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Archbishop opens new Youth Centre

The road in National Park leading to the Diocesan Youth Camps was taxed to capacity on June the 27th as 800 cars made their way to "Deer Park" for the official opening and dedication by the Archbishop of Sydney.

This new Youth Centre is the result of a plan known as "Operation Faith in Action" conceived by the Rev. Neville C. Bathgate, Youth Chaplain of the Diocese of Sydney, only two years ago. At a fellowship houseparty being conducted for the Parish of St. James', Turrumurra, Mr. Bathgate met Architect Allen Patterson and together they caught the vision of a modern youth camp on the shores of the Port Hacking River a few hundred yards from Chaldercot, which has been owned by the Youth Department for several years.

DEDICATION BY DR. MOWLL

Plans were soon prepared for 15 cabins surrounding a Dining and Recreation hall and an adjoining toilet block. Individuals, Parish and Diocesan Deputies agreed to contribute to the cost of a bin, and in January, 1958, the late Archbishop of Sydney, Dr. Mowll, opened the first bin, which was given by St. Augustine's, Neutral Bay. At the same service the Archbishop dedicated the whole and outlined the complete plan.

During that year other cabins were built by voluntary labour through a generous gift of \$3,000 from W. Stewart Zieles, Memorial Trust work was commenced on the Dining Hall and other facilities. In January, 1959, Bishop R. C. Kerle dedicated six bins and Archdeacon R. B. Robinson opened the seventh, the Dorothy Anne Mowll Memorial cabin, which had been given by the Archbishop a few months before his death.

With the completion of other bins and the spacious Dining hall and cooking area together with toilet facilities, water and electricity supply, the whole project was finished and ready for official opening last month.

Traffic Jam

It is estimated that 3,000 persons journeyed by bus and by private car to attend the Service on Saturday, June 27. Because of

the heavy traffic the Archbishop, accompanied by the Dean, had to leave his car at the top of the road and scramble down the hillside in order to robe and be in time for the Service.

The Service commenced as the Youth Chaplain, accompanied by other Clergy, led the Bishop of Newcastle, Coadjutor Bishops R. C. Kerle and M. L. Loane and Archbishop Gough to the entrance porch of the Dining Hall. His Grace, the Archbishop was attended by the Chairman of the Youth Council, Dean Pitt.

Guard Of Honour

The procession passed through a Guard of Honour formed by Senior Members of the Church of England Boys' Society and the Girls' Friendly Society. After the opening Hymn, Prayers and Psalm a lesson from Scripture was read by a Camp Howard Counsellor, Mr. Bruce Robinson.

In his remarks Mr. Bathgate outlined the whole project and thanked all those who were responsible for planning, directing and working in the construction of the buildings. He explained how many young people in the Diocese of Sydney had given many hours of work in order to see the task finished in time for the opening day.

Mr. Bathgate also paid special tribute to the Architect and to Mr. G. Kneeshaw, in charge of cabin building; Mr. L. Hare, in charge of plumbing; Mr. J. Campbell, with Mr. B. Townsend, in charge of electrical in-



Some of the 3,000 present at the opening service.

Increased Sales by Scripture Union

Following the Billy Graham Crusades in Melbourne and Sydney, the Scripture Union reports a heavy demand for its Introductory Notes on St. John's Gospel. Titled "Invitation to Live," these Notes have been recommended to all inquirers by the Crusades' Follow-Up Departments.

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In Melbourne Scripture Union Headquarters have so far received 1,000 applications for the booklet, while in Sydney as well as nearly 2,000 requests through the mail the Scripture Union has to date distributed 3,000 copies through its Secretaries. A similar heavy demand is reported from New Zealand.

Following the Rally in Parramatta last weekend, Scripture Union Rallies were held at Fivedock, Chatswood, Manly, Hurstville and Eastwood. These suburban Rallies form part of the preparation for the Second National Scripture Union Week to be held from July 5th-12th.

The Chairman of the National Scripture Union Week Committee, Mr. J. R. Prince, stated this week that the 1,300 services and meetings held during last year's Scripture Union Week had resulted in 15,000 new Scripture Union members throughout Australia. This increase had been maintained in 1959. In fact in N.S.W. 150 new Scripture Union Branches have already commenced this year.

On page five there are two special articles, one by Billy Graham, which describe the Scripture Union, and what S.U. Week is really for.

Home Secretary For A.B.M.

THE Acting Primate of the Church of England in Australia, the Most Reverend R. C. Halse, and the Acting Chairman of the Australian Board of Missions, the Reverend W. J. Sidens, have announced the appointment of Canon B. I. Chiu, Honorary Canon of St. Andrew's Church and Vicar of St. Mary's Church, Kuala Lumpur, as Home Secretary of the Australian Board of Missions.

Canon Chiu will fill the position formerly occupied by the Bishop of Rockhampton, the Right Reverend T. B. McCall.

Canon Chiu was born in Penang, Malaya. He is a Bachelor of Laws and practised at the Bar of the Federation of Malaya. He is married.

stallation; Mr. Graham Wade, who designed and painted the mural, "In the beginning God..."; Mr. Stafford Edwards, with Corral Men's Society, in charge of painting; Mr. R. Harris, with St. Philip's, Auburn, in charge of concreting; Mr. N. Gartrell and friends, kitchen floorcovering and acknowledged gifts of a flag pole and gateway from Corral Parish Fellowship, also a piano from Holy Trinity, Bexley North.

The Very Rev. E. A. Pitt, Dean of Sydney, then explained the financial position in relation to the new centre. He pointed out that the property was valued at £25,000, but because of so many generous gifts and so much voluntary labour there was only a debt of £5,000 on the project.

Unequalled In World

The Dean appealed to all those concerned with the importance of evangelism among our youth to contribute generously that this debt might soon be wiped out, allowing the Youth Council to attend to the much needed repair of the existing properties of Rathene and Chaldercot.

The Dean said he believed that "Deer Park" was unequalled in the Anglican world.

In an inspiring address the Archbishop challenged all present with the responsibilities of the Christian to be a soldier for Jesus Christ and a labourer in his vineyard. He made special reference to the large numbers of teenagers present at the gathering.

Following the Service afternoon tea was served to the great crowd while the police, assisted by Leaders of the Church of England Boys' Society, endeavoured to clear the traffic on the road leading from Chaldercot. By 6.00 p.m. most cars were on the road.

The whole project is a testimony to the foresight, faith and energy of Sydney Diocese's Youth Director, the Rev. N. C. Bathgate.

Not of Debt, but of Grace

The claim is often made that it is the duty of Anglicans to support and attend the local Church of England irrespective of the character of the services and of the teaching given there.

