

Personal

Sydney

The Reverend C. R. Sprackett arrived in Sydney early in January to become the first secretary of A.C.C.'s new Division of Inter-Church Aid, Refugee and World Service. Mr Sprackett was formerly Moderator of the Presbyterian Church in Christchurch, New Zealand.

He takes over duties carried out by the Rev. F. F. Byatt, who now becomes Victorian Secretary for Inter-Church Aid, and by the Hon. J. J. Dedman, who is retiring as director of the Resettlement Department.

Melbourne

The Reverend D. W. B. Robinson, Vice-Principal of Moore College, will give the Bible Readings at the Belgrave Heights Easter Convention.

The Reverend W. R. Potter, at present Vicar of Holy Trinity, Balacava, has been appointed Vicar of St. Augustine's, Mont Albert North. Mr Potter will be inducted on February 11 by Bishop Sambell.

Bishop Donald Redding, former Coadjutor Bishop of Melbourne, now retired, preached his farewell sermons in St. Paul's Cathedral on Sunday, January 20 at 11 a.m. and 7 p.m. Bishop Redding will live in retirement in Adelaide.

The Reverend Brian Kyme has been appointed to the charge of the parish of St. Matthew, Ashburton. Mr Kyme will be inducted by Archdeacon T. W. Thomas at 8 p.m. on February 26.

The Reverend Kevin Curnow, Victorian Home Secretary of C.M.S., accompanied by the Reverend Gershom Nyaronga of Tanganyika, will visit the five stations of C.M.S. in North Australia during the month of February.

The Reverend C. C. Cowling, formerly of the Diocese of Ballarat, has been appointed to the charge of the Parish of St. Mary, Caulfield. Mr Cowling will be inducted by Bishop G. T. Sambell on February 28, at 8 p.m.

Overseas

Archdeacon John Armstrong, Chaplain of the Fleet and Archdeacon for the Royal Navy, has been elected Bishop of Bermuda. The Bishop-elect, who is fifty-seven, was formerly a member of the Bush Brotherhood in Queensland.

The Reverend R. W. Richardson, Chaplain of the Royal Naval Dockyard, Portsmouth, has been appointed Chaplain of the Fleet and Archdeacon for the Royal Navy. Mr Richardson is a graduate of Trinity College, Dublin.

The Bishop of Coventry, the Right Reverend Cuthbert Bardsley, has returned to his duties following a recent illness. **The Reverend Kenneth Woolcombe**, Professor of Dogmatic Theology at the General Theological Seminary, New York, has been appointed Principal of Edinburgh Theological College. Professor Woolcombe completed his training at Westcott House.

The Reverend Douglas Webster, M.A., Theologian-Missioner of C.M.S., has been elected an Honorary Canon of Chelmsford Cathedral.

Unity in Geneva

AS an expression of church unity in Geneva, Christians of different confessions whose places of worship are near the Cathedral have decided to get to know one another and help one another. They will begin by holding joint services for worship, exchange of information, and exchange of visits between Protestants belonging to the National Church and to the Free Church — Lutherans, Methodists, Old Catholics, and members of the Salvation Army.

NEWS IN BRIEF

EVENSONG in St. Paul's Cathedral will start at 5.10 p.m. instead of 5 p.m. as from January 25. Beginning in February Holy Communion on Saints' Days will be celebrated at 12.15 p.m. instead of 10.30 a.m. as at present. The change is designed to enable those who work in the city to attend during their lunch-hour.

DEDICATED on Sunday, January 20, a new Vicarage for the parish of Holy Trinity, Ringwood East (Melbourne Diocese) was opened by Bishop G. T. Sambell, Coadjutor Bishop of Melbourne.

William Thomas Price

The death occurred on December 31 of the Reverend William Thomas Price. The late Mr Price was ordained Deacon in 1907 and Priest in 1908. He gained the L.Th. of Durham University in 1911, the Sydney University B.A. in 1921 and the Diploma of Education in 1922.

Institution of Captain Batley

The Federal Secretary of the Church Army in Australia, the Rev. A. W. Batley, will be instituted as rector of St. Michael's, Flinders Street, with St. David's, Surry Hills, at 8 p.m. on Thursday, February 7, by the Venerable C. A. Goodwin, Archdeacon of the inner-city parishes.

The Rt. Rev. R. C. Kerle, Bishop Coadjutor of the Diocese of Sydney, will preach the occasional sermon.

At a welcome gathering afterwards in St. Michael's Hall the new Rector will be introduced to parishioners and it is also planned to introduce the Church Army Officers who will serve in the parish. They are Captain and Mrs R. M. Buckingham and Captain D. Quale. Captain Buckingham will be ordained to the doctorate on February 24 and will be the resident curate in the parish.

These appointments will inaugurate a new venture in the inner-city parishes of Sydney in which the Church Army, will, as an Anglican organisation, work in conjunction with the Diocesan authorities.

In the next issue

"Our respectable Church has become wedded to a middle class and entirely sub-Christian image of itself, of a Church made up of prosperous self-contained family units setting out Sunday by Sunday from a pretty family home in the family car to come to the family service in the 'friendly family church! . . ."

An extract from a sermon preached in Canterbury Cathedral, England, by the Reverend Paul Oestreicher. See "THIS LOPSIDED YEAR" in the next issue of ACR. Also in the next issue: "TOWARDS A BETTER PARISH PAPER."

CONTRIBUTIONS by Australians to the work of Inter Church Aid last year reached £185,489, the Australian Council of Churches' Associate Secretary for Inter-Church Aid (the Rev. F. F. Byatt) has announced in Melbourne. The response to the appeal for funds allowed Australia to fulfil its 1962 program of aid and development projects around the world. Victoria was the State making the largest contribution—£79,086. The new Division of Inter-Church Aid, Refugee, and World Service has asked Australian churches to contribute at least £160,000 for relief and development projects in 1963.

After serving curacies in Berima, Rookwood and Auburn, Mr Price was appointed Curate-in-charge of Helensburgh in 1911. He was at Helensburgh until appointed Rector of St. Matthew's, Botany, in 1914. During these years he was successively, Assistant Chaplain at the Church of England Cemetery, Necropolis; Chaplain of the Waterfall Hospital for Consumptives and Chaplain of the Coast Hospital, Little Bay. In 1921 Mr Price became Rector of St. Peter's, East Sydney, ministering there until 1927. During this period of his life he was appointed Commissary for the Mission Zone Fund and later Organising Secretary for the Fund.

Mr Price's longest period of service was as Rector at St. Alban's, Fivedock, from 1927 to 1942. In 1942 he became locum Tenens at St. Mark's, Brighton-le-Sands, and from 1945 assisted in various capacities in the parishes of St. James', Croydon; St. Michael's, Rose Bay and Vauluse; All Saints', Petersham; St. Aidan's, Annandale; St. Matthew's, Ashbury; St. Matthew's, Botany; St. Paul's, Kogarah; St. Matthew's, Beverly Hills; St. David's, Greenacre, and St. Luke's, Mascot.

At the time of his death he was living in retirement. He will be remembered by many parishioners in the numerous parishes in which he ministered throughout the Diocese of Sydney.

The Annual Rally of the Victorian A.B.M. will be held at 8.0 p.m. on Tuesday, February 19, in the Chapter House, St. Paul's Cathedral Buildings, Melbourne. The theme of the Rally is: "The Pacific and You" and the Guest Speaker will be Dean Baddeley, of Brisbane.

The Australian

CHURCH RECORD

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

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

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

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

YOUNG PEOPLE BUILD HOUSE

Seventy-five young people from Australian Churches have spent their summer holidays building a home for an aboriginal family.

They did so at a work camp at Dubbo, arranged by the New South Wales Christian Youth Council. The young people attending came from N.S.W., Queensland and Victoria.

Between December 26 and January 12 they built a seven-room timber dwelling in Young Street, Dubbo, for an aboriginal family comprising mother, father and five children.

The work camp was the fourth stage in N.S.W. Previous camps have been held at Coff's Harbour, Kempsey and Lismore.

Both boys and girls worked on the home's construction. The Aboriginal Welfare Board provided the £1,800 for materials, and officers of the board at Dubbo took a keen interest in the project.

Campers included members of the Anglican, Presbyterian, Methodist and Congregational Churches and the Salvation Army.

SIDELIGHTS ON THE NEWS

IT was welcome news to hear of a large company donating a sum of £250 to the Children's Medical Research Foundation at Christmas time. The company, Brambles Transport Pty. Ltd., decided to abandon the past practice of handing out small gifts to clients and associates in favour of putting the money to a more worthy use. This practice could well be followed by other firms.

THREE of the four Chinese families—the first admitted by the United States in a move to help ease the refugee crisis that arose in Hong Kong recently—were Christian families sponsored by Lutheran agencies. Travel loans were provided by the Lutheran World Federation and the cases were processed by Lutheran Immigration Service. The current U.S. migration programme, announced by President Kennedy several months ago, provides for admission of many of the 5,000 Hong Kong refugees who were cleared for entry five or more years ago but were still unable to get visas because of the quota system. The Chinese quota is 205 visas a year.

