

## Personal

### • Adelaide

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

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

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

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

### • Ballarat

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

### • Bendigo

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

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

### • Melbourne

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

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

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

### • Sydney

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

### • Overseas

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

## The Australian

## CHURCH RECORD

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

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

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

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

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AUGUST 16, 1962

# THE AUSTRALIAN CHURCH RECORD

EIGHTY-THIRD YEAR OF PUBLICATION

No. 1269

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## Visit of German Church Leader

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

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

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

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

At New Delhi he was elected

one of the Presidents of the World Council of Churches.

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

### Position

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

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

Pastor Niemoller will speak in

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

## ARCHBISHOP IN MOSCOW

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

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

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

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

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

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

## DEATH OF DR HALSE

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

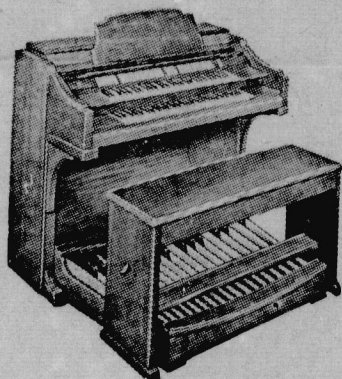
Following a stroke Dr Halse was admitted to hospital where his state of health caused continual concern. He died eleven days after his admission. He had only just returned from a three-month trip overseas.

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

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

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

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## NEWS IN BRIEF

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

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

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

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

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

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

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

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

## CAMP HOWARD

The holiday camp for Church of England school children.

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## SIXTY-THREE STUDENTS AT DEACONESS HOUSE, SYDNEY

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





# THE AUSTRALIAN CHURCH RECORD

AUGUST 16, 1962

## Britain and Europe

The arguments over Britain's proposed entry into the European Common Market continue to rage in many of the world's capitals. It is only in comparatively recent months that this issue has called forth the strong voices of protest which may have been expected at an earlier date.

If one can judge from the reports coming from Great Britain it seems as though Mr Macmillan's Government is determined to press forward with the proposed integration move in the face of a substantial body of public opinion opposed to it.

Unfortunately, as is often the case, economic considerations weigh all too heavily in discussions on the Common Market question, both in Great Britain and in Australia. As far as Australia is concerned the long-term effects on our economy may not be so drastic as is claimed in some quarters. It is well known that Australia's export markets are continuing to expand in many non-European areas of the world. With rising living standards and growing exports Asian countries, such as India, Pakistan, Japan and Malaya, are offering rapidly growing markets for Australian goods. In this respect entry of Britain into the Common Market would possibly produce beneficial results in increasing Australia's trade ties with Asia — and Asia needs trade badly.

However, for Christians there are more important issues than purely economic ones. The political, social and religious aspects of the question demand earnest consideration both by individual Christians and by Britain's leaders. To date these have been to a great extent ignored.

Those supporting Britain's closer ties with the "Six" claim that Britain can no longer stand in isolation, that it is an economic necessity for Britain to join the Market and that failure to do so would leave Britain in an "economic backwater."

But there are good historic

reasons to doubt the validity of such claims. Since the Reformation Britain's survival as a democratic nation has so often depended on her very isolation from the complex politics of Continental Europe — dominated in so many areas by the Church of Rome.

Britain has proved time and again that, when her trust is placed in God the very weakness of her isolation can call forth the strength of God. "My strength is made perfect in weakness." The events of the last four centuries, from the Armada to World War II are incontrovertible evidence of the hand of God upon the nation.

One fears that present pressure to join in union with a Romanist-dominated Europe (three-quarters of the population of the "Six" is nominally Roman Catholic) is only symptomatic of the general decline in Biblical religion in Britain. This decline is further seen in the increase in gambling and immorality and the moves to "brighten" the so-called "dull English Sunday."

With all her faults (and they have been many) Britain still stands in a unique position as a nation. The light which dawned on benighted Europe four centuries ago fell to a greater or lesser extent on each of Europe's constituent countries but only Britain embraced that light as a whole nation. France, Switzerland, Holland, Germany were all divided internally in their response to the Gospel but Britain as a nation received it. Closer ties with Continental Europe will only hasten the processes of decay so evident in Britain today.

Britain has a heritage of democratic parliamentary government, of freedom for her citizens and an unequalled legal system, all of which are unique. This is a time for earnest prayer on the part of every Christian. Britain's leaders need to be awake to every implication—economic or otherwise—of union with Europe.