It needs to be remembered that the Church is under an exactly equal obligation to its members—an obligation to preach the pure word of God and duly to administer the sacraments "according to God's ordinance in all those things that of necessity are requisite to the same."

If the Church does not teach scriptural doctrine or does not worship in accordance with the provisions of the Book of Common Prayer, it is failing in its duty to its members, and cannot expect to receive as of right loyalty from them.

While the Church does faithfully fulfil its duty to its members, it is entitled to the loyal support of churchmen. The reward is not reckoned of grace but of debt.

And this duty of loyal support extends a long way; the Thirty-nine Articles of Religion indicate as much.

We must accept the decision of the Church in controversies of faith, provided that it is not contrary to Scripture (Article 20); we must comply with the traditions and ceremonies of the Church if they are not repugnant to the word of God, no matter what our own predilections (Article 34); and we are not absolved from our duty by moral unworthiness in the Church's ministers. (Article 26).

But wide though the scope of the Church's claim on us is, its limits are passed when its teaching or worship is not in accordance with the formularies of the Church.

For loyalty is a mutual affair. If the Church does not keep its side of the bargain, its members are under no more obligation to it than the Israelites were to Aaron when he told them to worship the golden calf.

In such circumstances, the reward of our loyalty and support is not reckoned of debt but of grace. The churchman who is loyal to the principles of

the Bible and the Prayer Book has a clear moral right to find another branch of Christ's Church with a better appreciation of its duty to God and Christ and His sheep and attach himself temporarily to it.

Many do this, and it may often be the wisest thing to do. The Christian who is led astray by false teaching or corrupt worship through an idle shepherd helps neither the Church nor his own soul. And there are often his children to be considered.

At the same time, the instructed and spiritually mature churchman who finds himself in this situation will do well to ponder some wise words of Bishop J. C. Ryle before acting precipitately.

"It is a cheap and easy remedy to secede from a Church when we see evils around us, but it is not always the wisest one."

"It is very certain that a sensible and well-instructed laity can do an immense deal of good to the Church of England—can check much evil and promote Christ's truth—if they will only hold their ground and use all lawful means. Bishops cannot altogether ignore appeals from the laity. . . . In short, there is much to be done, though, like anything else that is good, it may give much trouble." (Knots Untied, 1954 ed.).

"Let us not desert our post to save trouble, and move out to please our adversaries, and spike our guns to avoid a battle." (Knots Untied, 1954 edition, pp. 136-7).

There can be little doubt that Evangelicalism would be much more influential in the Church of England in Australia today if more Evangelical Churchmen in non-Evangelical parishes had stuck to the Church in which God put them and sought to exercise their influence in the right direction.

And there can be as little doubt that there is a work to be done by those with ears to hear and minds to consider whether God is calling them to serve Him in their own Church, even though it is not the line of least resistance.

How Many Children Had Mary?

By a CORRESPONDENT

It is well known that the Roman Catholic Church and the Greek Orthodox Church hold that Mary, the mother of our Lord, always remained a virgin, and that the people described in the New Testament as His "brethren" were not really brothers. Of recent years there have been attempts by Anglo-Catholics to get this opinion accepted as the orthodox Anglican doctrine of the Blessed Virgin Mary, too.

It is usually held by supporters of this view that Christ's "brethren" were children of Joseph by a former marriage. The following arguments are adduced in support of this position:

(1) "Brother" is not a word always used strictly in the Bible; Abraham calls his nephew Lot "brother" in Genesis 13:8. But the natural meaning of the word in such passages as Galatians 1:19 ("James, the Lord's brother") and Mark 6:3 ("Is not this the carpenter, the son of Mary, the brother of James, and of Joseph, and of the sisters here with us?") is clearly literal. Abraham was using a courteous form of address to Lot before foregoing his right of prior choice as the elder and Lot's uncle; but in the two latter passages there is nothing to indicate that any but the literal meaning is intended. It would be very unnatural for "son" and "brother," two words expressing family relationship, to be used so close together in different senses. As our Lord was literally Mary's son, so He was literally brother to James and the rest.

(2) The fact that Mary questioned the angel's tidings that she would bear a son (Luke 1:34) is said to make it likely that she and Joseph had already agreed that she should remain a virgin, as she was already betrothed to him and would otherwise have expected to have children when they were married.

This is not the natural meaning of the words, however. Plummer says in his volume on St. Luke in the International Critical Commentary (loc. cit.): "The words are the avowal of a maiden conscious of her own purity; and they are drawn from her by the strange declaration that she is to have a son before she is married. It is very unnatural to understand the words as a vow of perpetual virginity, or as stating that such a vow had already been taken, or was about to be taken."

(3) If "His parents went to Jerusalem every year at the feast of the Passover" (Luke 2:41), it is not likely that His mother was engaged in having several children in quick succession at this time.

But we do not know whether they were in swift succession; the Bible does not tell us. In any event, the verb is in the imperfect, and, therefore, need not mean that they went every single year without exception, but merely that it was their habitual practice to go.

(4) The brothers' interference with our Lord (John 7:3-5) suggests that they were older, that is, children of Joseph by a previous marriage.

But this is a precarious inference. Younger brothers could have opposed Him in exactly the

same way; the passage makes no implication at all about their relative ages.

(5) Mary would not have been committed by our Lord to the care of St. John if she had had six or seven children of her own (John 19:26-7).

This is the strongest argument for this theory. However, we know that His brethren did not believe in Him (John 7:5), and they would, therefore, be unsympathetic, and the disciple whom Jesus loved a better choice. It is urged in answer to this objection that they were believers by the time of the Ascension, only a few weeks after the Crucifixion (Acts 1:14), and that their attitude might already have begun to be more favourable to Christ.

An alternative

But the main objection to this explanation of why our Lord committed Mary to John is that it is not an explanation at all. For even if His brethren were children of Joseph by an earlier marriage, Mary was their step-mother, and they had a legal and moral duty to care for her. John may have been her nephew, but his relationship was not as close as theirs.

The problem is clarified if the alternative explanation of the term "brethren" is adopted, that is, that they were really Christ's cousins. For if this were so, both they and John would have been nephews of Mary, and there would have been nothing unnatural in Christ's choosing the nephew whom He loved rather than other nephews less sympathetic or less close to Him.

But there are great difficulties even in the way of this theory. It is certainly an unusual use of the word "brothers" to equate it with "cousins." As we have seen, Mark 6:3 uses the term in such a way that it must be meant literally. It is hard to see what claim mere cousins would have over Him, and what right to rebuke Him.