THE AUSTRALIAN

CHURCH RECORD

EIGHTY-THIRD YEAR OF PUBLICATION

No. 1281

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

PRICE 9d

Examination Results

MOORE College students did well in the recent Th.L. examinations. The Hey Sharp Prize for first place in the examination in Australia as well as the first five places and six of the nine first-class passes were awarded to Moore College (including a student Seventeen of the 44 second-from Deaconess House).

class passes awarded in Australia were won by Moore College students. Altogether 100 candidates passed and of these 43 were from Moore College or Deaconess House.

Two first-class Th. Schols were awarded, one to Archdeacon E. K. Cole of East Africa and one to the Reverend W. J. Lawton, Lecturer of Moore College. The degree of Doctor of Theology was awarded to Mr Allan Bruce Catley, M.A., M.Sc., of Auckland, New Zealand.

• Full details, p. 7.

NEW CENTRE FOR C.M.S.

AGREEMENT has been reached between C.M.S. and the Hammerson group of companies for the sale of the present headquarters in Salisbury Square and Whitefriars Street, London, and the purchase of a new site at 157-185 Waterloo Road.

Outline planning permission has already been granted in respect of the Waterloo Road site, and detailed plans are being prepared.

C.M.S. first began looking for a new location for its headquarters in 1952 when it was felt that the Salisbury Square premises were inefficient, uneconomic and inadequate for the postwar situation.

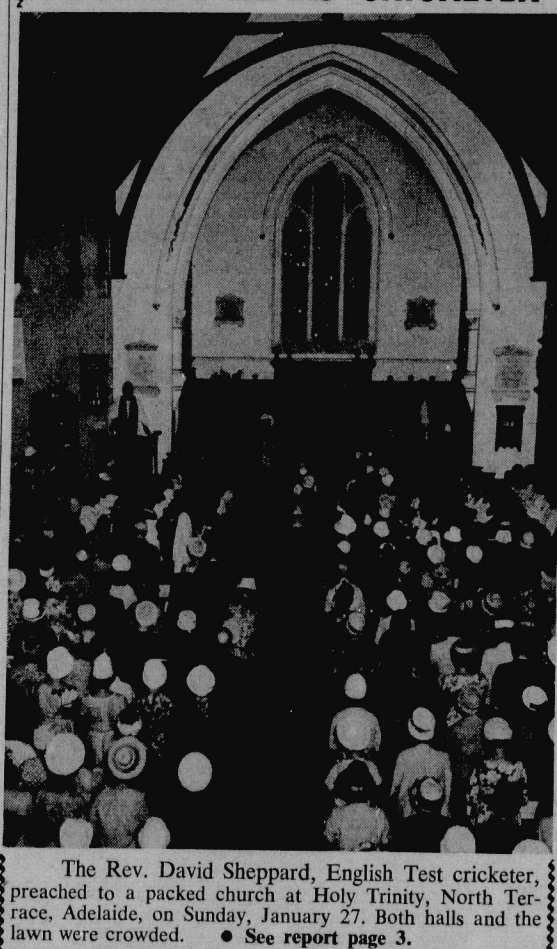
Foundation

C.M.S. was founded in the City of London in 1799, and has had its headquarters on the present site since 1815. The historical and sentimental associations with "6 Salisbury Square" are, therefore, very strong. Over 6,500 missionaries have gone out from there to missionary service in many parts of the world.

However, having established that rebuilding on the present site would involve raising a large sum of money that would be better used in support of evangelism and service overseas, the Society sought an alternative solution. In recent years C.M.S. has been linked with two unsuccessful attempts to find accommodation. One was the proposed adaptation of the bombed church of St. John, Smith Square, Westminster, and the other involved the restoration of Holy Trinity, Southwark, as offices.

The new transaction with the Hammerson Group will, it is expected, entail no actual expense to the Society.

ADELAIDE HEARS CRICKETER



The Rev. David Sheppard, English Test cricketer, preached to a packed church at Holy Trinity, North Terrace, Adelaide, on Sunday, January 27. Both halls and the lawn were crowded. • See report page 3.

SCHOOL RELIGIOUS INSTRUCTION BAN

As a result of strong pressure from the Humanist Society, the Jewish Board of Deputies and the N.S.W. Teachers' Federation, the Minister for Education, Mr Wetherell, has announced the deletion of "religious instruction or dogmatic affirmation of spiritual faith" from the N.S.W. primary schools' social studies syllabus.

ANNOUNCING his decision, Mr Wetherell stated that "with modifications, the position will be put back to where it was prior to 1959."

"The Scripture stories," said Mr Wetherell, "will continue in use. They are in the schools now. Greater stress in the new set-up will be laid upon the general principles and good conduct. Moral lessons will be given by teachers."

"The lives of great men of history will be treated for their inspirational and educational value."

"No teacher will be expected to give any opinion on the truth or otherwise of any matter involving a spiritual belief."

"Concerning these issues, pupils raising any question will be referred as a general rule to their parents or ministers of religion who conduct religious sessions at the schools."

"It would not be possible to give time to any comprehensive study of comparative religions."

"Indeed, this would be over

the heads of children of this age."

The decision has come as a set-back to the N.S.W. Council for Christian Education in Schools, which has been pressing for an extension to religious instruction in State primary schools.

Commenting on Mr Wetherell's announcement, the acting secretary of the Council, Mr J. M. Correy, said: "Since the inception of public education in 1848, provision has been made for pupils to receive both general religious instruction by members of the school staff and special religious instruction by visiting clergy."

"The 1959 syllabus included general religious instruction with social studies."

"If the Minister's decision means that general religious instruction or Scripture is again to be a separate subject as it was before 1959, the council can see no objection to the decision."

It is clear from the public Instruction Act of 1880 that in all schools under the Act, general religious teaching has to be provided."

• See editorial comment, page 2.

DEATH OF BISHOP OF WANGARATTA

The death has occurred of the Right Reverend Thomas Makinson Armour, Bishop of Wangaratta, Victoria.

Bishop Armour was one of Australia's senior bishops and was 72 at the time of his death.

The bishop was educated at St Chad's College, Durham, and was vicar of Orford, Warrington (U.K.) from 1922 to 1927. He was Principal of the Brotherhood of the Good Shepherd, Dubbo, from 1929 to 1936.

In 1936 he was appointed Dean of Newcastle, N.S.W., a position he held until 1943, when he was elected Bishop of Wangaratta.

A funeral service was conducted in Holy Trinity Cathedral, Wangaratta, on January 22. The Archbishop of Melbourne and other diocesan bishops were present and the address was given by the Bishop of Ballarat, the Right Reverend W. A. Hardie.

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CHURCH RECORD

FEBRUARY 14, 1963

A STEP BACKWARDS

The decision of the Minister for Education in New South Wales, Mr Wetherell, to delete instruction in Christian belief from the primary syllabus for social studies is an unfortunate one.

It is, in the first place, very doubtful whether the Minister's decision corresponds to the wishes of the majority of people in New South Wales. Such evidence as there is rather indicates that most people are in favour of the syllabus introduced in 1959 but now abandoned. The Minister has apparently been unduly influenced by the small pressure group of agnostics and Jews who have campaigned so vigorously against the 1959 syllabus.

The claim by the N.S.W. Teachers' Federation that the 1959 syllabus forced teachers to teach that Christianity was the only true religion, though conceded by Mr Wetherell, is hard to take seriously. It only required that teachers state objectively what Christians believe: their own opinions were not relevant. The position was, in fact, similar to that obtaining in some Moslem countries, where Islam must be taught in all schools, including Christian mission schools.

The Christian schools are willing to acquiesce in this because Islam is the basis of the way of life in such countries, as Christianity is in Australia, and because they can teach it objectively. (The only difference is that in these countries, unlike New South Wales, no provision is made to exempt conscientious objectors and their children from attendance at these classes.)

It is significant that the Chairman of the Committee which drafted the 1959 Social Studies Syllabus, Mr T. H. Ransley, has stated in a letter to the "Sydney Morning Herald," that "After 47 years' service in the Education Department . . . I can say without hesitation that no individual parent's complaint came my way."

Mr Ransley further draws attention to the fact that "an examination of the curriculums of our Public primary schools issued since the beginning of this century will reveal that Scripture (general religious instruction) has always formed part of the syllabus either in morals, or history and civics, or social studies. Thus 1963 will be the year when Scripture stories have, for the first time, been separated from the syllabuses mentioned in this paragraph."

"Apparently the word dogmatic now has a different connotation from the meaning of dogmatical or polemical theology, as stated in the 1880 Act. This Act required, and still requires, general religious teaching (not dogmatic religious instruction) by class teachers as well as special religious instruction (that is, dogmatic religious instruction) by the clergy or their accredited representatives to denominational groups."

"Everyone closely associated with Public schools will know that our teachers are able to teach Scripture without contravening the provisions of the Public Instruction Act of 1880 in regard to both dogmatical or polemical theology and the parent's right of conscientious objection."