## Annual Youth Service

**THE Third Annual Service of the Anglican Youth Co-ordinating Committee embracing all the Anglican Youth Organisations in the Diocese of Sydney, is to be held on August 12 at 3 p.m. in St. Andrew's Cathedral. The Archbishop will be the preacher.**

The service will be preceded by a short procession of youth organisations, including:

Church of England Fellowship Diocese of Sydney; Young Anglican Fellowship; Girls' Friendly Society; Church of England Boys' Society; Boy Scouts; Girl Guides; League of Youth;

Comrades of St. George; Christian Endeavour of N.S.W.; Girls' Life Brigade; Boys' Brigade. The procession will form at Hyde Park, near Park Street, at 2.15 p.m. and will move off at 2.45 p.m., arriving at the Cathedral at 3 p.m.

The aim of the committee is to promote deeper understanding between the youth groups within the diocese. An invitation is extended to all young people 12 years and over, whether affiliated with a diocesan organisation or not to attend the service. Those not participating in the procession are invited to go direct to the Cathedral.

# The Bible in Brazil

**FOURTEEN years ago the Bible Society of Brazil was created (Sociedade Biblica do Brasil). Its work is still undervalued by our own and other Bible Societies, both financially and in the supplying of a large part of the Scriptures they need.**

**In a time of unprecedented change in this vast country of three and a quarter million square miles, Bible Society work goes forward among its sixty-three million people. The S.B.B. Executive Secretary, the Reverend E. G. Alves, reports:**

In the midst of great social and economic difficulties, Brazil continues a regime of full employment over what is scarcely a small territory isolated from difficulties, creating a million new jobs, or employment for a million new workers, made possible by the annual investment from local and foreign sources of some 500 billion cruzeiros, this enormous sum contributing largely to the automobile industry, which employs 140,000 persons in 11 automobile factories and in 1,300 factories manufacturing spare parts. Factories such as these not only create new jobs, but also contribute to the national savings, such as, for example, one factory that has been in operation only five years and has already saved 202 million dollars for Brazil.

If on the one hand inflation has increased our difficulties, on the other are the increased possibilities of production, not only in value in cruzeiros but also in goods.

Part of the gigantic step Brazil will have to take to keep up with the progress all over the country is the national plan for electric energy to be executed during 1962 and 1963, to raise the level of production to 9 million kilowatts at a cost of 360 billion cruzeiros obtained from national, official and private capital and foreign loans.

## Highways

While electricity furnishes power to industry, the highways cutting through the country are carrying progress from north to south, that is to say, the five-year plan for road construction is being followed up by the Ministry of Transport through the National Department of Highways, foreseeing an appropriation of 280 billion cruzeiros in five years, for the asphaltting of 14,000 kilometres of highway. And, to cite two States only, we have the State of Sao Paulo which succeeds in paving 100 kms. monthly, and the actual Government of Minas which expects to pave 1,019 kms. of roadways during the 12 months of 1962.

As for education, the year 1962 will see one million young Brazilians benefiting by secondary schools, and, if we take the statistics of certain States, we see that they compare favourably with some of the most civilised parts of the world, such as the State of Sao Paulo which has more than 200 primary schools and dozens of secondary and professional schools, and the State

of Minas which is building 500 primary schools in one year, and Rio Grande do Sul which has just inaugurated 1,000 schools simultaneously. Finally, there is the State of Guanabara which, starting off with a deficit of 100,000 places in the Government primary schools, now has 14,000 extra unfilled vacancies in its classes.

## Potential

This is a chapter of exceedingly great interest to the work of the Brazilian Bible Society, inasmuch as there are 30 television transmitting stations and 1,300,000 TV sets. This enormous potential is still growing, taking into consideration the number of radio sets which run into seven and a half million in all of Brazil, with 920 transmitting stations contributing to the increasing unification of the many Brazilians spread over this vast territory of more than eight and a half million square kilometres.

The Brazilian Bible Society is situated in the midst of this vast and complex social and economic system, and has as one of its best known and already famous and popular events, Bible Day. Under the administration and inspired leadership of the S.B.B. the meetings and ceremonies draw large, enthusiastic crowds.