No N.T. support

It seems, then, that there is no support in the New Testament for the view that Mary had no other children than our Lord. None the less, the belief that she always remained a virgin appeared quite early. Hegesippus (about 160 A.D.) appears to have been the first to adopt this belief.

Tertullian, who wrote about 200 A.D., opposed this belief, but it apparently spread widely. The earliest form of it was that the "brethren" were children of Joseph by an earlier marriage.

St. Jerome, the translator of the Bible into Latin, was the first to hold (about 400 A.D.) that "brethren" meant cousins. He was opposed by Helvidius, who apparently objected to the extravagant claims made for virginity by Jerome.

This gives us the clue to the whole belief and why it was so quickly and universally adopted. No one would ever have thought that "brethren" had any but its literal meaning if it had not been for the growth of the idea that marriage was an inferior state, and that all truly consecrated Christians really should be celibate. It came to be thought that the mother of Christ could not have defiled herself by sexual experience.

This idea, once adopted, was held to tenaciously despite its difficulties. As we have seen, it is not the most natural explanation of the New Testament statements on the subject. Such a verse as Matthew 1:25 ("And knew her not till she had brought forth her first born son"), for example, is most naturally interpreted to mean that thereafter he did live with Mary as her husband. The tense of the verb "knew" is imperfect, implying that he did not know her at that time, but did later.

And if Christ were not Joseph's legal first born son, which He was not if Joseph had children by an earlier marriage, He was not the heir of Joseph and through Him of the house of David.

The formularies of the Church of England, the Prayer Book and the Thirty-nine Articles, make no pronouncement on the subject, and there is therefore nothing to prevent us from following the evidence of the Scriptures and concluding that Mary did have other children after Jesus Christ.

Does it matter?

Does it matter? Not in itself. If a previously unknown first-century document came to light proving beyond doubt that Mary had no other children, no Evangelical Christian would have any reason to lose a minute's sleep over it. Nothing in the Bible would be affected at all.

But the present attempts to press this view on the Church of England are dangerous because they illustrate the desire of some to go beyond Scripture and to try to erect extra-Scriptural theories into dogmas. If anyone holds that Christ's "brethren" were not really His brothers on the basis of what the Bible actually says and a reasonable interpretation of it, we can have no quarrel with him. Among those who have adopted this view for such reasons are Cranmer, Latimer, Bishop J. B. Lightfoot and Bishop J. C. Ryle.

But we must be ready to follow the Biblical evidence where it takes, and if, as the writer believes, it can only lead to the conclusion that Mary had a number of children, then we must accept that. A faith which rejects the Biblical evidence in favour of pre-conceived theories of the value of virginity compared with marriage is not a Bible-based faith.

'Church's Golden Hour' — Billy Graham

Dr. Billy Graham gave an intensely interesting account of his visit to Australia and New Zealand at the recent meeting on June 8 at the Criterion Hotel, Piccadilly, London.

DR. GRAHAM said that he was officially invited to conduct a Crusade in Australia by the Church there, led by the late Archbishop Mowll.

There was one thing that was outstanding about Australia; they had never had in their history a national spiritual awakening.

It was thought that there might be some criticisms of the Crusade; but during the whole time, said Dr. Graham, there was not one critical article in the Press: in fact, they enjoyed the most generous Press coverage they had ever known.

Night after night the meetings were televised, and thousands came to Christ through television viewing alone.

Future Plans

Speaking of his future plans, Dr. Graham said that his association had recently bought two radio stations so that they might broadcast the Gospel round the world.

The next Crusade would be in America, and he expected to hold a Crusade next year. He had no plans for visiting Britain at the moment; after all, they had their own great missionaries and there were many other more needy areas in the world.

It had been decided to hold no more long Crusades; it was felt that shorter ones, such as the Sydney and Melbourne Crusades, were more effective.

Dr. Graham said that he believed that there was a ripening spiritual harvest throughout the entire world. The Church must rise to its responsibility at this crucial period of history.

There was theological a return to Biblical preaching. There was a return to evangelism and a new interest in the Bible—especially among young people.

The world was ripe for the Gospel scientifically; modern and terrible weapons were making the man in the street think.

The world was ripe for the Gospel politically. This was the Church's golden hour; never had it had as many instruments for proclaiming the Gospel as today.

The world-wide burden of prayer was bringing Christians together as never before; God was answering the prayers of His people.

God might yet allow the Church to undergo persecution and tribulation in order to cleanse it and deepen its faith. He might use Communism to do this: one Communist leader had declared that they expected to have the entire world in 18 years, and that they were now two years ahead of schedule.

"Thank You So Much"

The Bishop of Southwark said: "Thank you so much for all you did for us. However much we differ with regard to some aspects of the presentation of the faith, there is one thing we have in common and that is that at the very heart of the Christian Gospel is the need of conversion, a personal experience of Christ."

Billy Graham had helped all of them to see that great central theme of their faith.

"For all that he has done, and for all that God has done through him, we lift up our hearts and thank God, and wish him God speed in the future."

C.M.S. Transfer of School

THE centenary of the Church Missionary Society's grammar school in Lagos is being celebrated.

It is Nigeria's oldest secondary school. Special events, including a torchlight parade, will last until July 5, when a thanksgiving and re-dedication service will be held in Christ Church Cathedral, Lagos. The preacher will be an old boy of the school, the Right Rev. S. O. Odutola, Bishop of Ondo Benin.

Although for many years the principals and almost all the staff of the school have been Nigerians, it has remained nominally under the control of the Church Missionary Society.

The opportunity was, therefore, taken to include in the centenary founders' day service a brief ceremony in which C.M.S. formally handed over its responsibility for the school to the Lagos Diocesan Synod.

Prayer Book Battle Ahead

THE Church Society is preparing itself to meet many years of controversy.

The Rev. Thomas Hewitt, general secretary of the society, said at its annual meeting in London that he had been told that after canon law revision would come Prayer Book revision.

"While we are fighting among ourselves and while the Church is becoming more and more a denomination, the Roman Church prospers and reaps. We can only hope, pray and work for peace within the Church, but we can never accept a peace which compromises the gospel, nor a liturgy which contains Eucharistic Sacrifice."

Church Work Ground For Divorce

AN East German court has ruled that active participation in Church life constitutes "strong grounds for divorce."

The case in point was said to involve a woman who had led "a good married life at first, but since 1946 leaned more and more towards the Church." This, said the Court, "created an estrangement between herself and her husband."

The Court is reported to have said that "progressive-thinking people in our State cannot be expected to remain tied to a marriage partner who leans more and more towards the Church."