It might have been expected that the evident need for a strengthening of the spiritual foundations of the community would have had some weight with the Minister; and we must hope and pray that wiser second thoughts may prevail.

In the meantime, however, this defeat for the forces of Christianity underlines the importance of the special religious instruction given in the Public schools by the clergy and lay helpers, and should lead to a still more vigorous campaign to recruit more of the latter.

THIS LOPSIDED YEAR

When we search the Gospels for the meaning of family life "in Christ" we are, as in so many things, unlikely to find what we expect. There is no warrant for our popular image of the Church as a collection of so called "happy families."

Our respectable Church has become wedded to a middle class and entirely sub-Christian image of itself, of a Church made up of prosperous self-contained family units setting out Sunday by Sunday from a pretty family home in the family car to come to the family service in the "friendly family church."

Whatever image the organisers of "Christian Family Year" may wish to perpetuate, this is what our Church seems to be and to want to be. We are not helped by our unquestioning acceptance of the romanticised and unreal picture of a Royal Family at the supposed centre of our nation's life, a family which is neither permitted by the glossy magazine or pious ritual nor encouraged by the established guardians of our national myths to come down into the arena of real life, of human encounter.

At Christmas the holy family is used as a peg on which to hang a set of sentimental ideas which are utterly foreign to the Gospel.

Those many who are pre-

as units of social and economic self-betterment and have even process. The better the family "is cared for," insured against all mishaps, secured by prudent in-acquired self-made halos in the vestment and thrifty saving, educated in the "right" schools, the brighter that halo.

Yet this is a bitter travesty of Christian family life, a travesty of the deep and creative bond through which a man and a woman, one flesh, are set free to share the love of Christ open-heartedly and open-handedly with all men. That means homes open to all the world, at whatever price the world exacts.

Conscience

Yet the Church encourages us to buy a good conscience on the cheap by "generously" supporting the local stewardship campaign!

Christ calls the family to a great adventure of sharing its life. There would be no homeless in our cities, had we learnt that lesson. Such sharing either unites a family or breaks it up because many will not accept the pain of the cross. Like a two-edged sword the living Word of God

ciple and to the uninspiring ideal of the isolated family life of detached and semi-detached suburbia and brings marriages grinding to a halt through inertia and that fills a growing generation with intolerable boredom.

Brothers

St. Matthew tells of an occasion on which Jesus was talking to the people. "Your mother and your brothers want to speak to you," he was told. Jesus answered, "Who is my mother? Who are my brothers?" And stretching out his hand he said to the disciple: "See, there are my mother and my brothers, for whoever does the will of my Father in heaven, he is my brother and sister and mother."

His mother and the disciple he loved stood at the foot of the cross. "Mother, behold your son. Son, behold your mother" — and to you and me Jesus is saying: Behold that difficult and ungrateful old woman, your mother. That young thing, your son. That unemployed Jamaican, your brother (and that anti-Negro Fascist!), that starving body, your child.

Only life shared in Christ, life

Extracts from a sermon preached in Canterbury Cathedral, England, by the Reverend Paul Oestreicher. Reprinted from The Church of England Newspaper.

occupied with what they call the immorality of society, with infidelity and sexual licence, show little real inclination to discover what Christ's will is for the Christian family, for men in communion with God and with one another.

From the start the example of Jesus runs counter to our suppositions. While still a child he remained in the Temple, teaching, leaving His parents to search for Him, worried and angry. "Didn't you know?" he asked them, "that I had work to do for my Father?" In giving absolute priority to "His Father's business" He was setting out on the path of service that led to the cross.

Discipleship

To us He says: "He who does not take up his cross and come after me cannot be my disciple." We know that His brothers tried to dissuade Him and thought Him mad. And His widowed mother? There could be no easy way out. Her heart would have to be broken at the foot of her son's cross.

As Christians we have no choice other than that of unreserved loyalty to our Lord so that He might use us as the instruments of His love.

In relation to our families, Jesus makes quite clear what this may mean: "I say unto you, there is no man that hath left house or parents or brethren or wife or children for the Kingdom of God's sake who shall not receive manifold more . . . and in the world to come life everlasting."

By making the pagan proverb our own "that charity begins at home" we have de-throned Christ and proclaimed that whatever is in conflict with the apparent interest of our family, our class, our nation, is ruled out for us.

We have accepted our families

does divide brother from brother. I know of families in Hitler's Germany broken up by the courage of those who said no to the persecution of Jews and families in Britain broken up by children who will have no part in the rat race to get on and get rich.

The scope for sharing is as great today as it has ever been. Many are literally called to leave their homes to help to build new communities in the underdeveloped lands we once exploited.

Nearer home, are our doors open to the old and unwanted, our hearts (and jobs), to the men out of prison, our churches to the embittered homosexual, the divorced, the unmarried mother, the misfit and crank, the rebel and the prostitute, our houses to the West Indian faced with sorry no blacks" (or else criminal rents) and to the down-at-heel parents faced with "sorry no kids"? The only honest answer is no.

Healing

The world is crying out for healing and love, yet perversely, the only corporate sacrifice we contemplate is that called for in some future war, to protect what we happen to cherish.

But even that misguided idealism has gone sour on us. Any such war, the ultimate blasphemy, would destroy us all and be a final judgment on a perverse generation and a faithless Church.

Jesus said: "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." What of this as a motto for "Christian Family Year?"

We can decry divorce and delinquency to our heart's content. It will serve no purpose while our appeal is to mere moral prin-

in which we are set free from mere morality to exercise self-giving love will renew our own families. And when we learn as a Church to live for the world around us and not for the salvation of our soul, then and only then shall we become one and holy inheritors of the Kingdom.

BIBLE DISPLAY

By courtesy of the Directors of the Port Phillip shopping arcade (entrance from Flinders Street or Flinders Lane — near Swanston Street) the British and Foreign Bible Society will present a display from February 18 to March 5 of this year.

The display has as its title, "The Book in Advance." Modern techniques have been employed to illustrate the story of the Bible from its beginning until now. Beautifully illustrated panels, ancient and modern copies of the Bible, various translations, mechanical aids, etc., all combine to tell graphically the story of the Bible and the Bible Society.

The display is in 10 sections covering manuscripts and men behind the English Bible, the growth of translation, the work of colporteurs, production facts and figures, the challenge to youth, and the importance of the work of the Bible Society. The illustrated panels are of a very high standard.

The setting out of the display is under the direction of Mr Peter Eastop, whose work in this particular sphere is recognised as of the highest standard.

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OVERFLOW CROWD IN ADELAIDE



VISITING English Test cricketer, the Rev. David Sheppard, drew the largest crowd seen at an Adelaide church service when 1,440 people came to Holy Trinity to hear him preach on Sunday night, January 27.

Overflow crowds filled both halls and the lawn and listened to the amplified service.

Mr Sheppard preached a challenging sermon on the conversion of St. Paul and its challenge in the lives of present-day men and women. After the service 250 people stayed to hear a brief address on how to become a Christian. Forty people came forward to make decisions to accept Christ and were counselled.

The Governor of South Australia, Sir Edric Bastyan and Lady Bastyan, together with their guest, Sir Charles

Gairdner, Governor of W.A., attended.

The guest service marked the beginning of a fortnight of celebrations commemorating the 125th anniversary of the laying of the foundation stone by the first Governor, Capt. John Hindmarsh.

On Sunday, February 3, Sir Edric Bastyan unveiled a plaque to mark the event. Archdeacon Graham Delbridge, a former rector, came from Sydney to preach.

A colonial musical evening with artists in period costumes with the Police Band marching along North Terrace on February 8 recalled pioneer days when red-coated soldiers marched to church behind their own band.

The Lord Mayor brought greetings from the City of Adelaide.

An evangelistic service was also held at the Elder Park Sound Shell at which Archdeacon Delbridge preached.

REPORT ON GIRLS' HOME

THE Annual Report of Pallister and Ligar Homes (Sydney Diocese) reveals that considerable improvements have been made to the buildings and furnishings of the homes during the past year.

The report reveals that the homes cared for twenty-four school-age girls and five teenage girls during the year.

Commenting on the numbers in the home, the Honorary Secretary, Mrs I. L. Hall, says:

"Children deprived of true parental love and guidance are prone to bitterness and are susceptible to both dangerous doctrines and temptations; they have personality problems and exhibit abnormal behaviour patterns.

"By keeping the number in the group as small as reasonably practicable, and by means of the devoted dedicated service of the staff, each girl is imbued with a sense of security and comes to understand that she is worthwhile and that adults can be trusted and life is wonderful."

Pallister cares for girls who through little or no fault of their own are deprived of a normal home life. Some are charged in the courts with neglect or are said to be uncontrollable, etc. Others are taken on the recommendation of District Welfare Officers who are anxious to spare the girls a Court appearance. Often starved of affection and personal interest, of stability and security in their environment, they find at Pallister and Ligar understanding care and are given every opportunity to become established in the Christian way of life.

After school days are over, Ligar provides a small hostel where the girls may be cared for during their early working years. In this way they are given the stability and assurance necessary before facing the world on their own.

