

NEWS IN BRIEF

PORTIONS OF THE BIBLE had been published in 1,181 languages by the end of 1961. Scripture portions have been published in 674 languages, a Testament in 281 and the whole Bible in 226.

PROBLEMS OF PARENTS — delinquency, sex education, divorce and marriage standards were discussed by a panel at a "Heckle Hour" at St. Paul's, Malvern (Victoria), on Sunday, May 13. The discussion took place after the "Mother's Day" sermon, preached by the principal of St. John's Home, Canterbury, the Reverend Neale Molloy.

AN INCREASE of 12 per cent took place in the amount of money spent on gambling in Great Britain during 1961, compared with 1960. Some £25 million of the increase went on bingo and another £55 million on horse racing. The total bill for 1961 amounted to £760 million.

AUGUST will be observed as a month of prayer for the work of the Bible Society. In addition to special prayers used in churches, it is expected that hundreds of home prayer meetings will be arranged throughout Australia. Bible Society Sunday will follow on September 2. This date will mark an Australia-wide observance in all churches.

CHRISTIAN FAMILY YEAR observance in the Diocese of Adelaide will commence on June 6 with a Service of Rededication in St. Peter's Cathedral at 11 a.m. The Bishop of Adelaide has also approved a special form of service for use by the Mothers' Union in local churches.

THE SYNOD of the Diocese of North Queensland will be held in Townsville during June. During the synod a special service will take place to mark the promulgation of the commemoration of Bishop John Fetham as a "hero of the Anglican Communion."

56th ANNUAL CONVENTION ST. PAUL'S, CHATSWOOD — MONDAY, JUNE 4 (Queen's Birthday Holiday)

11.15 a.m. Rev. Walter Spencer, Th. Schol.
(Recently appointed Diocesan Missioner)
Rev. Dr. F. H. Rayward, O.B.E.
(Formerly Superintendent, Central Methodist Mission, Sydney)
2 p.m. Rt. Rev. R. C. Kerle, B.A.
(Bishop-Coadjutor of Sydney)
Dr. the Rev. H. W. Guinness, M.R.C.S., L.R.C.P.
(Rector of St. Michael's, Vacluse)
4 p.m. Rev. B. I. Chiu, Lib.
(Home Secretary, Australian Board of Missions)
Rev. Dr. Alan Cole, B.A., M.Th.
(Senior Lecturer, Moore Theological College, Sydney)

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Personal

Adelaide

The Reverend J. Y. MacDonald, Th.L., was Inducted as Rector of St. Michael's, Mitcham, on May 11. **The Reverend N. C. Paynter, B.A.,** was Inducted as Rector of St. Paul's, Adelaide, on May 14.

The Ven. M. C. W. Gooden has been appointed acting Archdeacon of Eyre Peninsula by the Bishop of Adelaide.

On May 1 the Reverend J. B. Gilbert, Th.L., was Inducted as Rector of Christ Church, Balaklava, and the Reverend M. C. Chittleborough, Th.L., was Admitted as Priest-in-Charge of the District of Tailem Bend.

The Reverend V. F. Meyer, Th.L., was Admitted as Priest-in-Charge of St. Philip's, Broadview, on May 4. **The Reverend G. L. Dent, Th.L.,** will be licensed as Assistant Curate to the Rector of St. Michael's, Henley Beach, from May 23.

The Reverend I. C. Trevor, Th.L., Priest-in-Charge of the Mission District of Waikerie, has resigned in order to take up work as a missionary in the Diocese of Polynesia. Mr Trevor's resignation takes effect on July 30. He will then proceed to Sydney for training at the House of the Epiphany before proceeding to his new work.

Melbourne

The Reverend R. A. B. Nicholls will be Inducted to the newly-formed Parish of St. Luke, East Frankston, at 8 p.m. on Tuesday, June 5. The Service for the Inauguration of a New Parish will also take place at the same time.

A Coadjutor Bishop of Sydney, **Bishop M. L. Loane**, will be one of the speakers at the Belgrave Heights Convention in December-January.

Sydney

The Reverend Gregory and Mrs. Blaxland will sail from Sydney with their son, Peter, on June 13, to take up their

work with S.A.M.S. They are due to reach Santiago, Chile, on July 6.

The Rev. E. J. Emery, curate in the parish of St. Clement, Mosman, has been appointed curate-in-charge of the new provisional district of St. Andrew, Dundas, with Telopia. Mr Emery will be instituted on June 7.

The Rev. L. F. Newton, rector of Christ Church, Enmore, since 1958, has been appointed rector of St. Stephen's, Kurralong.

The Rev. H. R. Smith, rector of the parish of Jamberoo, has been appointed rector of the parish of Lawson. Mr Smith will succeed the Rev. F. A. J. Eglington, who has been appointed a chaplain to the Sydney Missions to Seamen.

The Rev. G. W. Christopher, who has been assisting in a part-time capacity in the parish of Sutherland, has been appointed curate-in-charge of the provisional district of Punchbowl. Mr Christopher will be instituted on May 25.

The Reverend Peter Harvey, Editor of "Church Illustrated" and "Anglican World," is visiting Australia and has addressed the Conference of Bishops at Menangle and the members of General Synod. He is due to visit the Dioceses of Adelaide, Melbourne, Newcastle and Canberra and will then proceed to New Zealand.

Wangaratta

The Reverend G. M. Browne, Rector of St. Luke's, Wodonga, for the past 10 years, is resigning from his parish as from May 31, to take up his appointment as Vicar of Holy Trinity, Coburg, in the Diocese of Melbourne.

North Queensland
The Reverend Peter Arch, M.A., has resigned from the Parish of Hughenden and will be taking up duties in the Diocese of Ballarat during this month. Mr Arch came to the Diocese from England in 1958.

Overseas

The Metropolitan of India, Pakistan, Burma and Ceylon, **The Most Reverend Dr A. N. Mukerjee**, is retiring. He is also Bishop of Calcutta and is aged 70.

For a week-end of christian fellowship aimed at the deepening of the spiritual life attend the Fifth Sydney Diocesan Convention at "BILBULLA" Menangle, 1st to 4th June.

CHAIRMAN:
Archdeacon H. G. Begbie

SPEAKERS:
The Revs. D. Foord and R. F. Bosanquet.

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THE AUSTRALIAN

CHURCH RECORD

EIGHTY-SECOND YEAR OF PUBLICATION

No. 1266

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

PRICE 9d.

COVENTRY CATHEDRAL CONSECRATED

Thousands of people attended the Consecration of the Cathedral Church of St. Michael, Coventry, on Friday, May 25. The Consecration took place in the presence of the Queen and other distinguished guests.

As the Queen left the pink sandstone building, 2,000 pigeons were released from an island in Broad Gate, Coventry. Later hundreds of people queued at the north-west door of the Cathedral to view the interior for the first time.

Coventry Cathedral has been the centre of much controversy since its building was first planned. It is not large by some standards — approximately 300 feet by 88 feet — but the architect, Sir Basil Spence, has made the greatest possible use of the space available.

Perhaps the most controversial feature of the new building is a 74-foot high tapestry, "Christ in Glory," immediately above the Communion Table. The Duke of Edinburgh, after being told that it was the largest tapestry in the world, is reported as having asked: "Is that its only quality?"

Writing of the Consecration of the Cathedral in the Church of England Newspaper, the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, said: "The Cathedral attempts to build the bridge between the Church and the surrounding world."

"This two-fold function of worship and the building of bridges is the function, not only of the cathedral, but of the whole Church in a diocese. Our first duty as Christians is to live worshipfully with our minds orientated towards God, with our lives reflecting His love and expressing our gratitude in a life of holy worldliness."

Concern and responsibility

"For we must remember that holiness is not something that turns its back upon the world, but rather is it something that moves into the world, wrapping its arms around the world with deep concern and a sense of responsibility. We Christians are called to build bridges of loving concern for the world around us."

"One of the meanings of the Incarnation is identification. Our Lord left the Throne of Glory

to come down amongst us, to dwell amongst us, to share our sufferings, to be identified with our hopes and aspirations. With this in mind, we Christians should be in the forefront of social service; we should be actively taking a leading part in the multifarious interests of society."

"The consecration of a building demands the consecration of the people who will use that building. Many months ago, we were made to realise that when, on May 25, we ask God to consecrate our mother church and offer to Him this consecrated building for Him to use, so too we must offer to Him a consecrated people."