We cite for example the State of Guanabara commemorations, which included eight enormous out-door meetings covered by some of the foremost radio programs such as Esso Reporter and National Radio which relayed the happenings on Bible Day. In Ceara nearly 3,000 people attended the meeting and listened to the music, and in Brasilia, the new capital, S.B.B. posters were put up at several points because

of the large meetings being held in several parts of this capital. One of the largest gatherings in the country on Bible Day was in Belem in the State of Para, where 10,000 people took part.

During the past year the Women's Auxiliary, consisting of 27 separate groups, acquired 7,460 new members and 4,720 renewed memberships for the S.B.B., making a total contribution of 1,666,600 cruzeiros.

Considerable propaganda has been made in Rio de Janeiro by means of Radio Copacabana, there being a daily morning session under various sponsors called "The Evangelical Morning," at which the S.B.B. announces the various programs.

## Distribution

About 600,000 Bible markers containing forms to be used for annual contributions have been distributed all over the country. Included therein are recommendations for a good and perfect use of the Scriptures.

Interviews were given by means of radio and television programs in the principal towns throughout Brazil on Bible Day, and on the Society's Anniversary, as well as through the principal newspapers and magazines, both evangelical and secular.

In addition to this publicity, the Brazilian Bible Society continues its Radio Clock, reading a Biblical text every ten minutes, a total of 144 texts a day, transmitted jointly with the correct time, day and night. So the Word goes forth.

● Reprinted from the July-August, 1962, issue of "The Bible in the World," Journal of the British and Foreign Bible Society.

## Martin Niemoller's Testimony

**THE first four years of Pastor Niemoller's imprisonment were spent in solitary confinement at Dachau. He was not permitted to have religious services until a few months before the Nazi collapse, when monthly services were permitted for a small group of prisoners. The sermons he preached on these monthly occasions have been printed under the title, "Dachau Sermons." Speaking afterwards of his prison experiences, Pastor Niemoller said:**

"I will never forget, and it will remain as a promise with me, what happened among us in the prison cells of Dachau during Christmas 1944. The non-Roman Catholic inmates were permitted to hold a Divine Service, the Roman Catholic Christians having their own. Altogether we were fifteen special prisoners, seven of us were non-Catholic, and among these seven I was the only pastor. I was expected to conduct a service in one of the cells, I was not merely the only pastor, but also the only German. They were an English colonel, a Dutch minister of war, two Norwegian ship owners, a Serbian diplomat and a Macedonian journalist.

It was on the 22nd December that we received permission for the service. In my cell, I asked myself: How can I proclaim the Christmas message to these six men so that the fact that I am a German does not from the start invalidate its effect? They all belong to nations which are filled with a glowing hatred of anything that is German!

Turning this over in my mind, I sat in my cell on December 24 and did not know what I should do and how I should begin. Then there was a knock and in came the Dutch minister of war, accompanied by his S.S. guard, and said: "It will sound strange to you, I have come to speak to you in the name of tonight's congregation. We six have a big request for you. We would like to take Holy Communion with you after the sermon." And there on Christmas, 1944, in the midst of war we celebrated Holy Communion together, Englishman, Norwegian, Dutchman, Serb, Bulgarian and one German. "Peace on earth to men of good will," to men, who through Jesus Christ the Saviour of Sinners, have been given the Peace with God."

# CONCERN OVER TV IMPACT

**AT a conference of the Worship and the Arts Association in Oxford at the end of July, Mr Michael Redington of ITV (England's Commercial TV network) said: "I have never had a letter from anyone saying they were converted, or started going to church, as a result of a TV program."**

However, Mr Redington added that he felt there was an urgent need for the Church to make the fullest use of TV, particularly in following up the impact of stimulating TV programs.

Like the Association, Mr Redington said, he was concerned with the standards of art in the religious programs he produced, and the extracts he showed from such productions as "Christ in Jeans," "Love is My Calling"

and "The Shroud," convinced the conference that he had been highly successful.

The Dean of Gloucester, the Very Rev. S. J. A. Evans, chairman of the Association, gave the opening address of the conference and spoke of the difficulty of using modern art in church because of the great gulf between the modern artist and the ordinary man.

The conference had chosen "Art in the Communication of the Gospel" for the theme of this year's conference, and so its

lecturers took members into the wider fields of the Church's worship and witness then is usually the case — which, many felt, was entirely to their benefit.

ITV plans a new Sunday morning program for children between the ages of eight and twelve to commence on October 7. The program will be produced under an advisory panel including the Reverend T. Dudley Smith, Assistant Secretary of the Church Pastoral Aid Society. It will be shown prior to the 11 a.m. service.