A.C.C. Discusses Gospel Preaching

The study topic during the annual meeting of the Australian Council of Churches, now in session at Menangle, N.S.W., is: "Preaching the One Gospel."

The aim is said to be to disclose whether the churches that are A.C.C. members are, in fact, agreed upon what this phrase means and whether there are steps immediately possible which would make their agreement more manifest.

Sessions commenced on February 11 and will conclude on February 15. Fifty-seven representatives of member Churches together with observers and A.C.C. staff members, are participating.

Representing the Church of England are the Archbishops of Sydney and Melbourne and the Bishops of Armidale, Gippsland and Grafton, together with Bishops Kerle and Sambell, Archdeacon Delbridge, Canons Coaldrake, Sharwood, Church and Hughes, the Reverends A. J. Dain and G. Reglar, Dr C. Price, Mr J. E. Benson, Dr Jean Benjamin and Miss I. F. Jeffreys.

Other Churches participating are the Presbyterian, Methodist, Congregational, Churches of Christ, Greek Orthodox, Antiochian Orthodox, Armenian Apostolic, together with the Salvation Army and the Society of Friends.

Among the great many topics to be brought before the meetings will be:

- The time and place of future annual meetings.
- The question of non-member churches appointing observers.
- Future relations between the ACC and the National Missionary Council of Australia.
- Youth activities being planned.

• Education in schools. Consideration will also be given to the form of future Church activities on a national scale. A national conference of Churches was held in Melbourne in 1960 and attended by about 430 representatives. Whether there is a need for future conferences on similar lines will be discussed and alternative schemes outlined.

An account will be given of the first year of Australian Frontier, an organisation independent of the A.C.C., chaired by Dr J. R. Darling and aimed at promoting effective contact and relationships among people that they and the Churches may better understand their responsibilities in society.

During 1962 a committee has been investigating women's work on behalf of the A.C.C. and its report should be of wide interest to church women's groups throughout Australia. The need and opportunities for co-operative efforts will be stressed and the meeting will be invited to approve a far-reaching plan involving Australian church women.

THE Management (executive) Committee of the United Evangelical Lutheran Church of Germany has said it is opposed to the World Council of Churches' statement on unilateral American action in the Cuba crisis. The World Council, the Management Committee said, can preserve the confidence it has enjoyed so far in political matters only if it guards against "purely formalistic neutrality" and retains independence of judgement.

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OVERSEAS NEWS

Women to Minister

AT the last synod of the Evangelical Reformed Church of the Canton of Berne it was decided by 182 votes to 18 that in future a qualified woman theologian could be appointed as a minister in charge of a parish which had one or more male pastors. The synod of 1940 had recognised that the parish councils have the right to authorise a woman theologian to preach and carry out ecclesiastical functions. Since 1953, in accordance with a regulation in the Church of Berne, women pastors have been ordained to the ministry in the same way as their masculine colleagues, and have been eligible for work as pastors, but on condition that one or more male pastors were already at work in the same parish.

EPS, Geneva.

Kenyan Visitor

AN African clergyman who has spent much time dealing with the rehabilitation of former "Mau Mau" terrorists, has arrived in England for a 10 months' stay during which he will make contacts in industry and the social services. He is the Rev. Sosteter Magua, Rural Deal of Fort Hall, in the Kikuyu area of Kenya. Mr Magua, whose visit has been sponsored by the Church Missionary Society, was ordained 10 years ago and on his return to Kenya will be taking up the post of Archdeacon of Fort Hall.

Summary Published

A SUMMARY of 60 years' contact between the Anglican and Orthodox Churches has been published by the Faith Press for the Anglican and Eastern Churches' Association, 25 Talbot Road, London, W.2, under the title "Orthodoxy and Anglicanism in the Twentieth Century" (price 2/-). The author is Professor Vasil T. Istavridas, Professor of Ecclesiastical History at Halki, in the Oecumenical Patriarchate of Constantinople, and his paper was prepared for a Church Historians' Conference at Bossey, Switzerland. He recalls that the First World War started a new era in Orthodox and Anglican relations owing to "the spirit of brotherhood, love and assistance shown by the Anglicans to the needy Orthodox Churches of the East and the presence of armies from England in the Balkans."

Chinese Adoption

DR G. C. H. CHANDLER, a Lay Reader at St. Peter's Church, Belgrave, Leicester, and his wife are taking steps to adopt a Chinese girl left abandoned in the streets of Hong Kong. The reason for their decision, which comes during Christian Family Year, is as a thanksgiving to God for the happiness of their own married life and the love which exists in their own family circle.

Colombian Restrictions

THOSE who have often deplored the grave restrictions placed on Protestants in Colombia were encouraged by a recent statement from Dr Andres Holguin, the Attorney-General. In a report submitted to the President of Colombia, Dr Holguin affirmed that the religious liberty granted by the Constitution is an absolute freedom applying to all parts of the Republic and may not be restricted by the civil authorities, unless it is abused so as to violate Christian morals or the law. The Attorney-General further declared unconstitutional the anti-Protestant "Circular Orders" of Dr Pabon-Nunez, Minister of Government during the military dictatorship of 1953-57. He noted that the Agreement on Missions between Colombia and the Vatican, signed in 1953, has never yet been submitted to Congress for approval, and that in its present form it could not be so approved since it violates the Constitution at several points.

Gift Refused

MEETING at Swansea, the Council of the Baptist Union of Wales has decided to advise its churches against accepting a large cash gift offered by a Welsh philanthropist on condition that Baptists join with other Free Churches in establishing a united fund and working toward organic union. The offer had come from Sir David James, of London, who proposed to make an immediate gift of £250,000 for the establishment of a United Free Church Fund to which the Welsh Free Churches should contribute £750,000 over a period of 10 years. If a union of Presbyterians, Congregationalists, Welsh Methodists, and Baptists were achieved in that time, the entire fund would go to the united church. If not, money contributed by the several groups would be returned to them.

Teenagers

TEENAGE girls are the best listeners to sermons, according to the Very Rev. D. J. Davies, who retired from the position of Dean of Wellington, New Zealand, at the end of last year. In an interview on this 47 years in the ministry, Dean Davies said that he particularly liked preaching at girls' schools. "I find the girls more appreciative," he explained, "and less likely to fall asleep than any other congregation."

Notes and Comments

Cricketer attacked by Religious paper...

A paper owned by the Church of Scotland has attacked the Australian cricketer Brian Booth for saying after the First Test: "From the time I went to the wicket I am sure He (God) 'wielded the willow' for me."

The paper claims that God could not have helped him because He "doesn't care a twopenny toss whether England or Australia wins the Ashes."

While it does not appear that Mr Booth meant that God was on the Australian side, but only that He helped him to play as well as he could, it is a misstatement to say that God does not care who wins a cricket match or series. He does. Not except by His will, all things without exception are wrought by God after the counsel of His own will (Matthew 10:29, Ephesians 1:11).

This mistake, which is quite a common one, is described by the Scriptures reveal to us a God who controls the small and apparently trivial side of life just as much as the things that to us seem more important. The God who speaks to us in His word of spiritual endeavour in the imagery of athletic contests can use cricket matches to promote His glory and achieve His purposes.

Dr Ramsey on Intercommunion...

A recent statement by the Archbishop of Canterbury (Dr A. M. Ramsey) on intercommunion makes curious reading. The Archbishop said:

"The assertion that intercommunion between the Churches of itself is a good thing is untrue. The Free Churches have done this for many years without the slightest move towards organic unity. Acts of intercommunion are real when those Churches are actually engaged in a deliberate effort to bring about organic unity between themselves."

The implication underlying this comment is that Christian fellowship is unreal unless it is the concomitant of organic unity. This position is denied even by the most extreme Anglo-Catholics; they are happy for the Church of England to practise intercommunion with the Protestant Episcopal Church and the Church of the Province of South Africa even though they are not organically united with these Churches.

More important, common Christian experience disproves the Archbishop's contention. We do, as a matter of fact, experience a sense of unity and fellowship in Christ with Christians of other Churches. If, as the Archbishop appears to argue, it is a pretence and an act of blasphemy to unite round the Lord's table where there is no real fellowship in Christ and we wholeheartedly agree with this), is it not equally wrong to refuse to unite round His table with those with whom we do experience fellowship in the Lord?

Perhaps what is needed is more prayer from Evangelicals that Anglicans who think as Dr Ramsey does may be enabled to experience the spiritual unity with other Christians that we experience. It is more than likely that if they did, their objection would vanish.

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Letters

Barriers Down

Sir,

From Alice Springs comes news that, in that town, a "Ministers' Fraternal" has been formed by local clergymen. It includes the two Church of England ministers, Archdeacon Bott and Brother George, the Rev. Father J. Dwyer of the Roman Catholic Church, the two clergy of the United Church, the Revs. C. Ford and A. Shirley, and Pastor Paul Albrecht of the Lutheran Church.

North and Central Australia led the way towards reunion by the creation of the United Church (Methodist, Presbyterian and Congregational) and it now looks as if it is leading the way towards a greater degree of co-operation by clergy of the various Churches.