Consecration

Coventry Cathedral is modern in every sense of the word. Built in drums in the window recesses make it possible to convert the whole cathedral into a television studio. There is a sound broadcasting studio which will be used not only for religious broadcasting but also, so the Provost says, for reporting "wrangling in the City Council" and the results of football matches. A refectory will be used as a meeting-point and a place of introduction, and there is a lift in which chairs can be removed to the crypt for storage.

The Cathedral cost £1,500,000 (English) to build and of this amount, £85,000 is still outstanding.

The Provost of Coventry, the Very Reverend H. C. N. Williams, envisages a Service of Holy Communion every Sunday morning, "neither high nor low church"; a "sung" evening service and a young people's service. At this service opportunity will be given for the answering of questions. Mid-week services will also be held.

Footnote: One critic of the new building described it as "a cross between a super-cinema and an abattoir" and citizens of Coventry have nicknamed the 80ft high spire "The Thing."



Over 1,000 people attended the Dedication of Extensions to Christ Church, Gladsville, and the new Pipe Organ, on Sunday, May 27.

The Archbishop of Sydney and Primate of Australia, Dr H. R. Gough, dedicated the building and the organ. Present also at the dedication was Bishop M. L. Loane, a former Curate of Christ Church.

The extensions to the church were built out of stone

purchased from the owners of the historic St. Malo, Hunter's Hill. St. Malo's had to be demolished to make way for a new expressway.

At the Service other Memorials were also dedicated in memory of former parishioners. These included a prayer desk, communion rails and pews. A stained-glass window was dedicated in memory of Canon D. J. Knox, a former Rector of Christ Church. The new Pipe

Organ was dedicated in memory of the Reverend H. G. J. Howe, also a former Rector of Christ Church.

The present Rector of Christ Church is the Reverend J. R. Reid, B.A., Th.L.

• Photo: The Rector, followed by Bishop M. L. Loane and the Archbishop as they leave the new section of the Church.

MOWLL VILLAGE DEDICATION

The Lieutenant-Governor, Sir Kenneth Street, opened new buildings at Mowll Memorial Village, Castle Hill (N.S.W.) on Saturday, May 19. The Archbishop of Sydney dedicated the buildings.

The new buildings are Fairfax House, Western Lodge and Mutara Cottage. At the same ceremony the main house on the property will be named "Lover House" in recognition of substantial gifts made to the Mowll Memorial Village by Mr W. H. and Mrs. Lober.

The building of Fairfax House was made possible through a gift from a charitable trust established by the late Mr J. H. Fairfax. The executor of the trust is Mr Vincent Fairfax. The building will accommodate 33 people and will bring the total accommodation at Mowll Village to over 100.

Western Lodge accommodates seven people, who have their meals in the main dining-room. One-third of the cost of this

building was contributed by the occupants. Mutara Cottage was built privately, the whole of the cost being met by the donor, who now lives in the cottage.

Farm area

Other projects are in hand for the conversion of existing properties or construction of new buildings. When these projects are completed, accommodation will be lifted still further.

An area of approximately 80 acres, forming part of the total area of the property, is known as "the farm." Twenty-five acres of this area has been leased to Arthur Yates and Co. Pty. Ltd. as a seed testing area. Beef cattle are being bred on the remainder under the supervision of Mr G. A. Lloyd. At a later date, it is hoped that a dairy might be established also.

The Village is not only providing delightful living conditions for an increasing number of people, but the atmosphere of a Christian home which is bringing blessing to many through Chapel services, Bible study groups and fellowship with other Christian people. Archdeacon Tugwell, who is known to a large circle of Church people, is the Honorary Chaplain at the Village, and is ably assisted by the Rector of Castle Hill, the Rev. R. L. Milne, Mrs. Tugwell and Mrs. Milne both give valuable assistance which is appreciated by the Villagers.

Matron Smith and Sister Richards have done a magnifi-

• Continued, p.3

Tercentenary of 1662 Prayer Book

See "The Glory of the Liturgy", p. 5

THE AUSTRALIAN
CHURCH RECORD

JUNE 7, 1962

The Betting Inquiry

The uncommon speed with which the recently elected N.S.W. Government has moved to honour an election promise is noteworthy. It would be especially so if the promise was of vital importance to the well-being of the community. Unfortunately the reverse is the case. Legalised off-course betting will only benefit one small section of the community — the operators of the betting-shops (or whatever form of organisation is decided upon).

The Liberal Party was bolder in its election promises on gambling. As a result it suffered perhaps more than the Labour Party the displeasure of the Christian community. But the latter was not to be outdone. It couldn't afford to see its rivals gaining votes from this proposal so it produced a more palatable version of the same offering on the election platter.

Of course, this only shows how much politicians value votes before principles. When the pressure is on then anything goes in the scramble for votes.

Any slowness on Labour's part prior to the elections is more than made up for by the haste with which the Royal Commission has been set up.

Five organisations with financial interests in racing are appearing before the Commissioner, Mr Justice Kinsella, and the N.S.W. Council of Churches is appearing on behalf of the Christian community.

Writing of the need to appear before the Commission, the Secretary of the Council, the Reverend B. G. Judd says:

"For many years certain interests have been urging the Government of N.S.W. to legalise off-the-course betting. The specious plea has been advanced that if this evil is legalised the new law can then be effectively enforced and the Government will get extra revenue and so, incidentally, will

these interests which are planning to get the new licences.

"If the police do not enforce the law now, why should they succeed in doing so when a new Act of Parliament is passed. Does anyone seriously imagine that the small back-street S.P. 'operators' will rush to become legal simply because a new law is passed? The fact is that the volume of gambling will increase — especially among housewives and young people — if S.P. is legalised. The law CAN be enforced now if the authorities want the police to enforce it.

"But for the strenuous endeavours of the N.S.W. Council of Churches, the State Government would have legalised off-the-course betting early last year. The Council's vigorous campaign convinced the Government that such an anti-social move would be resolutely resisted and the proposal was dropped for the time being."

A hard fight is ahead of the Council and the prayers and financial support of Christian people will be necessary if the Churches' voice is to be heard effectively amidst the welter of words poured into the ears of the Commissioner.

The Council estimates that legal and other expenses involved in its appearance will amount to some £2,000. Anyone familiar with the costly processes of Law will know that this is not an exaggerated estimate. It would be interesting to know what is being spent by racing interests in order to submit their case. However, as Christians we must ever remember that it is "not by might, nor by power, but by My Spirit . . ." and God can work miracles even in N.S.W. — the gambler's "paradise."

Those interested in helping should forward contributions to Mr Judd at St. Peter's Rectory, 188 Forbes Street, Darlinghurst, N.S.W.

Studies in

The Life of Peter

1. Why Peter?

Why Peter? The point of the question really requires the words "Why Simon?" For 'Peter,' which signifies 'rock,' might well be thought to raise no question. Some, however, might easily consider Simon, son of Jonah, to have been an unlikely prospect for Christian leadership.

Peter, Paul and John became outstanding among the apostolic leaders. Our Lord Jesus Christ took men from ordinary walks of life, and made them great in human history.

It is clear that outstanding were Peter, Paul and John. Stephen and James, the brothers of John, were done to death. No doubt that indicates their importance. Paul has left us abundant evidence of the great gifts of God which he possessed. The writings of John show a soaring spiritual insight. Paul appears as a quick-witted and dynamic personality — a versatile genius.

The other as a profound and contemplative mystic, in the best sense of that word, whose Gospel in Christian tradition became symbolised by the figure of an eagle. But why Peter?

Peter does not appear as marked by great genius or remarkable spiritual insight. He was relatively uneducated. Yet in the providence of God he was chosen for prominence and headship in establishing the universal faith.

Peter, the fisherman of Galilee, chosen in the providence of God for prominence and headship to establish that faith. Only Paul's range of oversight seems to have been as extensive as his. And probably the special status of Peter made him a focal point of influence that was perhaps pre-eminent. Peter among the first disciples is, however, the extent of our consideration at this time.

First appearance

Peter first appears in the gospel story in the first chapter of John; he is amongst the first four that become attached to Jesus Christ. Here we read that when Jesus was baptised in the River Jordan that some of the disciples of John the Baptist attached themselves to Him. Andrew was one of the two who heard John the Baptist speak of Jesus. He found his brother Simon.

