of health caused continual concern. He died eleven days after his admission. He had only just returned from a three-month trip overseas.

The late Archbishop was born in England and educated at Oxford University. He was ordained in St. Paul's Cathedral, London, in 1907. Six years after his ordination he joined the Bush Brothers in Queensland and was assigned to work in the Herberton district.

In 1925 he was appointed Bishop of the Riverina. In 1943 he became Archbishop of Brisbane and his long period of service in this position set a record for the Diocese of Brisbane.

Dr Halse was Acting Primate of Australia following the death of Archbishop Mowll.

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NEWS IN BRIEF

THE FOUNDATION STONE of the new brick Church of the Provisional District of St. James', Berala (Sydney), was laid on July 7, by Bishop R. C. Kerle.

THE SYNOD of the Diocese of Wangaratta will be held from Wednesday, August 22. A Corporate Communion will be conducted in Holy Trinity Cathedral at 9.00 a.m. on that day to mark the opening of Synod.

LEAGUE OF YOUTH in Queensland is conducting a camp in the August school holidays at Mount Tamborine. Called "Hi-Teen Camp," it will cater for High school students of 14 years and over and run from August 17 to 24. The house-parents will be the Reverend J. and Mrs Roper.

SIX FURNISHED homes are now being used in the Diocese of Sydney to house Anglican newcomers for their first year in Australia.

ADDITIONS to the Church of St. Peter's, Campbelltown (Sydney) were dedicated by the Archbishop of Sydney on July 15.

WANGARATTA'S Holy Trinity Cathedral is to be extended. A special appeal for £37,000 is being made for this purpose during the months of July, August and September.

BISHOP Sambell dedicated a new hall for the Church of St. James', Belmont (Melbourne Diocese) on Sunday, July 22. Belmont is a suburb of Geelong.

EDUCATION SUNDAY will be observed throughout N.S.W. on August 5. A special order of service has been authorised for use at services on that day, many of which will be attended by groups of school children.

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SIXTY-THREE STUDENTS AT DEACONESS HOUSE, SYDNEY

A recent photograph of students at Deaconess House, Sydney. In the centre of the front row are Deaconess Mary Andrews, Principal, and Deaconess M. White, Vice-Principal. Four students were absent when the photograph was taken.