The Archbishop of Sydney, Dr. Gough, standing at the door of one of the cabins which was dedicated at "Deer Park", the new Anglican Youth Centre at Port Hacking. Dr. Gough emphasised the importance of the Centre in the work of the Church among young people. The accommodation of the Port Hacking properties now totals 250 persons.

School Grants Increase

THE British Government has announced that it will immediately introduce a bill to amend the Education Act of 1944 to increase aid to Church schools.

There are 29,145 primary and secondary schools in Britain. 8,210 of these are run by the Church of England and 1,964 by the Roman Catholic Church.

Leaders of both Churches sought the increase, but Nonconformist leaders have expressed great opposition to the increases.

Dr. Ernest Payne, a leading Free Churchman, said: "The effect of these proposals is to benefit principally the Roman Catholic Church. . . . It is really a surrender to pressure from the Roman Catholics."

Honours for Dr. Pierce

DR. BOB PIERCE, President of World Vision, Inc., was specially honoured by President Syngman Rhee of South Korea recently when the medal for public welfare service was personally conferred on him.

Dr. Pierce was prominent in the recent C.M.S. Convention in the Sydney Town Hall. President Rhee cited Dr. Pierce for "exceptionally praiseworthy service."

World Vision has been working in Korea for eight years. In addition to evangelistic, educational and medical ministries, World Vision maintains almost 13,000 children in 137 Korean orphanages and maintains additional homes for widows and handicapped children. (FENS.)

Victorian Admission and Conference

On Monday, the 22nd of June, two women were admitted to the Order of Deaconesses in the Church of England in St. Paul's Cathedral, Melbourne, at 10.30 a.m., by Archbishop Woods. The special preacher was the Warden of the Deaconess Order, Archdeacon R. H. B. Williams.

The two ordinands, Miss Gladys Mahar and Miss Merle Lane, have completed three years' training at Deaconess House and have the Th.L. Diploma. They are attached to the Parishes of St. James', Ivanhoe and St. Thomas, Essendon.

Bishop McKie inducted the Rev. R. C. Lovitt to the charge of the new Parish of St. John's, North-East, Coburg, with St. Cecilia's, West Preston, in the Diocese of Melbourne, on Tuesday, the 30th of June.

100 young men attended a Vocations Conference in the Chapter House, St. Paul's Cathedral, Melbourne, on Sunday, the 28th of June. The conference was chaired by the Rt. Rev. J. D. McKie, Coadjutor Bishop of Melbourne.

Speakers were the Ven. Archdeacon G. T. Sambell and Dr. Clive H. Flitts.

After discussion members of the Conference had tea in the Chapter House and attended Evensong in the Cathedral, at which the preacher was the Dean of Sydney, the Very Reverend E. A. Pitt.

ANGLICANISM IN EGYPT

AN encouraging picture of the way in which the work of the Church had been carried on in Egypt since the Suez crisis was given by Canon D. C. Butcher, formerly Principal of the Anglican Missionary College in Cairo, when he spoke at the annual re-union meeting of the Egypt Church Association in London last week.

He said that information had come to him from Egyptian friends and students that the school had been re-opened under Government administration, with a Moslem principal. Many Christian teachers had continued their work and had accomplished much. They had, among other things, persuaded the Government to allow daily prayers to be said.

"It has not been easy for them," observed Canon Butcher, "and it has required great courage and determination. Far from the work coming to an end, however, we see it going ahead."

Canon Butcher said that his former church—Emmanuel, in Cairo—had been handed over to the care of an Egyptian Christian lady, and many students attended both on Sundays and week days. Committees had been set up, including some for missionary work.

"I believe, while the day of the foreign mission may be coming to an end, the present position does indicate that the Church in Egypt is carrying on the work itself," added the Canon.

The Archbishop in Jerusalem (the Most Rev. A. Campbell MacInnes), whose recent tour of Egypt was described in last week's issue, announced that he hoped to pay a return visit to Egypt in the autumn.

The former Bishop in Egypt (the Right Rev. F. F. Johnston) spoke briefly of his visit to Libya, which he had made at the invitation and expense of the War

BIBLE COLLEGE EXAMINATION RESULTS

THE Church of England Bible College has announced the following results of its first term examinations:

J. Hyland 73, Janice Barwick 54, Nancy Hocking 74, Ruth Fagan 81, Shirley Tennant 91, David Hocking 59, P. R. Morris 66, Iris Sutherland 76, David M. Collett 77, S. Steele 83, A. Wood 58, D. Benjamin 72, J. Hawkes 77, L. Armour 86, A. J. Starkey 68, N. L. Dickson 58, P. Langworthy 70, D. Voss 87, J. B. Simpson 62, R. Paddle 58.

STOP SNIPING!

Sir,
I refer to Mr Dooley's letter in the "Record" of June 25.

I gather that Mr Dooley is sincerely desirous of doing justice to Dr Graham's work, and I regret all the more therefore that he indulges in the reprehensible practice of condemnation by implication.

He bases his criticism on hypothetical preambles such as, "If the Crusade does in fact employ avoidable means whereby incomplete conversions are encouraged and do result . . ." "If the Gospel message is presented by such methods . . ." and "If the Crusade really does come short of Christian standards . . ." and so on.

Now this sort of thing is unfair and must be condemned as unworthy of the subject. When critics cloud their minds with such vague and formless hesitations, it is scarcely to be wondered at that their criticism is unintelligent and unconvincing. Let us face the question of the Crusades fairly, without going into unnecessary detail.

Nearly one hundred and fifty thousand people throughout Australia turned towards God, at least momentarily, after hearing Dr Graham or one of his associate evangelists. And today there are many clergy who would testify with me that the adult decisions were for the most part genuine, and needed only counsel and warm fellowship to lead the inquirers into a really new life in Christ.

Nothing Billy Graham did was undignified; he adorned the Gospel which he preached. Any talk of showmanship, of high-pressure selling, of emotionalism deliberately worked up, is unworthy of a genuine attempt to appraise the Crusades. There was music there were crowds; but I was there almost every night and every Sunday, and I saw and heard nothing that was anything different from what happens at an evangelical mission in a local church, except that this was better done and had better results.

Personally, I look back gratefully to the fact that I was led to engage my Church's support to the utmost. We worked hard; but if we had known just how remarkable it was all going to be, we would have doubled our efforts.

Many of us have tried both before and since the Crusade to deal patiently and sympathetically with criticisms like this, and I believe that the critics have been left very little to work on. Now it is time that this back-firing stopped, and that the critics got to work to produce some results in human lives that would bring something like the joy and new hope that came to thousands through Dr Graham's magnificent Biblical preaching. (The Reverend) R. A. HICKIN, St. Andrew's, Sans Souci.