So Simon comes to see the Messiah of whom he had been told. Andrew brought him to Jesus. And when Jesus had looked at him searchingly he said "Thou art Simon the son of Jonah; thou shalt be called Kephas (which is by interpretation 'rock')." There's much of interest in surmising as to the Master's manner at this time. Did He speak with joyful eagerness? Or was it more in mystical reverie? Who knows? — "Thou art Simon, thou shalt be Kephas." Kepha (Cephas) the Aramaic equivalent of Petros (Greek) which means rock.

Those interested in helping should forward contributions to Mr Judd at St. Peter's Rectory, 188 Forbes Street, Darlinghurst, N.S.W.

By the Reverend
E. G. Mortley, B.A., Th.L.,
Rector of St. Philips
Church, Eastwood, N.S.W.

Perhaps there was a whimsical smile on the Lord's face, but whether it was mystery or light-hearted friendliness there was this searching look. "You are Simon, I know all about you. To your surprise you're going to be rock." Was this challenge? Perhaps it was encouragement. "I know, Simon, what you think about yourself sometimes. You're a bit despondent. But you are going to be made stable."

Religious aspirations

Then we have Peter in the incidents of the Gospel story. Doubtless Simon had religious aspirations. Perhaps he was one of the wider circle of John the Baptist. But he was not "right through" for God at this time. It seems fair to say the Gospels reveal him as rash, impulsive, headstrong, self-confident, vain and unreliable. Humility had to be learned, presumption beaten out, and self-confidence destroyed.

But I wonder which of those things remain in us to be chiselled away by the Master Sculptor. The beginning of Christ's merciful treatment of the forgiven Simon in John, chapter 21, perhaps is to compel him to remember his threefold denial: "I do not know the man, I do not know the man." "Lovest thou me?" "Lovest thou me?" "Lovest thou me?" To compel him to remember that he may learn and be ashamed.

Yet beside that picture of the very human Peter that has been described in my rather condemnatory adjectives there is another picture in the Gospel story. There is a Peter who appears as the spokesman of the disciples to Jesus: "But we have left all and followed Thee"; "Master, how oft shall my brother offend against me and I forgive him." Hear it again and again in the Gospel story. Peter the spokesman, Peter the centre. A certain phrase occurs more than once in the Gospel: "Peter and those with him." Again, Peter is regarded by the tax collectors as representative for Christ and the disciples.

Gift of leadership

To the question "Why Peter?" as far as it concerns his leadership, the answer is, "Because God had given him from birth a gift for such." What we should call today "leadership potentiality."

I am sure that Jesus often pardons the blundering impetuous Peter because he did want to do something about it all. To Peter was given the gift of articulation; an extrovert temperament, a

massive will. We need people who have massive wills that are dedicated to Jesus Christ. So Christ gave the cohesion which made the quicksands of Simon become the concrete of the Rock Apostle.

Of course, we cannot, in the last analysis, answer that question "Why Peter?" If we answer it by saying Jesus chose Peter as the rock because God had given him certain gifts, I believe that to be true, but that only takes us back to the point, Why did God give him those gifts? The only answer is, of course, that was in His sovereign will, it pleased God to do that.

You and I may not have massive wills like Peter, the Rock Apostle, or Martin Luther, the Reformer, but we do have a will to offer back to God. He wants that from you before He asks for the brains and other gifts that He gave you, or even the rectitude which, by the grace of God, your earlier background may have built into your life. "Lovest thou Me? Lovest thou Me?" is the all-important question!

Third Home of Peace

The Home of Peace Hospital Board proposes to establish a third hospital for advanced chronic and terminal patients at Greenwich.

Some four acres of land have been procured in River Road, adjacent to the property used by the Pallister Girls' Home, and the Board hopes that in the future a one hundred bed hospital (similar in size to "Eversleigh" and "Neringah") will occupy this site.

It is intended to erect as soon as practicable a hospital building to accommodate twenty patients together with the appropriate quarters for staff. The cost of the immediate project of twenty beds is estimated to be approximately £55,000 (including the cost of the land). The hospital has already some £35,000 available, leaving at least £20,000 to be acquired.

In the past, the hospital's policy has been to maintain a substantial capital reserve, but due to the tremendous demand for accommodation for patients, it has been decided to sink all available funds in this project and to go forward in faith with regard to the balance of £20,000 yet to be found.

The hospital sincerely desires to enlist the prayers and interest of parishioners in this further extension of such vital work.

GENERAL SYNOD

Conclusion of Meetings

General Synod concluded its meetings in Sydney on May 17, as the last issue of the Church Record was going to press.

One of the last matters dealt with was a Motion asking Synod to recommend the principle of tithing and to welcome within the Church's framework the formation of societies such as the proposed Anglican Tithing League of Australia.

According to the mover of the motion the proposed tithing league had developed spontaneously among laymen in the north of Queensland, who were prepared to give one-tenth of their time and their income to the work of the Church.

Another Motion was submitted by Mr B. Roberts (Adelaide) asking that the tithing motion be not put. Mr Roberts suggested that Synod should not commit itself to such a Motion when the Tithing League was not yet fully formed. By a majority of only two votes this latter Motion was carried.

The question of philosophy teaching in Australian universities was discussed. An Armidale representative, the Reverend J. O. Rymer, said that the Church was losing young people at universities who found themselves puzzled as to the validity of their beliefs in the light of teaching received. Mr Rymer claimed that in the teaching of philosophy in many Australian universities God and other religious propositions were considered nonsensical.

Bridging gap

"Suitable training would do much," said Mr Rymer, "to bridge the gap and would help the parish priest in convincing

intellectual minds of the truths of religious teachings."

(The Primate, Dr Gough, touched off widespread controversy during an address to the Legal Convention in Sydney last July when he attacked some of the teaching being given in Australian universities.)

Synod decided to ask the Australian College of Theology to consider making the study of the Philosophy of Religion a requirement for Th. L. status.

General Synod set down as the assessment for the next four years an amount of £14,112. Of this amount £2,965 is to go to the Australian Council of Churches and £750 to the World Council of Churches.

Appointments made during Synod were as follows:—

DEATH OF DEACONESS

The death occurred in Sydney on Sunday, May 28, of Miss Evelyn Minna Best, 76, one of Australia's first deaconesses. Miss Best was admitted as a deaconess on September 21, 1911. She was the thirteenth deaconess in Australia.

Deaconess Best died at the "Neringah" Home of Peace, Wahroonga, where she had been a patient for the last two years. Much of her earlier life was spent in the Parish of St. Paul's, Chatswood.

Miss Best is survived by two sisters.

● An appreciation of Miss Best will appear in the next issue of A.C.R.

News from Dr. Babbage

The following extracts are from a letter received by the Victorian Christian newspaper "New Life" from Dr S. Barton Babbage, at present overseas:

Dr Babbage's strenuous program of meetings early in January was affected by extremely severe winter conditions. Driving to Grand Rapids, Michigan, to interview Erdman's (publishers) about some of the new books he is writing, Dr Babbage found it impossible to return by road.

He reports a delightful time of fellowship with the I.V.C.F. Missionary Conference and interesting contacts with the Dutch community.

Dr Babbage participated in a Mission to the University of Minneapolis arranged by Mr Charles Troutman, now General Secretary for I.V.C.F. in the United States. Going on to New York, Dr Babbage was able to spend more time in study and research. His new historical study, "Puritanism in the Time of Bancroft," is already in proof sheets.

Standing Committee: The Rt. Rev. K. J. Clements; the Rt. Rev. J. A. G. Housden; the Rt. Rev. T. T. Reed; the Rt. Rev. G. T. Sambell; the Rt. Rev. W. R. Barrett; the Rt. Rev. R. C. Kerle; Archdeacon H. G. S. Begbie; Archdeacon J. T. R. Border; Archdeacon J. R. Bleby; the Rt. Rev. R. E. Davies; the Very Rev. E. W. Wetherall; the Very Rev. T. W. Thomas; Messrs A. B. Kerrigan; R. T. St. John; N. A. Jenkin; W. S. Gee; G. E. H. Bleby; R. C. Wardle; H. K. Turner; Mr Justice A. R. Richardson; Dr. G. B. Bearham.