## Loyalty to the Anglican Communion

**THERE has recently been a long correspondence in the Church of England Newspaper (England) on the question of the relationship between the Church of England and the Church of Scotland, and loyalty to the Anglican Communion. One correspondent writes:**

"Loyalty to any body means loyalty to the principles for which it stands. These are difficult to discover in the case of the Anglican Communion. Each Anglican province has its own Prayer Book, formularies and canons. These differ from province to province. It is well known, for example, that the Prayer Book of the Church of Ireland and that of the Episcopal Church in Scotland contradict each other in points of doctrine. "Lest I should seem to be giving my own opinion, I would point out that these divergences between provinces are admitted in the Memorandum of the Liturgical Commission Prayer Book revision in the Church of England (S.P.C.K., 1958) on page 37. Bishop Stephen Bayne in an article in the Church Times, similarly pointed out that the

existence of two basic Eucharistic rites in the Anglican Communion is indicative of doctrinal disagreement. Bishop Stephen Neill's Anglicanism (Pelican, 1958) page 430, seems to confirm these impressions.

"Perhaps the solution to the problem of creating a sense of unity in the Anglican Communion lies in the adoption of Bishop Bayne's suggestion that we must produce a uniform liturgy which all can use with a good conscience throughout the Anglican world . . .

"I do not know whether this is a right solution. But unity cannot exist when a member of one Anglican province feels it against his conscience to attend a Communion service celebrated according to the rite of another province."

## Lucas-Tooth Scholarship

**THIS scholarship was established by the late Sir Robert Lucas-Tooth, Bt., in 1909 for the purpose of assisting ordained men in the Church of England in Australia to attain in England and elsewhere a wider culture.**

The next appointment will be made in September, 1962 and the Scholar must be prepared to go to Oxford or Cambridge University or to some other place in England, approved by the Trustee, in or about July or August, 1963, so as to commence his Scholarship in October, 1963, i.e., the date of the commencement of the Academic Year in England.

Nominations of persons who wish to be candidates and are considered eligible for nomination by the Bishop of Canberra and Goulburn, must be made in writing and signed by the Bishop and must be in the Secretary's hand on or before August 31, 1962.

If no appointment is made from persons nominated as aforesaid by the Bishop of Canberra and Goulburn, further applications will be called for in due course from persons considered eligible for nomination by the Bishops of:

- (a) any diocese within the Ecclesiastical Province of New South Wales, other than the diocese of Canberra and Goulburn;
- (b) the diocese of Melbourne, or
- (c) the diocese of Brisbane.

Further details are available from the Secretary, Mr I. J. Maxwell, 141 Elizabeth Street, Sydney.

## Central African Appointment

**The Bishop of Northern Rhodesia, the Right Reverend F. O. Green-Wilkinson, has been elected Archbishop of Central Africa, in succession to the Most Reverend W. J. Hughes, who is now Bishop of Trinidad.**

The new Archbishop is the son of a former chaplain to Archbishop Lang. He is 49. Bishop Green-Wilkinson studied at Eton and Oxford, where he took a second in history. Before taking up theological training, he spent a year farming in Northern Rhodesia. He has been Bishop of the Diocese of Northern Rhodesia since 1951. The Bishop's theological training was taken at Westcott House.

Commenting on the appointment, the "Church Times" says: "Bishop Green-Wilkinson is noted in Central Africa for his sureness of judgment in racial matters, and he has always taught both White and Black that these are spiritual problems and must be met on that plane. At the same time, he has been a man of courage and has counselled both sides against overstating their case."

"His episcopate has been marked by a great expansion in church building, especially in the Copper Belt, and, as a warm supporter of co-operation with other Churches, he has done much to foster the ecumenical centre at Mindola."