Gradually the barriers of denominationalism are being broken down. Of necessity, it must be a slow process. A Ministers' Fraternal representing all the Christian Churches working in a particular area can be a tremendous force for good. Let us all pray that the example of Alice Springs may be followed in other towns.

My report is from the "Central Advocate" of January 11, 1963.

Yours faithfully,

DOUGLAS C. TILGHMAN
Berry, N.S.W.

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The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be accepted.

Science and Religion

Dear Sir,

Dr Hastings, in his letter (31/1/63), urges a more sympathetic approach to the scientists' propounding of the evolutionary philosophy, in particular, the book by Dr Pilkington. This, I have not had the opportunity of reading; but, on the other hand, Dr Hastings has used this book rather as a jumping-off point for his remarks, some of which ought to be considered more analytically and theologically. I would like to concentrate on just a few.

Canon Raven is very popular because he "harmonises" evolutionary teaching and theology, and I would not dare rely on him for exposition of the latter. Those who are prepared to, or accustomed to, swim with the tide will doubtless ever be popular, though our Lord described such a man as unfortunate: "Woe unto you, when all men shall speak well of you!" (Lu. 6:26).

It is true, unfortunate though it may appear to some, that these two subjects (viz., Science and Theology) cannot be kept in watertight compartments.

One of the very centres of the matter lies in the meaning of the word "creation," or "create," and the matter contained in the Hebrew of Genesis, chapters 1 to 3. To "create" has the meaning of, "to make something out of nothing," as it is so taken and interpreted in Hebrews 11:3: "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made of things which do appear." (R.V.)

To talk, then, in terms of "Creative Evolution," is a contradiction in terms, which no one trained in Scientific Methodology ought to tolerate.

Dr Hastings' referral to the Feeding of the 5,000 is exactly in harmony with the interpretation placed upon it by the Modernists, rank and otherwise, who reject the Bible as the Word of God and, of course, any Rationalists who would give credence to some sort of truth being bound up in the "miracle."

I would say that if the record (as found practically the same in the four Gospels) is not true as it is set out, we ought not necessarily to place reliance on any other record as being true, either, to be logically consistent; including, of course, the Incarnation and the Resurrection. I would also respectfully say that the production of "a small scale model of the Kingdom of God in action," in connection with this miracle is a laughable proposition in view of the Biblical evidence (the people had been a long time without food and had nothing, or next to nothing, with them), if that be dared to be taken into account in the matter.

In sequence and consequence and logically, also, our Lord's use of the occasion to refer to Himself as the "Bread of Life" (John, 6:35), is emptied of its meaning if the event was as Dr Hastings obviously implies it to have occurred; likewise the discourse following in John 6, which upon such an interpretation must read like a later "pious fraud" propounded and perpetuated by the early Church, as the Rationalists, etc., teach.

I fail to see how this can be a scientific treatment of historical and Scriptural records (not only one, but four). The weakness of such an interpretation could be further examined, but

another point cries out for elucidation.

"Creation," in the sense of being "still a continuous process" with the connotation our friend uses in sympathetic connection with Canon Raven (Ro. 8:18-29), is a case of *transferral of meaning*, for this word — N.T. Greek *ktisis*, with the same signification as the O.T. *bara* — used also e.g., in II Cor 5:17, "a new creation," means a created thing, "that which is created." This meaning likewise makes nonsense of Ro. 8:39: "or any other creature;" the same word, with obviously the same meaning in the same passage. In our Prayer of Consecration, "Thy creatures of bread and wine," carries the same meaning as the N.T. *ktisis*, with deliberate intention.

Romans, in fact, is a systematic build-up of the Christian Theology, which is a rather unfortunate thing for many, as it carries within it much that explodes the evolutionary philosophy which I was taught, together with multitudes, when I was young; and regaled with the same "true facts" of Science in this regard, at the university, more than one of which has proven (one, at least, self-confessed) a fraud.

One of these points in the Christian Theology of Romans, is that man is a *FALLEN CREATURE*, and following this, that as he is a fallen creature (starting point Genesis ch 3), the Redeemer came, *TO REDEEM this fallen creature*. Logically, and Scripturally speaking, if man is not in a fallen condition he has *NO NEED OF A REDEEMER*. This means *NO REDEMPTION OF ATONEMENT* was or is necessary. This lies at the basis of all the teaching of the N.T. regarding Salvation. It is therefore on this score, that the query, "if man is seen to be a part of the animal kingdom does it not emphasise his responsibility," towards what or whom, may we enquire? To the animal kingdom, to "creation," to God, or something else?

The Scriptures, at any rate, do not countenance the idea of man being a part of the animal kingdom in the sense intended. Paul says, for example, "both of Jews and Greeks, that they are all under sin," (Ro. 3:9) and "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned," (Ro. 5:12, 17), emphasising the facts of primeval, universal and individual sin. In ch. 5, the whole point of the argument revolves around the "one man" in both instances: viz., Adam and Christ.

To deny the points of Creation and the Fall delineated in Genesis chs. 1, 2 and 3, is to simultaneously deny the necessity and framework of the Work of Jesus Christ. It is time for many others to face the implications of this challenge squarely, as I did a long time ago. If one had to be a scientist (or a Theologian) to be a knowledgeable Christian, such would be few indeed; but a Christian who can read and study his Bible as the dependable Word of God, whoever he be, can be a blessed Theologian, even if not in the "professional" sense.

(Rev.) D. A. Langford, Th. Schol., Dip. R.E. Winchelsea, Vic.

South American Conference

LATIN American pastors of many Protestant denominations will gather in four countries of South America this year for spiritual retreats conducted by World Vision, Inc.

The first Pastors' Conference will convene in Santiago, Chile, April 15-19 for an expected 500 pastor-delegates.

Speakers for the five-day "retiro" are Dr Bob Pierce, World Vision president; Dr Paul S. Rees, vice-president at large; Dr Kyung Chik Han, pastor of the Young Nak Presbyterian Church in Seoul—Korea's largest church; and the Rev. Ruben Lores, pastor of Templo Biblico in San Jose, Costa Rica.

Their messages will deal with such topics as stewardship, homiletics, evangelistic follow-up, the pastor's personal life and studies on the life of Christ.

Colombia

In Colombia, the World Vision Pastors' Conference will bring pastors to Medellin, April 22-28, for its second 1963 retreat.

The conference will use the facilities of the Interamerican Missionary Society in Medellin—Latin American Division of the Oriental Missionary Society. Meetings will be held in a tabernacle built by World Vision in 1960 for its first Pastors' Conference in Colombia.

The building this year has been enlarged by World Vision to accommodate more than the 1960 enrollment of 339 delegates representing 23 denominations. Speakers for the Colombia Conference include:

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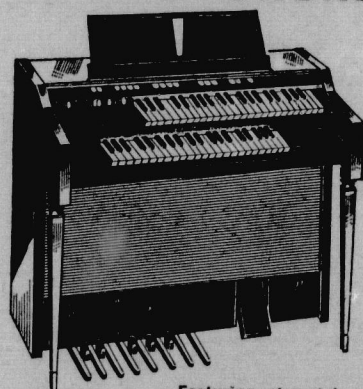
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Christian Education

DRAWING THE CHILD TO CHRIST

By G. A. Neilson, Pickering and Inglis, pp. 96.

This book contains 23 object lessons designed for use with children or young people. The subjects include, e.g., "The Animals of the Bible," "The Caves of the Bible," "The Jewels of the Bible," "The Wonders of Easter," etc. As an illustration of the content, "The Jewels of the Bible" refers to the "jewels sought" in Matthew 13.14, the "jewels displayed" in Exodus 28:17-21, and the "jewels gathered" in Malachi 3:17. Virtually every illustration is in some way brought around to the question of our relationship to Christ.

From a Christian Education point of view such an approach to the Scriptures is extremely hazardous. Not only is the chronology of the Bible hopelessly confused but as the main purpose is to use words isolated from their Bible context as pegs on which to hang a Gospel message, it seems likely that little real knowledge of the Scriptures themselves would result.

However, for isolated talks for children, there is material that could be very useful, particularly some of the illustrations which are given from the experience of the author and others. A talk based on "The Hands of the Bible," i.e. the hands of the Saviour, could be very effective indeed.

—K. M. McIntyre

THE 1963 C.M.S. SUMMER SCHOOL

The expansion of the Church Missionary Society Summer School is indicative of a developing interest and enthusiasm. At the Summer School at Katoomba, over four hundred people were in residence and large numbers of day visitors were welcomed at all meetings.

The chairman of the School, the Rev. A. J. Dain, Federal Secretary of the C.M.S., ministered, together with a number of other speakers including the Reverend Ken Churchward, the Reverend John Reid, Mr Norman Bissett and the Reverend Geoff Fletcher.

The Bible Studies from the book Habakkuk, taken by the Reverend Dudley Foord, showed how relevant was that prophet's experience to our own Christian living.

Many missionaries were in residence at the School and in different ways were able to inspire and challenge those present to meet and grasp the opportunities available today in so many different lands.