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Centenary Celebrations

St. Paul's Wahroonga

Folk on Sydney's upper North Shore are looking back with praise and gratitude to God for 100 years through which the Gospel has been preached from the pulpit of St. Paul's, Wahroonga, on Pearce's Corner.

The first Divine Services were held in 1858 in the home of Mr John Pearce. On May 23, 1862, the Rev. Robert Taylor was instrumental in building a wooden structure which served as both Church and School. Some years later, the old wooden Church was sold, and the proceeds went toward the new Church which was constructed in stone, and opened for public worship by Bishop Barker, on November 26, 1881.

The celebrations, which covered a period of one week, including both Sundays, were highlighted by visits from both the Bishop of Armidale and the Archbishop of Sydney. A Drama Festival was also held on the Friday of that week, while a combined women's service was a

Coventry Service

On May 28, Dr Babbage, along with Bishop McKie, took part in a missionary service in the new Coventry Cathedral, and preached in St. Paul's Cathedral, London, on Sunday, June 3, staying with his family at Lambeth Palace for the occasion. Later Dr and Mrs Babbage and their daughter will be guests of the Rev. A. M. and Mrs Stibbs at Oak Hill Theological College, North London.

After visiting Dr Leon and Mrs Morris at Tyndale Hall, Cambridge, they will pay a visit to Scotland. Dr Babbage's final engagement will be a missionary service with the Rev. John Stott at All Souls', Langham Place, London. Immediately after that he will leave for a brief tour of C.M.S. mission-fields, contacting as possible in Africa, India, Pakistan, Malaya and Singapore, reaching Melbourne again early in October.

Association To Fight White Australia Policy

An association is to be formed in New South Wales to work for official relaxation of the "White Australia" policy.

A public meeting will be held in Sydney on June 20 to launch what will be called the "New South Wales Association for Immigration Reform."

Speakers at the meeting — which will be at 8 p.m. in the Macquarie Auditorium in Phillip Street — will be: ● The Bishop of Armidale, the Right Rev. Dr J. S. Moyes.

● The Professor of International Law at the Sydney University, Professor Julius Stone, and

● Author and playwright Morris West.

A preliminary committee was formed in Sydney several months ago to arrange for the launching of the new association. The secretary is the Rev. Peter Saphin, Methodist chaplain at the University of New South Wales.

Mr Saphin has stated that the association was expected to adopt the following objects:

1. To change Australia's immigration policy, so that it will no longer, in practice, exclude people on the basis of their race or colour.

2. To increase awareness that the present policy is morally wrong, and that it weakens Australia's impact in the councils of the world by the fact that it bears the taint of racial exclusiveness.

3. To secure an Australian immigration policy based on the following principles:

● The social and economic benefit to Australia from absorbing immigrants, consistent with the needs of other countries, will be the main determination of our level of intake for non-European migrants as for Europeans.

● Migration from any country will be limited by the need to avoid harmful economic competition, to prevent undesirable concentrations of racial groups in particular employments, to avoid housing congestion, and to ensure a reasonable degree of integration with the Australian community.

● Australia shall announce its willingness to negotiate bilateral migration agreements with friendly governments.

Dip. R.E. Lectures

Lectures for the Diploma of Religious Education, Section II, Part I examination (to be held next November) of the Melbourne College of Divinity, will be given each Tuesday of term at 12.05 p.m. at Moore College. The lecturer will be the Reverend A. A. Langdon, Director of the Board of Education of the Diocese of Sydney.

Clergy who wish to qualify for this diploma are cordially invited to attend the lectures. They may stay to lunch by arrangement with the Matron.

FRIDAY, 13th JULY, 1962

—the date to remember!

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Evangelicals and the World Council of Churches

Speaking at the 279th meeting of the Matlock Bath Clerical Society last week, the Rev. A. T. Houghton, General Secretary of the Bible Churchmen's Missionary Society, referred to evangelical attitudes to the World Council of Churches.

Mr Houghton began by saying, "Whenever there is opportunity to testify without compromising and without condoning unscriptural error, then evangelicals should seize the opportunity. Those not involved should not stand on the touchline and criticise but pray. The effect that some criticism is having is to divide like-minded evangelicals."

Mr Houghton went on to stress the danger of isolation and the failure to have any global strategy with regard to missionary endeavour. "Nothing less than a global strategy will satisfy the position today." The speaker briefly outlined the changed situation which demanded this kind of strategy.

Referring to one particular dictum of the ecumenical movement ("The task of the Church cannot be less than the whole Church bringing the whole gospel to the whole world") the speaker said that while this kind of declaration was open to a wide variety of interpretation, nevertheless, we could not quarrel with it and any isolation on the part of missionary societies was impossible.

"What should the attitude of

evangelicals be when confronted with the ecumenical movement and the World Council of Churches?" asked Mr Houghton.

Isolationism or involvement

"We are faced with a choice. Either we adopt the position of isolationism and remain outside the stream of current thought and action or we are prepared for involvement." Mr Houghton then propounded four principles for involvement:

- (1) Involvement must never mean compromise of the truth.
- (2) Participation in wider movements should be without subscribing to unscriptural error.
- (3) Involvement must allow for the expression of our deepest convictions. There must be no suppression of these.
- (4) Involvement must entail testimony among those who differ and hence controversy while at the same time always "speaking the truth in love."

Speaking more specifically of relations with the World Council of Churches, Mr Houghton had the following recommendations to make:

- (1) We should stand firm against any spurious idea of a visible unity.
- (2) Yet we should avoid complacency with regard to the divided Church.
- (3) We should hold out for the continuation of voluntary missionary societies.
- (4) We should work for intercommunion between Churches that have not apostatised. "We should ever remember that it is far easier to influence from within than from without."

This paper gave rise to a prolonged discussion. —C.E.N.

The Official Opening of the new Senior School at The King's School Parramatta, will take place on Friday, June 8 at 2.30 p.m. The buildings will be opened by the Governor of N.S.W. Lieutenant-General Sir Eric Woodward, and dedicated by the Archbishop of Sydney.

Notes and Comments

Nothing succeeds like success

The growing attitude of conciliation and respect towards the Roman Catholic Church on the part of Protestants which is evidenced by the recent pilgrimages of Protestant Church leaders to the Vatican is an interesting phenomenon. If this trend continues, it will soon become regarded as in bad taste for a Protestant to make any criticism of Roman doctrines or practices at all, and those who try to do so in a Protestant Church assembly may find themselves ruled out of order.

But if we are to be so appealing towards Rome, why are Protestant leaders not equally accommodating towards sects such as the Jehovah's Witnesses, Christian Scientists and Mormons? The Church of Rome retains many elements of Christian truth, but so do these groups. And if these groups are seriously in error, the Church of Rome is too.

Corporal Punishment . . .

It is unfortunate that Christian ministers become caught up so often in newspaper stunts. The recent hue and cry in the Sydney press over the administration of corporal punishment in a Queensland Welfare Home is a case in point. Corporal punishment is a hardly perennial and a sure winner when reader interest is flagging. The public delights to read of "shocking" rules for "thrashing" boys and the opinion of a minister of religion that such treatment is "a relic of the middle ages" adds weight to the newspaper's views.

The modern "do-as-you-please" attitude of so many parents is surely more damaging to children than an over-strict upbringing. Some of the world's greatest men (Wesley is a good example) grew up under an iron discipline which would not be tolerated today.

It is the experience of many parents that children differ as

much in the type of discipline they respond best to as in the type of personality they possess. One will respond to a good hard smack (or caning) where another (in the same family) will respond more to a firm command. And, after all, the physical suffering resulting from a beating is comparatively slight in relation to the pain they may be called upon to bear in adult life. Sheltering them from this harsher side of life will not help them one iota.

It is to be hoped that the Queensland authorities do not listen to this silly criticism and neglect their duty toward these children. By all means, if genuine cruelty is discovered let it be rebuked but let us not be swayed by emotional language which would relegate all those who support the use of moderate corporal punishment to the class of "sadistic people who want to give vent to their own deep-seated frustrations."

West New Guinea . . .

The Netherlands has accepted the American proposal that the administration of West New Guinea (have you noticed how the papers, always good judges of coming trends, do not call it Dutch New Guinea any more?) should be handed over to Indonesia for two years, after which the people of the territory should decide their own future. No doubt they had no real option but to accept it.