MISS L. SPRAGG

Dear Sir,

Many of your readers will have been acquainted with the late Miss Linda Spragg, who has been an active member of St. Barnabas' Church, Broadway, for almost 40 years. She taught the Church School for 25 years, and has latterly been the Secretary of Hammond's Social Services.

It has been decided to open a fund to establish a suitable memorial to Miss Spragg. To be in keeping with Miss Spragg's own character, the memorial will need to take a very practical form. The first charge upon the fund will therefore be the purchase of a new Lection Bible for the Church. The remainder, which it is hoped will be a con-

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should be type-written 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 acceptable.

considerable sum, will be used to make grants to needy theological students in the name of Miss Spragg and also of Mr H. Chasney Harte, who was associated with her in the work for many years.

Contributions to the fund are being received by the Treasurer, St. Barnabas' Church, P.O. Box 64, Broadway, Sydney, and will be gratefully acknowledged.

Yours faithfully,
RODERICK W. BOWIE,
Acting Rector.
St. Barnabas', Broadway.

SPECIAL SEMINARS FOR CLERGY

A special series of Seminars for Clergy oriented toward pastoral counselling, is being sponsored by the Father and Son Welfare Movement. The course will commence on Tuesday, July 7, and continue for six consecutive Tuesdays.

The purpose of the course is to assist Clergy to a better understanding of psycho-sexual development and of the major role this can play in counselling situations. As this is a pilot course it has been decided to limit the course to a maximum of 40 clergy, altogether. Each denomination has been allocated a quota for the series. The Church of England quota is 12.

The special Seminar Planning Committee appointed by the Father and Son Welfare Movement to plan the course, comprises: Professor Harvey Sutton (president), Dr B. H. Peterson (chairman), Rev. W. D. O'Reilly, Rev. G. R. Beatty, Rev. Leslie K. Green and John Robson (registrar).

Very keen interest has been shown in this course by the various denominations and it is expected that it will prove of very real value to clergy.

37-year Vacancy Ended

The arrival of the Reverend David C. K. Tsai from Hong Kong to be Minister of the Chinese Presbyterian Church, Crown Street, Sydney, has ended a vacancy which has lasted since the departure of the Reverend John Young Wai in 1922.

HOUSE PARTIES BLUE MOUNTAINS CHRISTIAN HOLIDAY CENTRE

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THE CHURCH ON TELEVISION

Christian TV viewers are undoubtedly glad to see a sprinkling of Church telecasts appearing on Sundays. Our Anglican society is making its contribution in a monthly programme which is seen on the fourth Sunday at 4 p.m.

The Church of England Television Society included humour, teaching and general interest in its half-hour programme televised over Channel 7 on Sunday, June 28. "Just Around the Corner," a 10-minute programme for children, centred round two children quarrelling until persuaded to submit their anger and jealousy to the Lord and claim His power for victory, when they apologised and ended up happily together.

Toto and his monkey business kept the little drama from becoming too heavy, while the children deserve full marks for their natural acting ability. The aim of the Society appears to be the building up of christian character in children: it would be very interesting to see a viewer-rating among children on this series.

Major-General C. A. Osborne very quietly interviewed His Grace the Archbishop, and His Grace calmly answered clearly and decisively. Such inevitable subjects as "Young people today," "Modernising of Church Language" and the "Billy Graham Crusade" were discussed. His Grace stated that he believed it would be a mistake to divide the Diocese of Sydney, with its great variety of people and activities, and intimated that he intended to delegate more authority to his assistants in the vast work of administration. For those viewers who are interested in our new Archbishop, the programme was undoubtedly interesting. It lacked, however, the necessary vigour and controversy needed to hold the dial-switcher. It did leave with us a comfortable assurance that His Grace is a clear, tolerant thinker, and not easily shaken out of his calm confidence.

G.J.

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Notes and Comments

TOO MANY NEW GUINEA MISSIONS . . .

The report of the U.N. mission on the administration of Papua-New Guinea has caused political flutterings and provoked indignant denials by the Administrator.

Whatever justice there may be in criticisms which have been uttered by the mission, it is clear that they have done good in pointing out the confusion caused by the "multiplicity" of Christian missions in the territory.

Time was when some order and mutual agreement prevailed amongst mission bodies in Papua-New Guinea, but in recent years the influx of sects and of missions unrelated to the ordered life of the churches in the sending countries has disturbed this harmonious arrangement and introduced the competitive spirit, to the detriment of the work and the confusion of the native mind.

It may be that the Minister for Territories, by introducing a long-range policy now, could eventually restore the original happy arrangement between mission bodies. A policy based upon recognition of the missionaries of the established Churches and two or three respected interdenominational societies, but aimed at the gradual exclusion from the Territory of others, would achieve this in time. We commend the suggestion to the Minister, who would be assured of the support of the Churches in introducing legislation to provide for such a screening of personnel.

ROCK BRITANNIA . . .

It is reported that the royal yacht Britannia reacted sharply to the presence on board of President Eisenhower in the St. Lawrence Seaway, lurching violently and scraping her hull on the cement wall of the narrow lock.

Whether this strange behaviour of the British ship has political implications is difficult to ascertain, as no comment has been received from the ship's crew or passengers that would throw any light on the incident.

We can only hope that it was not an omen, as the new Seaway was opened to make another means of transport between British and U.S. territory. There have been rumblings in other parts of Her Majesty's dominions which could have indicated an uneasiness about the U.S. hegemony in Allied affairs, and this may be a further local indication of subterranean disturbances.

THE TRUMPET'S UNCERTAIN SOUND . .

The latest outburst of atavism by opponents of Billy Graham's message and methods occurred recently in a weekly journal devoted to broadcasting and television; what could have been a sensible and sane discussion, offering a real contribution to a healthy debate on evangelistic methods, trailed off to an inane close by referring to "the great weaknesses of the Graham Crusade," without specifying what they were.

It is no wonder that the opponents of the Graham team's work have been unable to produce anything positive in the evangelistic field, when their polemic consists of denunciation without documentation. We would be the first to rejoice with them if they did, but meanwhile we remain unconvinced that they have reached anything more worthwhile than a purely negative approach. Their evangelistic convictions seem to consist of the simple credal statement, "We don't like Billy Graham," which is scarcely a constructive contribution to evangelism.

EVANGELICAL CONFERENCE . . .