At a special meeting, following the testimonies of six outgoing missionary recruits, about 60 young people indicated their willingness to apply for missionary service.

Although the main meetings were held in the Convention Auditorium, much of the life of the Summer School was in its eight houseparties, held in and around Wentworth Falls, Katoomba and Blackheath; this included a special houseparty sponsored by the Church of England.

TOWARDS A BETTER PARISH PAPER

SINCE World War II a number of books have been published in Great Britain concerning the improvement of the standard of church magazines and parish papers.

In England, most church magazines are sold on a personal basis whereas here in Australia, the parish magazine is usually delivered or posted to nominal church members within the parish.

Most parishes use a team of district visitors for this purpose and the magazine is usually delivered freely with the suggestion that a donation to the work of the church can be made if desired.

Membership

In Sydney, a small group of Anglican clergy discussing the production of their parish papers in the early 1950s decided to begin to build up a central pool of printers blocks kept at the printing works where it happened the parish magazines of such clergymen were printed.

They began also to exchange their parish magazines and to "borrow" articles and ideas from each other for their improvement.

Over the years the group has grown and now consists of more than 50 Anglican parishes, the great majority within the Diocese of Sydney, but with a few

distant members in Adelaide, Melbourne, Bathurst and Armidale. There are also about 10 Methodist circuits but non-Anglican membership is limited. This particular group, which welcomes the membership of any parish, is called

By a Correspondent

Anglican Parish Publications and now has accumulated over 1,100 printers blocks and stereotypes and has a total monthly circulation of members' magazines in excess of 65,000. A.P.P. have also ordered directly from printers in the United States over 30,000 relief folders for use at Christmas and Easter by its members.

One feature of the exchange of all these magazines has been the rotation of ideas and Christian teaching while another is the gradual disappearance of old titles like —

Teaching

"The Church Magazine" "Church News", "The Parish Paper" to be replaced by titles like —

"Victory", "The Light", "Vision" and similar titles.

In the Diocese of Sydney alone, it is estimated that parish papers would find their way into something like 200,000 homes.

The attractiveness and general standard of this evangelistic material as well as its positive proclamation of the Gospel of the Lord Jesus Christ is, therefore, a matter of vital concern for all church people.

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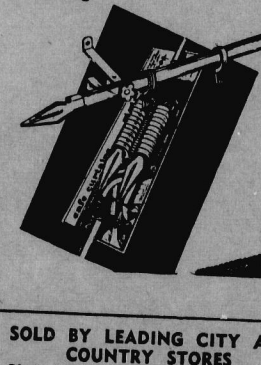
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Bible Society Meeting

The Annual Business Meeting of the N.S.W. Auxiliary of the British and Foreign Bible Society will be held at Bible House, Sydney, on Wednesday, February 20, at 1 p.m.

The Annual Gathering of Honorary Workers and Friends of the Bible Society will be held immediately following the Business Meeting commencing at 2.15 p.m.

The Rev. R. A. Hickin, Assistant Commonwealth Secretary of the Bible Society, who recently toured Asia and Africa, will speak on — "The Galilean Ministry — In the Twentieth Century."

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The following are the results of recent examinations conducted by the Australian College of Theology.

Abbreviations used:
COLLEGES: C—Christ; D—D.B.E.; F—St. Francis; G—G.B.R.E.; J—St. John's; M—Moore; R—Ridley; S—S.S.M.; St.—St. Columba's; T—Trinity; W—Wollaston. DIOCESES: A—Adelaide; B—Brisbane; C—Canberra-Goulburn; D—Medak; E—Riverina; F—Grafton; G—Gippsland; H—Bathurst; L—Willochra; M—Melbourne; N—Newcastle; NG—New Guinea; O—Bunbury; P—Carpentaria; Q—North Queensland; R—Rockhampton; S—Sydney; St.—St. Arnaud; T—Tasmania; U—Unattached; V—Coventry; W—Wangaratta; X—Armidale; Z—Nelson, N.Z.

The first letter appearing after a name denotes college, the second the diocese. Where only one letter appears this denotes the diocese. All names listed in order of merit, with the exception of passes in parts 1 or 2 of Th.L.

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Griffiths, J. T., Th.L., M.S.

Wyatt, J. E., M.S., M.S.

Wellock, P. N., B.A., B.Ed., Th.L., S.

Helms, C. H., T. W.

Howells, J. St. O., S.S.M., S. M.

Kernbone, R. A., M.

SECOND CLASS:
Hunter, P. C., J. A.

Corney, P. J., R. U.

Stonier, A. J., J. N.

Butland, J., J. N.

Biggs, P. S., M. S.

Humphreys, J. H., M. S.

Miller, A. E., F. N.G.

Barton, C. D. H., M. S.

Ewer, E. S. J., S. U.; Hampton, A. C.

Way, C. A., M. S.

Wilson, J. W. R. X.; Horton, B. R., M. S.

Stephens, K., M. S.

Willis, T. L., J. C.

Linden, G. J., F. R.

Wishmore, R. V., B.

Ballard, W. D. J. C.

Yapp, K. G., M. S.

Howell, T. G., R. T.

Hawkins, J. E., M. S.

Noble, D. H., B.A., F. B.

Roberts, D. O., B.A., Dip. Mus. T. M.

Grimmett, L. J., C. T.; Smart, P. J., R. M. X.

Pope, D. U.

Pocock, R. E., J. A.

Taylor, R. M. A.; Kerr, E. J., Th. A.

Turner, L. P., J. H.

Schofield, P., M. S.

Colvin, B. J., M.

Monaghan, L. F. M. S.; Sutcliffe, Melbourne.

Tasker, P. J., M. S.

Swinfield, D. F., M. S.

Watt, B. V., M. S.

Moffat, D. K., J. M.

Baxter, J., M. S.

Nobbs, B. H., F. B.; Francis, D. E., R. L.; Thomas, J., M. S.

Allchin, N., A.; Horrex, A. H., M.S. PASS:

Beyer, Frederick Geoffrey, B.Sc., Dip. Ed., Wollaston.

Avery, Philip Joseph, B. E., D.B.E., Adelaide.

Martin, Anthony MacDonald, St. Francis, Q.

Smith, Raymond Bruce, Rockhampton.

Clark, Bruce Quinton, Th. A., St. Francis, Q.

George, Barry Stewart, Moore, Sydney.

Hood, Donald McKenzie, Moore, D.

Holland, John Harley, Christ, Tasmania.

Crawford, Ruth, Moore, Sydney.

Rainford, Barry Vere, Moore, Sydney.

Holland, John Harley, Christ, Tasmania.

Parsons, Jeffrey Lauchon, St. John's, Adelaide.

Proti, Neil Edmund, Moore, Sydney.

MacFarlane, Daniel S. Laurence, St. John's, St. Arnaud.

Child, Garrick Lancelot, Moore, Sydney.

Webber, Horace, B.A., Melbourne.

Craft, Nickless Hugh, Moore, Sydney.

Grace, Blair, Moore, Sydney.

Kruse, Colin Graham, G.B.R.E., Sydney.

Davies, Don Burnett, A.S.T.C., Moore, Sydney.

Louzada, John Matthews, Moore, Sydney.

Allan, Douglas, John, Ridley, Melbourne.

Braddon, Russell Leslie, Melbourne.

LeHuray, James Rodwell, Moore, Sydney.

Matthews, Anthony Francis Hall, St. Francis, Q.

Ozanne, John Bowstead Sumner, St. Francis, Brisbane.

Gresson, Roger Granville, Moore, Sydney.

Atherton, Peter, S.S.M., Adelaide.

Bovis, Bert Lindsay, Moore, Sydney.

Peters, Peter Williams, Moore, Sydney.

Thomas, George Henry, Moore, Sydney.

Harley, Graham John Montague, B. Com., B.Ed., G.B.R.E., Melbourne.

Harley, Joan, Moore, Sydney.

Nitruka, Francis Nzaanya, Moore, Central Tang.

Mason, John Leslie, St. John's, H.

Pappas, Anastassios Heracleus, Melbourne.

Walker, Geoffrey Joseph Alexander, Ridley, Uniat.

Hebblewhite, John Jeffrey, St. Wangaratta.

Doust, James Athol John, Brisbane.

Wilson, Keith James, Wollaston, Perth.

McCartney, Hugh Watt, Melbourne.

Taylor, Charles John, Newcastle.

McDonald, Robert Wilkinson, Moore College, Sydney.

Wheeler, William Thomas, Moore College, Sydney.

Ainsworth, Howard Charles, St. John's, C.

Collins, Christopher Robin, St. John's, H.

Dearneley, William Darryl, Ridley, Melbourne.

Pass with a.c.g. concessions, Millar, Robert Cecil, Tasmania.