This is an unacceptable proposal from the Christian standpoint in that the people of West New Guinea are just not capable of making such a decision in two years. It is an evasion of the issue comparable to the common Australian custom of allowing children to decide whether or not they wish to attend Sunday School and learn about the Christian faith. It will have just as bad long-term results for the decision they are not ready to make.

A 20 or 50-year period of preparation for the great decision would be much fairer, and we can only hope that more reasonable and fair counsels will prevail, notwithstanding Indonesian intransigence.

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The Glory of the Liturgy

The Presidential Address at the 128th Islington Conference, by the Reverend R. P. Johnson, Vicar of Islington. Reprinted from the "Church Gazette," England.

Our subject to-day, in this year in which we shall be celebrating the Tercentenary of our Book of Common Prayer, is "The Glory of our Liturgy." As is obvious from the programme, we are using the term "Liturgy," not in its narrow and technical sense as confined to the Service of Holy Communion, but as covering all our Prayer Book Services.

Next to the Authorised Version of the Bible the Prayer Book has played a very large part in moulding the culture, the character, and even the language of English-speaking people. If there is such an element as "timeliness" in language it is surely to be found in some of our beautiful Collects. An earlier generation from their infancy were nurtured in the Prayer Book; its phraseology became part of the texture of their thinking.

A large proportion of us here today did not have that privilege. We were brought up with very little Christian background, let alone Church teaching. Converted perhaps in our teens or twenties, we began attending a place of worship. At first we may have been put off by "read prayers," by "saying the same thing every Sunday," by so-called "vain repetitions." But gradually we have come to appreciate the Church of England Services, they have grown up on us, we have seen their glory. We know something of what Charles Simeon meant when he said: "The finest sight short of heaven would be a whole congregation using the prayers of the Liturgy in the true spirit of them."

We might dwell on the place our Prayer Book has held in our national life, on the contribution it has made to the devotional life of countless Christians, on the beauty and simplicity of its Collects — a fact which is being increasingly recognised by our Free Church brethren. Some of their recently published "Manuals for Minister" contain many prayers with which we are familiar.

But the chief glory of our Liturgy lies in the fact that it is rooted and grounded in the Word of God; its Services enshrine Biblical doctrines; its forms of worship are thoroughly Scriptural.

Liturgical revision
Liturgical Revision is "in the air." Charles Simeon was quite clear as to where he stood in this matter. He wrote, "Seek not to change even what you deem faulty, for hardly any change could be effected in the Prayer Book which would not result in greater evils than those which you wish to remedy."

We appreciate his point of view. But in the past one hundred and fifty years there have been far greater changes in language and thought-forms than there were in the period between 1662 and the time when Simeon expressed that sentiment.

ing, it is hard not to be impatient with the discussions which loom so large in the ecclesiastical world. No doubt such things as the revision of the Canon Law have their importance, but in the present circumstances they seem rather like rearranging the furniture when the house is on fire.

As we look back to 1662, we thank God for our Anglican heritage. But let us not forget that the year 1962 is being kept by many of our brethren in the Free Churches as the Tercentenary of the Great Ejection. The story of how some 2,000 ministers were compelled, in obedience to conscience, to give up their livings, and of their subsequent sufferings, is indeed a dark blot on the pages of our history.

Unhappy divisions

Much has been done since then to heal our unhappy divisions, and in many parts of the country representatives of the Church of England will be taking part in the Baptist, Congregational and Presbyterian Commemoration Services. The events should cause us to give the more serious consideration to our relationship, and future relationship, with the Free Churches in our own country and our sister Church of Scotland.

Conversations between Anglicans and Presbyterians are still proceeding, although difficulties have been encountered. The Bishop of Liverpool and the Principal of Wycliffe Hall have both written to say that they cannot be with us today because they are at this moment taking part in Conversations with representatives of the Methodist Church.

It is imperative that the voice of Evangelicals should be heard in all such discussions. If we ask non-episcopal Churches to accept episcopacy, then we have no right to ask them to accept an interpretation of episcopacy which goes beyond the formularies of our own Church. We need to make it abundantly clear what we do believe.

I am glad that the subject of the Ministry is to be dealt with fully at the next Oxford Conference. But we should also be in a position to offer to the Free Churches a pattern of episcopacy which is workable. This would involve far smaller dioceses, and possibly more provinces. Personally I find myself in substantial agreement with the suggestions put forward by Canon Kemp in his Bampton Lectures of 1960, now published under the title, Counsel and Consent.

I believe I speak for all Evangelicals when I say that we welcome and applaud the initiative taken by the 32 theologians who have signed the Open Letter on Intercommunion. Some of us may have wished that they had gone further. But we are fully behind them in the proposals that they make, and will press at all levels for their implementation.

"Humbly but firmly, lovingly but faithfully, may we ever stand for those Biblical doctrines, recovered at the Reformation, which are the chief glory of our Liturgy. . ."

They do not ask for indiscriminate intercommunion such as could lead to complacency over the external divisions of the Church. We must be careful to distinguish between matters of principle and questions of Church order. Now it is the rule of the Church of England that none of its members should partake of the Lord's Supper unless they have been episcopally confirmed or are ready and desirous to be confirmed. If Free Churchmen wish to come regularly to our Service of Holy Communion they should submit to the discipline of our Church.

But historically we have always allowed the practice of what in the early years following 1662 was known as "occasional conformity," and was later known as "occasional hospitality." "Occasional conformity" was by no means always practised in order that a person might qualify for some public office. There were those who, like Richard Baxter, practised it as an expression of Christian charity. Likewise there is ample historic evidence to show that in the succeeding centuries, baptised, communicant members of other Reformed Churches have been welcomed to our Services of Holy Communion. The Confirmation Rubric is a domestic rule, relating to our own members. It was never intended to be applied to members of other Churches.

Occasional hospitality

Baptised, communicant members of Churches whose essential orthodoxy our Church has repeatedly recognised have a right to expect occasional hospitality at the Lord's Table in the Church of England. And here a vital principle is involved: dare we refuse those whom Christ had received? "Wherefore receive ye one another, as Christ also received us to the glory of God." (Romans 15: 7).

But likewise there is ample historical evidence to show that it has been the custom down the centuries for members of the Church of England to accept of such "occasional hospitality" in non-episcopal Reformed Churches. Article XIX carefully excludes episcopacy from the marks of a true Church. By the Preface to the Ordinal we are bound to insist upon episcopal ordination for our own ministers. But we are free to recognise non-episcopal Churches as true Churches, provided that in the "pure Word of God" is preached, and the Sacraments be duly ministered according to Christ's ordinance." Even Bishop Andrews, whilst claiming that episcopacy was of Divine right, insisted that nevertheless "it follows not that a Church cannot stand without it. He must be blind who sees not Churches standing without it."

Since the Lambeth Appeal of 1920 there have been repeated declarations made by representa-

tative and responsible Anglicans to the effect that the "ministers which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority to do so has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church."

True to Christ

We believe that we are being loyal to our Book of Common Prayer, that we are being consistent with the way in which it has been interpreted by the vast majority within the Church of England until comparatively recent years, and that we are being true to Christ, the Lord of the Church, when we join with those who have signed the "Open Letter" in urging that Resolution (I) passed by the Upper Houses of the Convocations of Canterbury and York in January, 1933, which implicitly forbids Anglicans to communicate at non-episcopal celebrations of the Holy Communion should be revised in such a way as to safeguard and extend their right to do so.

We would likewise also associate ourselves with them in dissenting from the statement made by the Lambeth Committee on "Church Unity and the Church Universal" regarding the Anglican-Presbyterian conversations, that "Anglicans consciously hold that the celebrant of the Eucharist should have been ordained by a bishop standing in the historic succession, and generally believe it to be their duty to bear witness to this principle by receiving Holy Communion only from those who have thus been ordained." We do not acknowledge such a duty nor recognise such a principle.

We long for unity, both within our own Church of England, and with those Churches from which we are at present divided. But, as the Archbishop of Canterbury said at Delhi, "we cannot have unity at the expense of truth."

May I re-echo two quotations made by Mr Hewitt when he was presiding at this Conference in 1933? The first is from Dr John Oman, in his Vision and Authority: "The greatest champion of the true unity is the man who most ardently seeks the truth and truth only and utterly, and who most uncompromisingly follows righteousness with entire concentration of aim and energy."

The other is a prayer ascribed to the late Bishop J. C. Ryle: "From the liberality which says everybody is right, from the charity which forbids us to say anybody is wrong, from the peace which is bought at the expense of truth, may the good Lord deliver us."