## SCRIPTURES FOR INDONESIA

**Australia has pledged to provide £30,000 towards an appeal for £100,000 for the establishment of a printing press near Djakarta, to print Scriptures for the**

**people of Indonesia. In Australia the appeal has been launched by the British and Foreign Bible Society.**

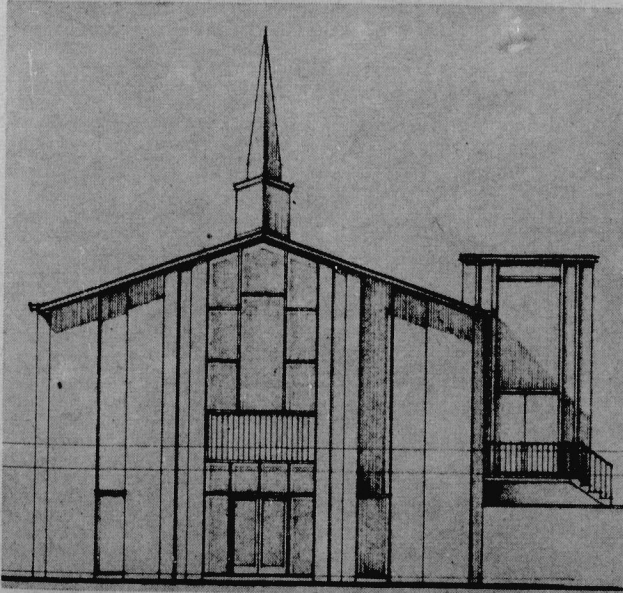
To assist the Indonesian Bible Society in the task of providing Scripture for their own people,

the United Bible Societies have authorised an appeal for £100,000 for the establishment of a printing press near Djakarta. Australia is pledged to provide £30,000 of this amount. The Rev. H. C. Bischoff, General Secretary of the Bible Society of Otago and Southland (N.Z.), reporting on his recent visit to Indonesia, said, "Everywhere I went in Indonesia. I heard the same cry—I hope you will be able to help us."

"Remembering our special appeal last year for Scriptures for Indonesia which enabled 530,000 copies to enter, I asked Mr G. P. Khouw how supplies were now. He considered that present stocks should make it possible to supply all 1960 and 1961 orders. All 1962 orders would have to be filed until a further permit was obtained or a printing press established. Mr Khouw said that there were 750,000 families professing to be Christians, but as they had distributed only 250,000 complete Bibles another 500,000 would be required immediately if they were to have enough to supply one Bible to each Christian family. It had been hoped that, by way of War Reparations, Japan would have supplied 500,000 New Testaments but only 10,000 had come to hand. It was doubtful now as to whether the others could be expected as the money had run out."

— "New Life."

## New brick Church at Berala



**The Foundation Stone of the brick church of St. James', Berala, was recently laid by Bishop R. C. Kerle.**

The original St. James' was of timber construction and was located in Third Avenue, Berala. Later it was moved to the present site, Crawford Street. On this site it has served Berala for over 65 years.

The new building is estimated to seat about 250 people and will cost £15,100. The church features a timber rear wall, designed to allow future extensions to the building should these become necessary. Provision has been made in the design for a kindergarten hall and vestries under the main hall. Excavations part-way from street level make this possible. The Curate-in-charge of St. James' is the Reverend Arnold Hayman.

Send the name of a friend to the "AUSTRALIAN CHURCH RECORD"

We will forward sample copies of the paper.



## OVERSEAS NEWS

### Keswick Convention

OVER 7,000 delegates attended the 1962 Keswick Convention, held during July. Speakers included the Reverend John Stott, who expounded the first six chapters of 1 Corinthians in a series of morning meetings. Noteworthy at this year's meetings was the presence of Francisco Lacueva, an eminent Spanish preacher and theologian, who just 28 days before had left the Roman Church for the Evangelical faith. Eighty land-line relays carried the Keswick messages to over 20,000 nightly. —C.E.N.

### Ulster Celebrations

FIFTY years ago, on September 28, 1912, the Solemn League and Covenant was signed by more than half a million Ulster men and women. During the month of September, numerous celebrations will be held throughout Northern Ireland to mark the occasion. A novel side-light to the celebrations will be provided by the flying in Belfast of a Union Jack, measuring one thousand feet square. This flag was originally unfurled on a 90-foot flag-pole in 1912 at a gigantic rally, when 100,000 voices acclaimed a resolution to resist Home Rule with every means at their command. When made, it was said to be the largest Union Jack in the world.

### Record Scripture Distribution

AMERICAN Bible Society reached the highest point in the organisation's 146-year history in 1961 with the distribution of 24,183,024 Bibles, Testaments, portions, and selections in over 100 countries in six continents. This total represented an increase of 973,539 copies of Scriptures over the 1960 total. The report stressed "the astonishing continuing increase in circulation of Scriptures in areas of tension and revolution. Cuba and the Congo are cases in point," it was noted. "In the former, distribution increased from 611,993 to 906,660 Scriptures, and in the Congo there was an increase of over 75,000. —EPS, Geneva.