PASS IN PART 1 OR 2:

1 Alcock, A. R., M. S.

1 Ansell, K. F., J. F. E.

1 Aries, W. A., Coventry.

1 Bell, L. J., M. S.

1 Bennett, L. K., M. S.

1 Bins, D. J., M. S.

2 Borthwick, R. G., S. U.

1 Burnett, R. R., F. B.

1 Calver, J. A., J. H.

1 Campbell, R. J., B. M.

1 Carnaby, E. W., M. S.

1 Carroll, P. J., M. S.

1 Carter, B. A., M. S.

1 Charnock, D. M., M. S.

1 Conde, P. A., B.Com., M.

1 Corbett-Jones, M. A., M. S.

1 Crisp, D. G., W. J. A.

1 Deurne, W. D., J. N. G.

1 Dillon, P. R., M. N. G.

1 Dixon, E. M., M. S.

1 Edgar, D. H., B.A., T. U.

1 Gilbert, J. L., M. S.

1 Ginn, R. W., J. E.

1 Gregory, W. T., Z.

1 Grimes, G. W., M. S.

1 Grouse, P. J., M.Sc., M. S.

1 Hammett, N. C., J. N.

1 Hanson, F. G., M. S.

1 Holland, D. W., M. S.

2 Holmes, L. G., J. N.

1 Houghton, W. R., M. S.

1 Hutchinson, J. B., R. M.

1 Jobling, W. J., M. S.

1 Johnson, B. K., M. S.

1 King, B. F., V. M. S.

1 Kaye, B. N., M. S.

1 Livingstone, J. R., M. S.

1 Lockyer, P. E., J. C.

1 McMahon, R. J., C.

1 Minchin, J. B., M. S.

1 Rodgers, M. M., M. S.

1 Ross, G. R., F. B.

1 Russ, W. A., J. C.

1 Smith, M. H., R. M.

2 Solomon, A. C., C. T.

1 Sowell, C. K., B.A., C.

1 Walker, M. M., R. M.

• Sydney

The Reverend Robert McGregor Simpson, formerly Curate of St. Paul's, Lithgow, has been appointed Curate-in-Charge of the Provisional District of Ermington-Rydalmere.

The Reverend Alan Miller, of St. Mark's, Brighton-le-Sands, and the Reverend John Jones, of St. Paul's, Canley Vale, accompanied by Mrs. Jones, sailed on the Himalaya for the United Kingdom on December 30. They will be returning as voyage chaplains for Anglican migrants next March.

The Rector of St. Paul's, Seaford, the Reverend W. K. Deasey, sailed for England on January 30, and he will act as chaplain on the Fairsea departing Southampton on May 19.

• Melbourne

The Reverend Alan Pattison was inducted by Bishop Sambell to the charge of the new parish of Christ Church, Heathmont, on Sunday, February 3. Mr. Pattison's induction took place at the same time as the inauguration of the new parish.

The Reverend R. T. Durance was inducted by Bishop Sambell to the charge of the parish of St. John's, Footscray, on February 5.

The Reverend G. A. Mullins was inducted by Archdeacon T. W. Thomas to the charge of the new parish of Holy Trinity, Ringwood East, on February 7. Mr. Mullins' induction took place at the same time as the inauguration of the new parish.

The Reverend K. Curnow, Home Secretary of the Church Missionary Society (Vic.), and the Reverend Gershom Nyaronga, who undertook studies at Ridley College during 1962, are at present engaged in a tour of the C.M.S. stations in N.T. The final visit will be to Roper River, from February 21 to March 1, after which Mr. Nyaronga will return to Tanganyika and Mr. Curnow to Melbourne.

Dr. Frank and Mrs. Andersen left Melbourne at the end of January en route to California, U.S.A. Dr. Andersen will take up his appointment as Professor of Old Testament at the Church Divinity School of the Pacific, Berkeley, California.

The Reverend David Beyer has been appointed Principal Chaplain (Church of England) for the R.A.A.F. in succession to Canon E. F. Cooper, who has retired on account of ill health.

• Overseas

Canon A. J. Trillo, Principal of Bishops' College, Cheshunt, U.K., has been elected Bishop of Bedford. The Bishop-elect is a former Schools Secretary of the S.C.M.

The Council of Latimer House, Oxford, has announced the appointment of the Reverend R. T. Beckwith, M.A., as Librarian of Latimer House. Mr. Beckwith was ordained in 1954 and is at present teaching at Jundale Hall, Bristol. His special area of study is doctrine and liturgy. He will move to Oxford during 1963 and take up residence with Dr. J. I. Packer, who is Warden of Latimer House, an Anglican evangelical research centre.

For free, friendly and courteous advice on travel anywhere, consult **MITCHELL'S INTERNATIONAL TOURS**. Accredited agents for all major Airlines and Shipping Companies. General Agents for Frames Tours Ltd., of London. At no extra cost, our International experts will promptly and efficiently handle all your travel requirements.

BIBLE Society work in New Guinea will be featured at the Annual Public Demonstration of the British and Foreign Bible Society (Victoria) to be held at Collins Street Baptist Church, Melbourne, on Tuesday, March 5, at 7.45 p.m. Guest speaker will be the Reverend L. Buckman, New Guinea Territorial Secretary.

SYDNEY Town Hall is to be the venue for a rally organised by the United Churches Men's Consultative Council in N.S.W., on March 28. At the rally, visiting M.C.C. cricketer, the Reverend David Sheppard, will be the speaker. The Council was recently formed from men's societies within the Baptist, Congregational, Methodist and Presbyterian Churches, the Churches of Christ and the Church of England. Secretary is an Anglican, Mr. Charles Heesh.

CAMBERWELL'S Church of St. John (Melbourne Diocese) celebrated its Centenary on February 1. Following on that day a parish family gathering was held at the Hawthorn Town Hall. The Dean of Melbourne, the Very Reverend T. W. Thomas, a former Vicar of St. John's, preached at a special Centenary Service on Sunday, February 3.

DEDICATED by Bishop G. T. Sambell, Coadjutor Bishop of Melbourne, a new Parish Centre was opened for the Church of Emmanuel, Oakleigh, on Sunday, February 3.

CONTRIBUTED by Australian Churches, an amount of £39,000 has just been forwarded overseas by A.C.C.'s Inter-Church Aid Division. The sum includes £500 for the relief of suffering caused by floods in Sarawak and £1,000 promised during the East Pakistan cyclone emergency. £35,000 is for Australia's general aid program for 1963 in over forty countries throughout the world.

TRAINING for accepted candidates of C.M.S. will be given at the Federal Training Course, being conducted during February at Deaconess House in Sydney. Candidates from several States are participating in the course.

SERVICES FOR
TEACHERS

THE N.S.W. Council for Christian Education in Schools has announced details of the annual Dedication Services for school teachers to be held at various centres throughout the State.

The city service will be held in the distinguished presence of His Excellency the Governor, Lieut.-Gen. Sir Eric Woodward, in the Central Baptist Church, 619 George Street, Sydney, when the preacher will be the Rev. J. F. Peter, B.A., B.D., Dip. Ed., Federal Supervisor of Religious Broadcasts for the Australian Broadcasting Commission.

The following country centres have notified the council of their intention of holding dedication services:

Albury, February 12; Cooma, February 24; Cessnock, February 25; Wollongong, February 26; Bega, Mullumbidgee, February 26; Lismore, February 19; Temora, February 19; Nowra, February 20; Inverell, February 19; Orange, Bathurst, Casino, February 19; Moree, February 21; Broken Hill, February 26; Leeton, February 19; Murrumbidgee, February 19; Corowa.

SUBSCRIPTION FORM

Rev. Mr. _____
Name: Mrs. _____
Miss. _____
Address: _____ State: _____
Enclosed: ☐ Cheque ☐ Money Order ☐ Postal Note For: years
(Subscription: Australia £1 P.A.; New Zealand 16/- (N.Z.) P.A.; other overseas: £1 (Eng.) P.A.)

CLASSROOMS at the Blue Mountains Grammar School for Boys at Wentworth Falls were opened and dedicated by the Archbishop of Sydney on Saturday, February 9. The new classrooms have become necessary owing to the growth in the school population. The headmaster of the school is the Reverend A. T. Pitt-Owen.

Planning a Houseparty?
GWANDALAN CHRISTIAN HOUSEPARTY CENTRE
Wentworth Falls
HAS EVERYTHING!
If you enjoy Guest House comfort, with the very best of food, along with the amenities listed below. Write now for details of moderate rates and photo brochure. Accommodates to 100. 2 acres lawns, Mini Golf, Canten, 16m.m. Projector, P.A. System, Hot Showers, Sports Gear, Jentolan Caves and Mountain Tours arranged. Bus from your Church cheaper than rail. Les and Betty Rodgers, Proprietors.
Phone Wentworth Falls 123.

THE tragic death, following a shark attack in Sydney Harbour, of Miss Marcia Hathaway, well known for her appearances on stage and TV, has taken from our midst one of the converts of the Billy Graham Crusade. Miss Hathaway has been linked with St. Stephen's Macquarie Street, Sydney, since her decision at the Crusade and has often testified to the change wrought in her life since she found Christ as Saviour. Marcia Hathaway played a leading role in the Graham film: "Under the shadow of the Boomerang" and only a week before her passing had made an appearance, together with her fiancé, at a showing of the film in Parramatta. At this meeting she told the four hundred present of her faith in Christ and of her rejoicing that through the film many had come to know Christ.