Humbly but firmly, lovingly but faithfully, may we ever stand for those Biblical doctrines, recovered at the Reformation, which are the chief glory of our Liturgy.

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Books

"Bible Studies after New Delhi" and "A Guide to Group Bible Study", by Edwin H. Robertson. Two booklets, originally published by the United Bible Societies, Geneva, and republished jointly by the British and Foreign Bible Society and the Australian Council of Churches.

"A Student's Bible Dictionary", by Frederick L. Fay. Hodder and Stoughton, pp. 64. Aust. price 5/3. A useful, compact dictionary intended specially for young people. It is selective rather than all-inclusive and is produced in an easily readable style, illustrated with sketches.

"A Bible Who's Who", by David W. Thompson. Hodder and Stoughton, pp. 64. Aust. price 5/3. Uniform with the above. Lists 620 Bible characters. Bible references included.

"Thoughts on the Prayer Book", by Bishop J. C. Ryle. Church Book Room Press, Eng. price 9d. One of a series of reprints of the works of a well-known nineteenth century Evangelical.

"The Monkey in the Lion's Skin", and "The Monkey and the Mirror", by Dr Paul White, Paternoster Press, Eng. price 3/6.

Death of Bishop Stephenson

Bishop P. W. Stephenson died suddenly in Melbourne on May 30. He had just returned from a trip to England with his wife.

Bishop Stephenson was ordained in 1914 and was a missionary with C.M.S. at Peshawar from 1914-24, where he became principal of Edward's College.

From 1928 to 1937 he was Federal secretary of C.M.S. in Australia and from 1938

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Hymn Competition

The panel of judges considering entries in the Hymn Competition sponsored by the Presbyterian Church (A.C.R., December 21), has stated that it is "the unanimous opinion of the panel that none of the entries is of sufficient merit to justify the award of either of the prizes offered."

Following this decision none of the compositions was performed at the Assembly Demonstration as originally planned. The judges stated that a number of entries had received special commendation.

The Reverend H. MacNeil Saunders has been elected president of the N.S.W. Council of Churches. Mr Saunders is minister in charge of the Presbyterian Church at Northbridge. He succeeds the Reverend Dr E. H. Watson. The Reverend B. G. Judd has been re-elected secretary.

The Venerable Leslie C. S. Walker, formerly principal of the Brotherhood of the Good Shepherd and Administrator of the Diocese of Bathurst, has been awarded an O.B.E. (Officer).

Letters

Evangelical Alliance and Unity

Dear Sir,

I have been disturbed to read a leaflet which recently came into my hands. It bears no name or address but is entitled, "The Week of Prayer for Christian Unity" and sets out the reasons behind the setting aside of such a week for special prayer for Christian Unity.

In its opening paragraph the leaflet states: "The Evangelical Alliance, founded in 1896 to bring together Evangelical Christians to resist Papalism and Puseyism, was nevertheless the first organisation in Britain to bring together on a large scale members of divided Christian Churches for common action and prayer. From the beginning it has kept, and still keeps today, its Universal Week of Prayer beginning on the first Sunday in January; and this includes prayer for Christian Unity."

The leaflet then goes on to outline the historic setting for the present Observance. To support its case it draws on, successively, the Oxford Movement; the Anglo-Catholic overtures to Rome early this century; the work of a French Roman Catholic and the Pope's latest moves.

Surely, if I understand the "platform" of the Evangelical Alliance aright, it is a little unfair to link this body's observance of a Week of Prayer with the present Week. Of course, the Alliance brought together Christians from many Churches, on the common basis of their experience of new life through Christ. The modern attempts at such "Unity" are surely doomed to failure if it is true unity which is being sought and not merely uniformity.

It would be interesting to know if the Alliance officially supports this later "Week of Prayer," to be held early in June. (Mr) BARRY BARTON, Sydney, N.S.W.

"Ambrosiaster" status

Sir,

Your correspondent O. N. Mullins (A.C.R. 15/3/62) misses the whole point of my query. What I asked for was information as to the status as an ecclesiastical document of the "Ambrosiaster," and not information as to the origin of the British Church. The Ambrosiaster, according to page xvii of the introduction to the Greek New Testament, was a fourth century commentary on St. Paul's Epistles. Apart from Goguel, that is the only reference I have come across to it.

That the British Church had an apostolic origin is dismissed by Plummer (The Churches in Britain before A.D. 1000) as a magnificent conjecture, with nothing but its audacity to commend it.

I cannot agree that the Linus to whom St. Paul refers was a son of Caradoc. Both Linus and Claudia were quite common names among Romans, much as Oswald and Norman are with us. After many years of study, I am quite satisfied that Britain received its first Christian missionaries from Gaul, very probably Roman officials who had

been converted, and then sent on duty to the island. It is quite possible that Caradoc had been converted prior to his capture by the Roman Legions, but I suggest that Christianity was already well established in Rome itself long before he arrived there as a prisoner.

Conybeare and Howson (Life and Epistles of St. Paul, vol. ii, p. 155) are emphatic that the name of the original founder of the Roman Church has not been preserved for us by history, nor even celebrated by tradition.

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

W.C.C. Appointment

At the request of the World Council of Churches the Australian Board of Missions has agreed to release its Home Secretary, the Reverend Ban It Chiu, for appointment to the staff of the World Council as Secretary for the Service of Laymen Abroad.

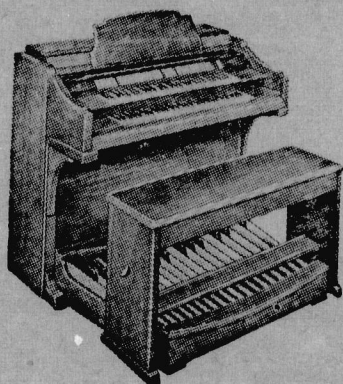
The Rev. Ban It Chiu has been deeply involved in the ecumenical movement for many years. From 1941 to 1943 he was International Secretary of the Student Christian Movement in Britain and he has taken part in many world conferences, including the Willingen meeting of the International Missionary Council (1952), the East Asia Christian Conferences at Prapat (1957) and Kuala Lumpur, and the Third Assembly of the W.C.C. (1957) and Kuala Lumpur (1959), and the Third Assembly of the W.C.C. in Delhi.

It will be the responsibility of the secretariat to assist national Christian councils and similar bodies to develop means for bringing to the Churches knowledge about opportunities for the service of Christian laymen abroad.

DEATH OF DR. CATO

The death has occurred in Sydney of Dr A. C. Cato, M.A., B.Ed., B.D., Ph.D., at the age of 60 years. Dr Cato, who was Minister of the Fivedock Methodist Church, was well known for his radio broadcasts with C.B.A. and as a speaker at conventions. In earlier life, he was a missionary in Fiji.

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WANTED

SECOND-HAND BOOKS. In good condition for sale at the Annual "Church Record" Sale of Work. Friday, 13th July. Donations may be left in "The Church Record" Office, or Church House, or brought to the Chapter House, on the day of the Sale.

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

WHITE ELEPHANTS!!! Saleable goods needed for the White Elephant Stall for Friday, 13th July. See under SECOND-HAND BOOKS, concerning delivery.

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MEETINGS

JUNGLE DOCTOR RALLIES will be held in Scots Church, Sydney, on Monday, June 11 and in St. Michael's Hall, Wollongong, on Friday, June 15. The Rallies will be combined with the June Quarterly Meetings. This year celebrates 21 years of Jungle Doctor broadcasts.

PUBLIC NOTICES

THE AUSTRALIAN CHURCH RECORD ANNUAL MEETING. Notice is hereby given that the ORDINARY GENERAL MEETING of the shareholders of the Australian Church Record Ltd., is duly called for Friday, 29th June, 1962, at 5 p.m., at the company's offices 1st Floor 511 Kent Street, Sydney.

The ANNUAL BALANCE SHEET will be presented at the meeting and an election of Officers for the ensuing year will duly follow. A meeting of the Directors will follow immediately after the annual meeting.

PROGRESS AT BARNEY'S CLUB

At the official opening of Barney's Club, Judge Adrian Curlewis, convenor of the Youth Advisory Committee, said, "My committee has been collecting evidence for 18 months as to what the young people of this State want. We have come to the conclusion that they want a place just like this. Barney's Club could become the example to the rest of Australia of what a club should be."