A happy indication of the vitality of the Anglican Church League is furnished by their plans for an Evangelical conference in Sydney in November. Date and details are to be announced later, but we understand that a frank discussion of such subjects as Prayer Book revision and the witness of Evangelicals in the Church today will take place. It is also proposed to examine the Elizabethan Settlement with a view to understanding its meaning for Church life in this modern situation.

We commend this project to all readers of the "Record." It is announced that the conference, unlike the famous "Islington" conference in England, will be for laity as well as clergy.

THE PROPHETIC MINISTRY . . .

It is worthy of remark that we have found an occasion for congratulations to the "Church Times," in a recent editorial dealing with the Ministry.

The prophetic preaching of a Bible-based message, the proclamation of the Word of God in a "thus saith the Lord" spirit, is insisted upon as the Minister's work in the pulpit.

The devil, says the writer, "will take care to meet the newly ordained priest and extol the virtues of a 'quiet, faithful ministry' . . . He will suggest that a fisher of men should not bluntly be asked whether he has caught anything, but whether he has created a climate of interest among the fishes."

We agree that this is the supreme need in the Church today. Mistakes are made by forthright preachers, but it is better to make mistakes and win people than not to make anything and just vaguely influence them. If all preachers were to sound out from their pulpits a clear call to action in response to a decided revelation, we should have little occasion to apologise for our lack of results.

Since Scripture Union Came to Australia

The Children's Special Service Mission, Inter-School Christian Fellowship, and Scripture Union are great departments of an organisation geared to win boys and girls to a saving knowledge of the Lord Jesus Christ, and to establish them in the faith.

In this article Mr. L. F. Bartlett, Boys' Travelling Secretary for the Movement in Victoria, tells of the development of the work in this country.

COMMONWEALTH-WIDE ACTIVITIES

IN 1879, the C.S.S.M. in England signified its recognition of the importance of daily systematic Bible reading for children by inaugurating the "Young People's Scripture Union." Y.P.S.U., as it was then known, set about the task of helping children to read their Bibles intelligently and profitably.

It is only natural that such an idea should spring up at this time in history, for just prior to this a group of English gentlemen had banded themselves together to minister in a "special" way to children, through a "special" organisation called the Children's Special Service Mission.

No longer were children to be treated as small adults, but rather as a class apart. No longer were they expected to wait till adulthood before hearing of the love of Christ for them in a way which stirred their hearts.

Our Lord Himself had said: "Don't stop the children from coming to Me; encourage them; suffer even the little children to come to Me, for of such is the Kingdom of God."

The late world president of C.S.S.M. and Primate of Australia, the Most Rev. Howard Mowll, remembered well his childhood days when his mother read his Y.P.S.U. portion to him, something which a child could understand and from which he derived great blessing.

S.U. Comes to Australia

It was within one year of its inception that Scripture Union came to Australia. A descendant of the famous Samuel Marsden, a Miss Hassall by name, introduced Y.P.S.U. in Parramatta, N.S.W. Within 10 short years Y.P.S.U. had spread to Victoria, South Australia and Queensland, as well as N.S.W. The membership was strong, and the branch system was effective.

In the early days of this century a Scripture Union Branch was formed at Sydney High School. Quite possibly this lead

was followed elsewhere. As junior members of Y.P.S.U. grew to be adults, the name was eventually shortened to that which is familiar to us, namely the Scripture Union.

Edmund Clarke

Some Beach Missions on a minor scale were held on some of Sydney's magnificent beaches. Mr. Edmund Clarke visited Australia from England, and during his stay influenced two young men who are still active and greatly respected staff workers of the Movement—Mr. Alex Brown (now in South Australia) and Mr. Vincent Craven (now in Canada).

Mr. Clarke, it might be said, paved the way for C.S.S.M. in Australia.

Schools Work

Another visitor from England, Dr. Howard Guinness, visited Australia about 1930. Whilst he came mainly to minister to University students as a staff worker of the I.V.F., he nevertheless managed to sow seed thoughts in the minds of a number of folk, and these people in turn commenced the work of "Crusaders."

Their purpose was to help the girls and boys of the leading Public Schools, that their allegiance might be given to the Lord Jesus Christ.

They launched a three-pronged attack in this field—through Drawing Room Meetings, Camps and School Groups.

The first two elements (D.R.M.'s and Camps) were similar to those run by the Crusader Union of Great Britain, but School Groups under the name of "Crusaders" were an innovation. In Victoria and N.S.W. a separate organisation called the Inter-School Christian Fellowship was formed to cater for those as yet uncatered for, i.e. in the field of the State sponsored schools. Of recent years these two organisations have combined in Victoria to form a united front, under the full title of Crusader Inter-School Christian Fellowship.

Federal Council

The work in schools, on the beaches, and of the S.U., grew

in the various States of Australia quite independently of each other. For a country with such a comparatively small population, this separation of States could appear to outsiders as being completely foolish. Bright ideas could not be shared, mistakes could not be commonly avoided, prayer fellowship could not be fully realised. However, the last decade has witnessed great strides towards overcoming this hardship.

Dr. J. M. Laird, the secretary of Scripture Union in London, visited Australia, and was largely responsible for the formation of a Federal Council. This Council is composed of representatives from the councils of each State, who meet to confer on matters of mutual interest.

Aims of S.U.

The aim of Scripture Union is to encourage people to read the Bible. The early leaders of Scripture Union saw in the Bible one of the most reliable and valuable instruments for the evangelist.

They were aware that the Bible as illuminated by the Holy Spirit is able to make boys and girls wise unto salvation. Of course, as the work grew, S.U. was not only used by the children, but also by those who worked amongst them.

Here was one very real opportunity for fellowship with the children through the Word.

Eighty years ago, very little was offered to young people to meet their spiritual needs, and so this movement arose. Nowadays the Church as a whole is much more "youth conscious." Does this mean that C.S.S.M. is to be eclipsed? "Look unto the fields!"

It is true there are more workers in the field now, and yet still the workers are too few. S.U., C.S.S.M. and Crusader I.S.C.F. has, and will continue to have, a vital, irreplaceable part to play in the extension of God's Kingdom.

The movement has a technique, a tradition, and a fellowship of which it is justly proud. (With acknowledgements to "New Life.")

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BILLY GRAHAM COMMENDS SCRIPTURE UNION

"I strongly urge the daily, prayerful and earnest reading of the Scriptures as a life-giving means of Christian grace," says Dr. Billy Graham in a personal message.

"THE Bible holds up before us ideals that can be grasped by the youngest and lowliest, and challenges that bring out the best in the highest and most mature person. Within its pages are found strength for the present and high hope for the future.