WITH increasing numbers of English migrant families leaving Australia to return to England or to migrate elsewhere it is heartening to hear of the happy results of the work of a migration chaplain. Mr and Mrs F. J. Bowden and their three children, formerly of Kent, arrived in Sydney early in December. They had been allocated to a migrant hostel but the chaplain arranged for them to spend three weeks in one of the furnished staging houses near the city. This enabled the family to see something of the city and also made it easy for Mr Bowden to find employment. Within a month after their arrival they had moved into their own house in Toongabbie, one of Sydney's outer suburbs, and are happily settled in their new country.

CONGRATULATIONS to our contemporary, "THE AUSTRALIAN BAPTIST" which, with its issue of January 16, has completed fifty years of life as the journal of the Baptist Church in Australia. The first issue appeared in 1913, the year before the first issue of ACR as such appeared (although ACR's predecessors ran back to 1880). Its first editor was J. A. (not I.) Packer, its price was 1d. A past editor, the Reverend A. C. Prior, in an article in the Anniversary issue comments: "Life has usually been hard for religious periodicals. Someone has said that it takes two preachers to make an average Baptist take his denominational paper; four to get him to read it after he has taken it; and six to get him to pay for it." Let us cause mental distress to our own readers we will not comment on the last part of this statement! We will, however, echo Mr Prior's initial remarks. The passing years have seen the birth and death of many religious periodicals, some of them fine productions. Even publishing a secular periodical is beset with many problems and such problems are magnified when the paper is a religious one. Our best wishes to THE AUSTRALIAN BAPTIST.

The Irish evangelist, Miss Monica Farrell, will be visiting Victoria during the month of March. Any who desire her to address meetings should contact toe office of "New Life" — Phone 42-6404 (Melbourne exchange).

WHO REALLY STARTED
THE CHURCH OF ENGLAND?
for the true facts, read
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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.

ISSUED FORTNIGHTLY.

Women Meet in
Conference

More than 100 women from nine denominations attended the first general gathering in Sydney of the A.C.C. Committee on Women's Work. The conference met on January 23 at Wesley College within the University of Sydney. Denominations and organisations represented at the meeting included the Church of England, Methodist, Presbyterian, Congregational, Lutheran, Greek Orthodox and Armenian Orthodox Churches, the Church of Christ, the Salvation Army and Young Women's Christian Association.

The women were addressed by the Director of the World Council of Churches' Division of Ecumenical Action, the Rev. Father Paul Verghese, who is on a short visit to Australia.

Father Verghese, an Indian, is a priest of the Syrian Orthodox Church. One of the many departments for which he has oversight is the Department on the Co-operation of Men and Women in Church, Family and Society.

Responsibilities

Father Verghese said that this century had seen a tremendous increase in the responsibilities of women in many fields outside of the home. Their responsibilities today had to be balanced between duty to the family, the Church and to the community. One of many matters which women might profitably discuss together was the question of what the Church could be doing to meet the needs of the Christian home and family in Australia today. The position of the "working mother" deserved much consideration.

In such discussions, as in all its activities, the W.C.C. was the servant of the Church, not its master, said the speaker.

Father Verghese led the meeting in a meditation on John 21: 1-14. During his visit to Sydney he also attended talks between A.C.C. and Orthodox Church representatives and attended a reception at which Protestant and Orthodox Church representatives were present.

DAVID SHEPPARD IN MELBOURNE



THE Reverend David Sheppard talks with clergy before a guest service at which he preached at St. Thomas' Church, Essendon (Melbourne), on February 3. Eight hundred people attended the service, and more than 150 remained to a brief "Instruction Service" on the Christian Faith afterwards. The service was one of the regular pattern of Guest Services at St. Thomas'. From left: The Reverends J. Powell, G. B. Muston (Vicar), D. S. Sheppard, A. A. Smith and J. Stockdale.

ARCHDEACON OF
KEW APPOINTED

The appointment has been announced of the Reverend John Harvey Brown, M.A., vicar of Holy Trinity, Surrey Hills (Melbourne), as Archdeacon of Kew.

The new Archdeacon, who is fifty-seven, was born in Kent, England, and educated at Canon House, Ramsgate, and Jesus College, Cambridge. He was ordained priest in 1930 and served a curacy at St. Paul's, Westminster, Bristol, for four years.

Mr Brown came to Australia to serve under Bishop G. H. Cranswick in the Diocese of Gippsland and was Archdeacon of the Latrobe Valley, Gippsland, during the years 1952-1955 and Examining Chaplain to the Bishop of Gippsland from 1936 to 1955.

Mr Brown's appointment will be effective from March 1. He succeeds the Dean of Melbourne, the Very Reverend T. W. Thomas, who was appointed Archdeacon of Kew in 1959, an office he has held as well as Dean of Melbourne since last year.

PRESS VIEW ON SCHOOL
RELIGION CRITICISED

Criticism of recent Press statements on religious instruction in State schools has been voiced by the N.S.W. Council for Christian Education in Schools.

A statement issued by the council seeks to clarify the issues raised by the recent moves on religious instruction. The statement says:

"The N.S.W. Council for Christian Education in Schools, representing the Church of England (all Dioceses), the Presbyterian, Methodist, Congregational and Baptist Churches, the Churches of Christ and the Salvation Army, has over the past 12 months been vitally concerned with this issue. In July, the Council sponsored a deputation to the Minister for Education and in August it issued the pamphlet, 'General Religious Instruction in N.S.W. Public Schools.' It has continued to keep in touch with developments.

"Regarding the decision of the Minister for Education relating to religious instruction in primary schools, announced in the Press on Saturday, February 2, the Acting Secretary, Mr P. M. Correy, has indicated that the Council has communicated with Mr Wetherell and will issue an official statement after it has had the opportunity to examine the Minister's decision in detail.

Incorrect

"The implications drawn by the secular Press that teachers would no longer give any form of religious teaching would appear to be quite incorrect," said Mr Correy.

"The Minister's statement seems to indicate that general religious instruction by State teachers will be retained, but as a separate subject instead of being included in social studies lessons.

"Certainly, the statement in the Press that before 1959, the only religious instruction in State schools was given by visiting clergymen to denominational groups of pupils is without foundation. In fact, 'general religious teaching' has been provided by State teachers ever since the inception of public education in 1848.

Enthusiasm

"In a letter submitted to the two Sydney morning papers on January 31 (and published in the 'Daily Telegraph' on February 2), the Chairman of the Council, the Rev. A. A. Langdon, clarified the Council's attitude to the provision of general religious instruction at both the primary and secondary levels.

"Mr Langdon said, 'In fairness to Archbishop Gough, to whom the Press seems frequently to attribute the responsibility for having introduced the claim that General Religious Instruction (as provided for in the 1880 Public Instruction Act of N.S.W. and now operative only in primary schools) should be extended into secondary schools, I would point out that this very request was made in 1945 to the then Minister for Education by a deputation of the Protestant Churches led by the late Archbishop of Sydney, Dr H. W. K. Mowll.

"It is this same request which has been repeated by the N.S.W. Council for Christian Education in Schools on deputations in recent years. It is therefore not a new idea of the present Archbishop. He is merely expressing a long-

Good Friday

LARGE PROCESSION
EXPECTED IN SYDNEY

With plans well in hand this year's Good Friday Anglican Witness in Sydney promises to be the largest gathering of its kind yet held.

The procession will cover a shorter route than before, leaving Hyde Park at 4.15 p.m. and proceeding via St. James' Road, Elizabeth Street, Market Street, George Street, Bathurst Street and Elizabeth Street to the corner of Elizabeth and Liverpool Streets.

On arrival at the southern end of Hyde Park an outdoor rally will be held at which the speaker will be the Archbishop of Sydney. Featuring a large massed choir the rally will commence at 5.00 p.m. and conclude at 5.30 p.m. Elderly folk and others un-

able to take part in the actual procession are asked to assemble in the area where the rally will be held.

Prayer

A special prayer has been issued for use in services during Lent. It reads:

"Almighty God, Who hast called us to witness to Thy Son Jesus Christ in the power of Thy Holy Spirit; bless, we beseech Thee, the Good Friday Anglican Witness.

"Give to us, and to all members of Thy Church, grace to confess our Saviour Jesus Christ before men, and use our corporate act of Witness to bring glory to Thy Name and souls to Thy Kingdom; Through Jesus Christ our Lord. Amen."

Further details are available from the Honorary Organiser, St. Andrew's Rectory, Summer Hill, N.S.W. (UA1149).

TASMANIAN
APPOINTMENT

The Right Reverend R. E. Davies, Assistant Bishop of Newcastle, has been elected Bishop of Tasmania.

Bishop Davies has been Assistant Bishop of Newcastle since 1960. He has been warden of St. John's College, Morpeth, since 1959.

The new Bishop of Tasmania was born in England but came to Australia in childhood. He was educated at Cessnock and ordained in 1937. He served in the R.A.A.F. during the war and was a Toc H padre in the Middle East.

On other pages . . .

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