Barney's Club is open every night of the week except Thursday and a grand total of 1,610 had attended during the first month. Of this number just over 200 have become regular attenders. Of particular significance is the fact that the overwhelming proportion of these young people come from the district around St. Barnabas' Church. Two-thirds of the members are young lads in the 13 to 20 years age group.

The central feature of the club is the milk bar lounge, with its juke box, bowling machine, darts and tables for reading or playing draughts and chess. There is also on an upper floor, a billiards room and TV lounge.

The two activities next in popularity are football and basketball. One of the church-

wardens, Mr Ted Sinclair, is also a keen footballer and the team has already played in matches. The club boasts its own jerseys and socks and has been given the use of one of the best inner-city football ovals for the whole of the football season.

The girls have shown equal enthusiasm for basketball and, led by Mrs Gook and Deaconess Jean McDonald, of G.F.S., they now have their own tunics and blouses and have played in matches. Mr Gook says of this

Mr Gook remarks on these evenings, "For the most part the band plays and sings and the young people clap and cheer. Sometimes they get up and 'twist', although only a few do this. The rest are happy to watch and clap. We consider the 'twist' and other forms of dancing akin to it, more amusing and in the category of physical training more than anything else. It certainly is no problem as far as sex is concerned."

"We have never banned dancing as such and they do very little of it. We never advertise our Saturday night as a 'Dance' and have no plans ever to do so."

During the Saturday evening program the Rector or a visiting preacher gives a 15 minute address. Quietness and attention are the somewhat unexpected attitude noted by Mr Gook in the audience for these talks.

Comments afterwards and discussions that have followed on other nights have revealed how much they are intensely interested in spiritual things.

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Bible College Results

The Church of England Bible College (Sydney) has released the following First Term results:

Per cent—Order of merit: I. G. Weickhardt, 97; M. Gordes, 89; S. Midwater, 87; A. S. Thorne, 86; J. Campbell, 83; G. Scrivener, 80; J. S. Pope, 79; M. Rex, 76; S. Reeve, 75; N. W. Hanson, 75; F. Dowwell, 75; N. W. Stokes, 74; R. B. Oldham, 73; L. Ross, 72; P. Rice, 72; R. J. Treloar, 70; M. Wakely, 69; M. McCallum, 67; M. Aislabie, 67; J. McInnes, 66; K. G. Frewer, 65; D. Pennington, 65; A. H. Cook, 64; M. Irvine, 63; B. J. Hayes, 62; J. Morley, 61; J. Tierney, 60; E. G. Hampel, 60; L. Taylor, 59; H. Gibson, 58; J. Haime, 57; G. W. Whistler, 57; S. Wilson, 57; R. J. Cusley, 56; N. Hill, 56; W. N. West, 54; J. C. Lowe, 53; K. G. Watson, 53; C. Hobbs, 53; G. Whitlock, 52; W. Freeman, 52; G. F. Taylor, 52; E. Rogers, 52; G. Thew, 51 (15 candidates failed).

Awards to students who have successfully completed the two-year course are—Diplomas: order of merit S. Midwater 1st class honours, M. Hanson 1st class, J. Morley 2nd class, N. W. Stokes 2nd class, M. Irvine (2nd class), D. Pennington, C. Hobbs, R. Ashbury. Certificate: J. Sambrook.

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Personal

• Sydney

The Reverend C. Harcourt-Norton, whose appointment as State secretary of the N.S.W. Branch of the Australian Council of Churches was reported in A.C.R., for April 12, will take up his duties as from June 15.

• Melbourne

The Reverend A. E. J. Strickland, at present Vicar of Kensington, has been appointed Vicar of St. John's, Lilydale. Mr Strickland will be inducted by the Archbishop on July 17.

The Reverend E. R. Baldwin was inducted to the Parish of Holy Trinity, Port Melbourne, on May 31. The Reverend I. H. St. Clair was inducted to the Parish of All Souls, Kallista, on May 31. The Reverend W. J. Mitchell was inducted to the Parish of All Saints, Clayton, on June 1.

• Brisbane

The Reverend F. G. Knight, Th.L., has been appointed Rector of Christ Church, Childers. The Reverend A. J. White has been appointed a Mission Chaplain.

Two new Residency Canons have been appointed to St. John's Cathedral. They are the Reverend G. H. Darke, Th.Schol., and the Reverend E. E. Hawkey, Th.L.

The Archbishop of Brisbane, Dr R. C. Halse, is on an extended visit overseas. The Archbishop is visiting England and Canada and will return to Australia in the first week in August.

• Tasmania

The Reverend I. E. A. Booth was instituted and inducted in the Parish Church, Otlands, on June 1.

The Reverend J. J. Mill has been appointed Priest-in-Charge of the Parish of Richmond.

• Overseas

The Reverend W. A. Pryatt, M.A., Vicar of St. Peter's, Wellington, New Zealand, has been installed as Dean of Christchurch.

The Bishop of Bermuda, the Right Reverend A. L. Williams, who is seventy years of age, is to resign early in August.

Dr Basil Atkinson has resigned as President of the Bible Churchmen's Missionary Society. The resignation of Dr Atkinson followed the recent integration of the I.M.C. into the framework of the W.C.C. and the consequent closer association of B.C.M.S. with the W.C.C.

NEWS IN BRIEF

THE ANNUAL TEA of C.M.S. in South Australia was held in Holy Trinity Hall, North Terrace, Adelaide, on Tuesday, June 5. The Missionary Rally which followed was addressed by the Reverend G. C. Bingham, Principal of the Bible Training Institute in Hyderabad, West Pakistan.

THE NEW CHURCH of St. Dunstan's, Denistone East, Sydney Diocese, was opened and dedicated by Bishop M. L. Loane on Sunday, May 20.

PRAYER for Christian unity is being conducted in various centres throughout Australia during the period from May 31 to June 10. The Week of Prayer is part of a world-wide observance and the form of prayer has been approved by leaders of Protestant, Roman Catholic and Orthodox Churches.

POPULAR Sydney TV program, "I Challenge the Minister," conducted by the Reverend Alan Walker, Superintendent of the Central Methodist Mission, is celebrating its fourth anniversary. The program is produced by the Christian Television Association.

RARE PINK PORPHYRY STONE has become available for the exterior walls of the proposed extensions to St. John's Cathedral, Brisbane. Some of the stone is coming from the former C.I.B. Building and some from a wall, demolished to make way for a service station.

THE NEW CHURCH of St. Luke's, Vermont, Melbourne Diocese, was dedicated by the Archbishop of Melbourne on Sunday, May 27.

Overseas:

WESTMINSTER'S Central Hall was the scene, on May 19, of a special thanksgiving service to mark the tercentenary of the 1662 Prayer Book. The 900 people present heard addresses by Professor J. N. D. Anderson and Canon T. F. Bewes.

3,000 CHILDREN were attracted to the C.M.S. annual Children's Service at St. Paul's Cathedral, London, on May 19. Lent savings from Sunday Schools totalling £2,700 (English) were presented at the meeting. The money will be used to help build a new chapel at Ngara Hospital, Uganda.

THE BISHOP of Bendigo has addressed some 9,000 men during his tour of England. The Bishop has been attending the Consecration of Coventry Cathedral.

Sydney Missionary and Bible College

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.
Vice-Principal: Rev. Arthur Deane, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping. N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University.

Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work.

Past students are working with many societies, including the C.M.S.

There is a Correspondence Course in New Testament Greek.

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Mosman Memorial Centre

A new War Memorial Centre at St. Clement's Church, Mosman (Sydney) will be opened by the Rt. Rev. M. L. Loane, Bishop Co-adjutor of Sydney, on behalf of the Archbishop of Sydney, at a special service at 3 p.m. on Sunday, June 10.

The New Centre is the first new hall to be erected at St. Clement's for nearly half a century, during which time there has been a progressive growth in the life of the Parish with a present enrolment of 700 boys and girls in the Sunday School and 250 young people associated with the Parish's Fellowship Groups.

The contract price for the building is £35,000, with the total cost (including furnishings and equipment) in the vicinity of £39,000. The architect is Mr J. Nangle, and the contractors, Messrs Kell and Rigby.