"To those who are overwhelmed with the darkness of despair, it gives Light. To those who have lost their sense of moral direction it gives guidance. To those who feel a sense of inadequacy, it is a tower of strength. To those who are overcome with a sense of futility, it is the 'power of God unto salvation.' To those who need protection, it is the 'sword of the spirit.'"

"Without it no minister would have any authority; without it evangelism would have no dynamic; and without it the Church would erode away upon the sands of purposelessness. Without it no Christian would have a foundation upon which to base his faith. It is the one thing that will endure for it says of itself, 'Heaven and earth may pass away, but my Word shall not pass away.'"

"I commend the work of the Scripture Union, and pray that God's Spirit and benediction may continue to accompany their efforts in sowing the seed of the Word of God to strategic groups and areas."

"Important Work"

"I know of no more important work than that which is being carried out by this God-honouring organisation. My hope and prayer is that their work will continue to flourish and grow until the Word of God will cover this nation as the waters cover the sea. Truth is a bulwark that error cannot penetrate, and if we give God's Word its proper place in our lives, the institutions we honour and love will be spared disaster."

N.S.W. Scripture Union headquarters are at 239 Elizabeth Street, Sydney, and further information regarding Scripture Union will be gladly given to you.

This message is published in connection with National Scripture Union Week, from July 5-12, 1959. During this week, thousands of church services and meetings will be held throughout Australia, and extensive radio and Press publicity will emphasise the importance of Bible reading.

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DR. GRAHAM urged converts to get into a Church, and there can be no doubt that in some Parishes where the new converts went to Church they have received a warm and enthusiastic welcome, and have been invited to enter into a thorough programme of Christian study and fellowship.

None of the Parishes from which enquiries were made have slavishly followed one pattern of "follow-up," each shows variations, and many of them reveal a genuine attempt to give lay members of the congregation a responsible share in the Pastoral care of these new members.

ST. STEPHEN'S, Willoughby

The follow-up work has centred on the weekly Bible Study, which is being held in private homes. The meetings take place in five homes each week, and there is Bible Study, lead either by the Rector or Curate or laymen, and there is time for discussion and prayer.

The studies have been designed to give an all-over picture of the Bible leading up to a Week of Enquiry, held from June the 28th to July the 3rd. During this week matters such as "Is the Bible Reliable" and "Did the Church of England start with Henry the 8th" have been dealt with.

A number of adult converts were recently confirmed and continue instruction in the teachings of the Church of England.

CHRIST CHURCH, Gladesville

A weekly Bible Study is held at which some 120 to 135 people attend, dividing into 15 groups to follow the Navigator's Follow-Up material used by the Crusade. These groups are lead exclusively by lay people, and at the end of three-quarters of an hour's discussion join together for an ex-

CRUSADE FOLLOW-UP

A small survey of some of the Suburban Parishes in the Diocese of Sydney concerning follow-up after the Graham Crusade has brought to light some interesting and encouraging features.

ST. ALBAN'S, Five Dock

This Church has combined with the Methodist Church of that area for a series of meetings, at which there is time for questions, discussion of set questions on St. John's Gospel, and a talk on some aspect of Christian living. The meetings are attended by about 80 people each week.

As a regular part of the follow-up programme, monthly guest services are being held.

ST. MATTHEW'S, Manly

Each Wednesday about 100 people attend a "Know Your Bible Fellowship," when the studies are on Great Chapters of the Bible, the study being lead by the Rector and opportunity given for questions and discussion.

Because of the large number of referrals, 460 in all, letters are written to keep in contact with the new converts, inviting them to special services, and after church suppers in the Rectory.

ST. PAUL'S, Chatswood

At the main Church about 75 people, and at the Branch Church about 15 meet regularly

ST. PAUL'S, Redfern

St. John's Gospel is being studied in the follow-up meetings in this Parish. Notes are handed to each person attending. The meetings are very well attended.

Special Guest Services are a regular feature of the Crusade follow-up, and Church congregations have doubled since the Crusade.

Of particular note is the increase in the Youth Fellowship group, where the number of regular attendants has increased from 30 to about 55.

Many of the adult converts were confirmed recently.

Each month some 50 women meet to ask questions on the Christian Faith and practice of the Rector, and there is a monthly Bible study for men under lay leadership.

The numbers attending the Parish Fellowship on Wednesday nights has grown from 25 to 125 since the Crusade. There are talks on the Christian life, testimony and discussion at each of these meetings.

For women there is a home prayer meeting and bible study, with upwards of 50 attending each week. The studies on steps in the Christian life being particularly related to the needs of the women.

A large percentage of the 280 referrals was young people, who have been absorbed into the Fellowship groups, with a special time after Church each Sunday evening being devoted to a time of Fellowship and prayer in which these new people might join with those already members of the fellowship groups.

The first Wednesday of each month features a Missionary speaker, to enable a wider vision to be given to the new converts.

Of the 250 referrals, half were adults and half teenagers, the latter being catered for by fellowship groups within the Parish.

ST. JOHN'S, Darlinghurst

In a constant effort to keep in touch with the 300 or so people referred in this Parish, weekly letters are sent to each person, after-Church suppers are held each Sunday, and regular visiting is carried out.

Studies are being conducted in the Gospel of St. John, with about 80 people regularly attending.

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Of the 250 referrals, half were adults and half teenagers, the latter being catered for by fellowship groups within the Parish.

ST. FAITH'S, Narrabeen

Based on the method used and outlined by the Rev. John Stott, Nursery Groups are being conducted for teaching of those referred through the Crusade. 11 groups meet in the Parish, with about 140 people attending.

These groups offer friendship and fellowship at an intimate level and are aimed to teach people to pray and to read the Bible. Each session is for one hour and in this time there is a question time and a short time given to the study of Doctrine.

The groups again meet under lay leadership and follow the booklets used by the Rev. John Stott in his Nursery classes.

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The Way and The Call to Reach Men

By the Reverend A. M. Stibbs, M.A.

In studying Christ's dealings with the men who became His chosen disciples and apostles we may learn two things: (a) what His purpose was for them, and (b) how He brought them to respond to this purpose.

APPLYING this to ourselves it means that in studying this subject, (a) we may learn what is the work Christ most wants us to do; and (b) we may learn from the example of Christ Himself how to do it.