The building has two storeys and includes a youth centre to accommodate 200 people; a conference room to accommodate 100; two assembly areas for the Sunday School; 14 small classrooms; a kitchen, office and "quiet room".

Ten thousand pounds has been raised by the parish since 1960, with a current appeal for £9,000 having been met in full making £19,000 available toward the cost. The balance of £20,000 is being borrowed from the Bank of New South Wales.

The New Centre will also be used on a commercial basis by the Mosman Church of England Preparatory School, which for the past 50 years has been associated with St. Clement's Church.

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The Australian CHURCH RECORD

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

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Editorial Matter to be addressed to The Editor, News of Church Life in Australia is welcomed. Advertising and Business Communications to be addressed to the Secretary.

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THE AUSTRALIAN CHURCH RECORD

JUNE 21, 1962

EIGHTY-SECOND YEAR OF PUBLICATION

No. 1267

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

PRICE 9d.

NEWCASTLE SYNOD

BISHOP CALLS FOR GREATER ZEAL

A call for greater zeal in witnessing for Christ was made by the Bishop of Newcastle, the Right Reverend J. A. Housden, in his Pastoral Charge in Christ Church Cathedral, Newcastle, on Monday, June 11.

Bishop Housden was addressing members of the Third Session of the Thirty-Third Synod of Newcastle Diocese prior to the opening of Synod on the following day.

Comparing the Church of today with the Apostolic Church, Bishop Housden said: "Like the Apostles of old, we need greater zeal in serving the Lord Christ and commending the Gospel to others. Generally speaking, we Anglicans are lacking in the zeal and enthusiasm which is displayed by many of the smaller sects and we are afraid to wear our religion on our sleeves. We make all sorts of excuses for this lack of zeal and criticise those who show it, but without zeal and enthusiasm we cannot make our best witness for the Lord and the traditions we have inherited."

"It is in this matter of zeal that we need to foster and encourage more youthful participation in Church life. When we pass middle age we are too apt to want to preserve things as they are and to be over-cautious in showing zeal for new projects. This also involves the older Church officers being willing, when desirable, to step down and make way for younger ones."

Sacrificial meaning
Bishop Housden then went on to draw attention to the fact "that the Cross and all its sacrificial meaning was accepted as a normal, though not necessarily pleasant, part of the life of every Christian" in the early Church.

"The danger today," said the Bishop, "is that we should preach the Cross and not be prepared to practise it."

"Another function of us as communicators of the Gospel today is that we should preach and live the full Gospel and not over-emphasise or exaggerate any one aspect to the exclusion

of others. Most heresies and schisms have sprung from this over-emphasis and we are faced with fanatics and perverters of the Gospel truth on all sides.

"Another lesson we must learn from the New Testament is that the Body of Christ the Church is one Body and not two separate divisions of clergy and lay people. The line of demarcation in the New Testament is deliberately blurred, and, although certain functions must be reserved for the ordained ministry, it is the whole Church which is the teaching and evangelising body."

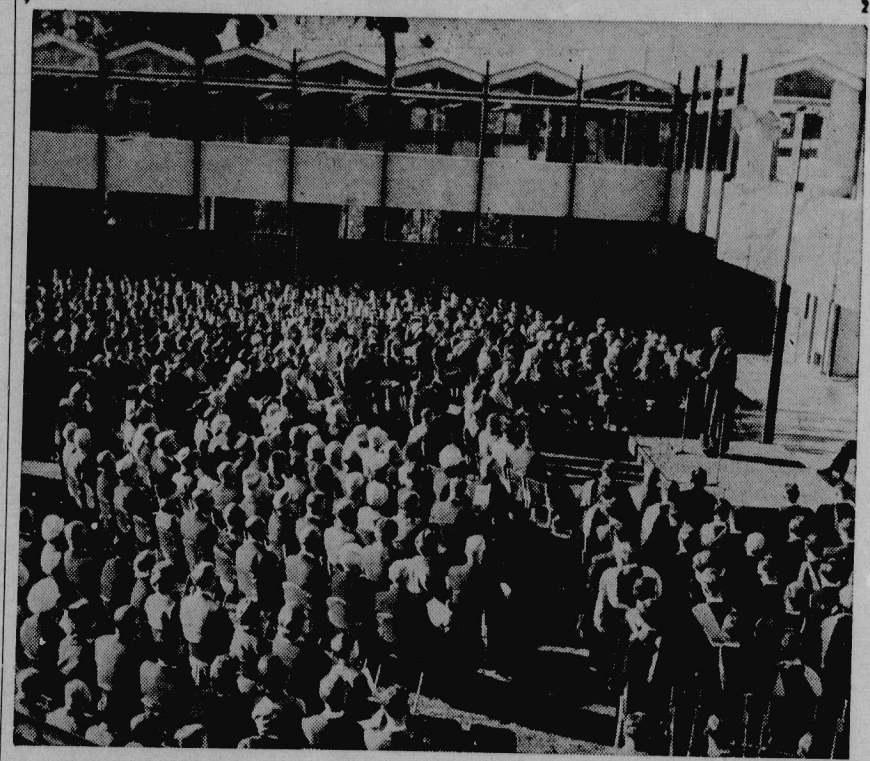
"The teaching of vocation has had too much emphasis on vocations to full-time service, whether as priest, missionary, Church Army officer or member of a religious order. Every Christian is called to a vocation to share in the teaching and witnessing life of the Church. The idea still prevails that the only way you can fully and completely serve God is by being ordained."

"I have told many men during my episcopate that I feel they could serve God and the Church much better as strong witnessing laymen than as ordained clergy. I am sure that the greatest weakness of the Church today is in the witness (or lack of it) by our laymen or lay women."

N.T. lesson

"Another lesson we today must learn from New Testament times, is the unity of the Christian family without division of parish, Diocese and denomination as we know them. You all come from different parishes and it is natural and proper that your principal interest and loyalty lies within the worshipping family that you join week by week."

KING'S SCHOOL DEDICATION



NEW PLANE DEDICATED

The Primate of Australia and Archbishop of Sydney, Dr H. R. Gough, dedicated a new plane for the Bush Church Aid Society on Saturday, June 9. The plane, a Cessna, is the second of this type purchased by the Society.

A large crowd of people gathered in the hangar of Rex Aviation Ltd., at Bankstown aerodrome to witness the dedication.

The purchase of the new plane climaxes a long period of prayer and giving. A large proportion of the plane's cost was met by contributions from Church Schools and Sunday Schools and many young people were present at the dedication.

The new plane bears the registration letters VH-AEC. The letters "AEC" pay tribute to Allan Edward Chadwick who has been the Society's pilot since 1938. The plane is known as the "Tom Jones" in appreciation of the services given to Bishop T. E. Jones, Bishop of Willochra, who was Organising Missioner from 1935 to 1958.

The Governor of N.S.W., Sir Eric Woodward, opened a new £400,000 classroom wing at the King's School, Parramatta, N.S.W., on Friday, June 8. The building was dedicated by the Archbishop of Sydney who is Chairman of the School Council.

Over 2,000 people attended the ceremony which was held on a 350-acre site at Gowran Brae, North Parramatta. The site is approximately a mile and a half from the former site of the school. The new building block forms the first section of a rebuilding program.

The King's School was opened in February, 1832, in a rented home in Parramatta, with an enrolment of twelve boys. It was re-established near the Parramatta River in 1836, which site it has continued to occupy until last year.

● Photo shows the Archbishop dedicating the building ("Herald" photo).

In 1938 Mr Chadwick and the Reverend T. E. Jones were instrumental in commencing the Church of England Flying Medical Service with the Fox Moth VH-AAA. In 1958 the Organising Missioner was consecrated and became the Bishop of Willochra.

The Second Aircraft Project was instigated by St. Alban's Sunday School, Five Dock, Sydney through the co-operation of the Rector, the Reverend D. Langshaw and the Superintendent, Mr C. Bennie. Meriden Girls' School, Strathfield, Sydney, enabled the project to progress with the co-operation of Miss J. Fox, Headmistress.

The South Australian Government gave consideration to the appeal and so made it possible to complete negotiations with Rex Aviation Ltd., Bankstown. The co-operation of the supplier has enabled the Church of England Flying Medical Service to reach this peak of operation.

The full cost of the plane is £10,648. Of this amount some £10,027 has been contributed. Sunday schools and youth groups donated over £1,500; Church schools £1,264 and the South Australian Government £2,000.