Put simply, what He always wants us to do is to reach men, to save them from self, to win their allegiance to Himself, and then to use them to reach others. So, when He called Simon and Andrew, He said, "Come ye after Me; and I will make you to be-

come fishers of men" (St. Mark 1:17). And the record given by St. Luke reveals in significant detail how He brought them to the point where they made the response He desired in order to produce the result He intended. Two things, therefore, here confront us: (a) an illustration of the way in which to reach men; and (b) His own call to us to follow Him and share in doing the same work. Let us seek then from His example to learn how to do it. Read St. Luke 5: 1-11 and notice:—

(1) Our Lord came where they were. He came into their world, to the lakeside, to the boat and the nets. This is a principle of the Gospel, of the incarnation and the Cross—to come down where men are. This also is a principle of good teaching—to start from the known in order to proceed to the unknown. So Christ began here, by speaking to them first about their boat.

(2) He tested their attitude to Himself. He did this indirectly and very simply, by asking them to let Him use their boat. When they consented they revealed, not only that they were to that extent friendly disposed towards Him, but also that they were willing to be publicly associated with Him and His preaching work. Note, too, that in teaching it is often helpful to begin by asking one or two questions, the pupils' answers to which will reveal where they stand, and how far they have already got in relation to the subject.

(3) He gave them something practical and instructive to do. Christ asked them to show their attitude by action. When He thus used their boat He was giving them an object lesson in preparation for its deeper application later. For they discovered, doubtless to their surprise, that Jesus could take something of theirs and use it an entirely new way. He turned the boat into a pulpit. The boat, which they had always used to catch fish for self, He used to reach men for God. Such was the result of surrendering it to Him.

(4) He tested their willingness to let Him help them. He offered to help them catch fish. They might have been too proud, or too unbelieving, to receive His help. Many are. They might have wondered on the human level what He, a carpenter from the hills, could teach them about fishing. Surely they knew all there was to know about fishing. But our Lord's offer was skilfully chosen and rightly timed. They had toiled all the night and taken nothing. They could not deny their failure. The question was would they act on His word.

(5) He proved their faith, and let them prove His faithfulness.

In their own familiar world of fishing, Christ did not simply ask for verbal assent. He gave them something to do, and to do openly before their onlooking fellow fishermen. Their response was a further expression of their attitude to Him. They counted wholly on His word and His faithfulness. Nor were they disappointed or put to shame. This is the kind of relationship to Him and His word that issues in real progress, the relationship that touches our need, promises His help, demands our action, and gives us practical experience of His power.

(6) Simon discovered the fuller truth about (a) Jesus and (b) himself. The miraculous draft of fishes brought other things to light. First, it revealed the Person of Jesus as no ordinary man but the Lord. Second, and inevitably, this made Simon aware of his personal unfitness for such company. Deeper acknowledgment of Christ and painful

Continued next Page

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The Australian Church Record, July 9, 1959.—Page 7

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From Previous Page

conviction of sin both came to the birth. "Depart from me, for I am a sinful man, O Lord."

(7) The Lord revealed the crowning wonders of (a) His saving grace, and (b) His transforming power. For when Simon thus besought Him to depart, Jesus did not depart. He never does, when with shame we confess our sin. For He came to save sinners; and it is the penitent and contrite whom He receives. What is more, to Simon He offered the prospect of an entirely new life. "Fear not, from henceforth thou shalt catch men." For He can change sinners into soul-winners. What He had done for their fishing and their boat, He now offered to do for the fishermen themselves, to turn failure into success, and to use them to reach men. The Christ who turned a boat into a pulpit now began to make fishermen into preachers.

(8) They gave themselves to a new Master and a new business. Such compelling restraint they could not gainsay. They forsook all and followed Him. Hitherto they had spent their days just getting for self. Henceforth they were to find life in giving themselves to Him, and in "catching men" for God. The Master's business became their God-given calling. Is it yours?

Personal

The Archbishop of Sydney has announced the appointment of two new Rural Deans. The Rev. Canon S.G. Stewart, Rector of St. Andrew's, Roseville, has been appointed Rural Dean of Gordon. He succeeds the late Canon Kenneth Pain. The Rev. W. F. Carter, Rector of St. Matthew's Windsor has been appointed Rural Dean of Kurrajong in succession to the Rev. L. Daniels, recently retired. The appointment takes place from July 1, 1959.

We extend our sympathy to the Reverend H. H. Davison, Rector of Cabramatta, in the Diocese of Sydney, on the death of his father, Mr. H. T. Davison.

Canon A. W. Morton, Rector of St. John's, Darlinghurst, has been elected to the Board of Nominators of the Diocese of Sydney, in place of the Reverend F. H. B. Dillon.

The Reverend W. E. Wright has been inducted as Rector of the Parish of Adaminaby, in the Diocese of Canberra and Goulburn.

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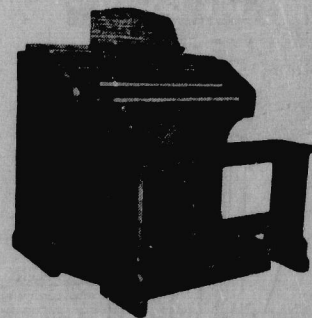
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urne, Dr. Frank Woods.
k review, page 7).

N RALLIES NDED

meetings and services
on Sunday, July 5,
national Scripture

re were many hundreds of
gs and services in indi-
churches; there were 22 of
in Broken Hill alone. At
ripture Union rally in St.
el's, Wollongong, more
200 heard Bishop Kerle

op Loane of Sydney went
elaide for special Scripture
week rallies and services
t city.

Paul White went to Hob-
d Mr Charles Troutman,
al Secretary of the Inter-
y Fellowship, to Mel-

Saturday, July 18, a well-
ed Scripture Union rally
Assembly Hall, Sydney,
an address by Bishop
and reports on Scripture
week.

Archbishop thanked the
nor and Lady Woodward
nderlined His Excellency's
ks concerning the need to
s the "idealism and ener-
f youth" in causes such as
hurch of England Homes.
r 300 attended the meet-

speaks of
Awakening

SCRIPTURE UNION WELL ATTENDED

Four or five hundred meetings and services
were held in Sydney alone on Sunday, July 5,
the opening day of the second national Scripture
Union week.

These included services in
where special Scripture Union
workers gave addresses, as
well as those where the host
speak on Bible reading
and the Scripture Union.

These services were
conducted by the Most Rev.
the Archbishop, who
was welcomed by the
of the Scripture Union.

At the Central Hall, Church
Sydney, the Rev. J. W.
of the Scripture Union,
work. While the day was
of Scripture Union through
the medium of radio programs.

In Sydney there were nearly
fifty meetings, religious programs
which the work of the Scripture
Union was mentioned, but per-
haps the most important feature
was the presence of a large con-
gregation of people who were
new to the work of the Scripture
Union. These people were
drawn to the work of the Scripture
Union through the medium of
radio programs.

W. H. D. Ado.