### 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 pre- and post-graduate 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. Stencilled notes on all Biblical subjects are available for private study. Optional course for L.T.H. also available.

### Swedish Monastery

SWEDEN may soon follow the lead of Denmark in having once again a Roman Catholic monastery. An appeal for capital funds to establish a Benedictine monastery near Stockholm has been issued by 45 prominent Swedish Roman Catholics. Denmark's first Roman Catholic monastery since the Reformation was dedicated in February. It was established by Dominicans in connection with their St. Andrew's church.

### Worship And Architecture

BIRMINGHAM University will establish an Institute for the study of Worship and Religious Architecture on October 1. In connection with the Institute's work a diploma course will be instituted in the Faculty of Arts. A statement issued by the University defined the primary object of the Institute as: "To promote and provide facilities for the study of the relationship of worship and architecture." An example of the type of work envisaged would be the consideration of the sociological aspects of church building and the examination of problems of the liturgical and architectural re-ordering of existing churches.

### Ceylon Anniversary

THE Ceylon Bible Society is celebrating its 150th anniversary with a special year-long program which includes a jubilee commemoration Scripture and art exhibition, a national Bible rally, and a series of lectures on the Bible. During 1961 the Society distributed 125,037 Bibles or portions of the Scriptures, the highest figure in its history. The Society currently is producing more Scriptures in Sinhalese than ever before—250,000 copies of St. John and 200,000 copies of other portions of the Gospel—and a special committee of Sinhalese Bible scholars is working on a new translation of the Bible into Sinhalese.

### Norwegian Church Attendance

NORWAY'S average church attendance has risen 14.2 per cent in the past five years, according to newly published results of a comparative survey made last year. During the same period, the national population increased only 4.4 per cent. The rise was attributed partly to the greater number of church services offered to the people than five years earlier. But it was in-

fluenced also by the efforts of this country's Committee for Increased Church Attendance and its supporters at the parish level.

### New York Churches

A RECENT survey lists 2,488 non-Roman Catholic churches in New York City. These churches are served by 2,672 ministers and priests. Baptists head the list with 409 churches, followed by Methodists with 297, Lutherans with 284, Episcopalians with 258 and Presbyterians with 179.

### Oxford Conference

THE Oxford Conference of Evangelical Churchmen will this year consider "The Ministry of the Church." Speakers will include Dr. Leon Morris, B.D., M.Th., Ph.D., who will speak on "The New Testament Doctrine of the Ministry"; the Reverend P. E. Hughes, M.A., B.D., D.Litt., who will speak on "The Reformation and the Ministry"; the Reverend John Goss, M.A., who will speak on "Tractarians and the Ministry"; and the Reverend J. I. Packer, M.A., D.Phil., on "Subsequent Development and Ecumenical Thinking of the Ministry." The Conference will be held between September 17 and 19.

### Dothan Excavations

A RCHAEOLOGICAL excavation work at the site of ancient Dothan, sixty miles north of Jerusalem, is in progress for the eighth season. An American staff of 12, aided by 14 Near East School faculty and students, is directing six squads of Jordanian workmen in three main areas of the mound of the ancient city. In the south area, remains of the city of King Solomon's time and earlier are being uncovered, preparatory to excavating a tower which fortified the ancient city wall dating back to the period 4000 to 5000 years ago (3000-1000 B.C.). In the central area, two squads are uncovering a building dating back to the Hellenistic period and the age of the successors of Alexander the Great (300-100 B.C.). In the third area, in the western part of the mound, two squads are completing the excavation of an area dating back to King Solomon's time (950 B.C.), preparatory to going down to levels of the period of the Biblical Judges (1200 B.C.).

### Bible Month

THE month of August is being observed as a special month of Prayer for the British and Foreign Bible Society. Churches, Women's Guilds and similar groups are being asked to arrange for one meeting when prayer for the Bible Society work will be a central theme.

### MOORE COLLEGE CONVENTION

St. Stephen's Church, Newtown

AUGUST 15, 16, 17

at 7.45 p.m.

CHRIST IS LORD

WEDNESDAY Rev. Geoffrey Bingham, Th. L. (C.M.S.)

THURSDAY Rev. Dr. Klass Runia. (Lecturer, Ridley College).

FRIDAY (Youth Night) Most Rev. Hugh Gough (Archbishop of Sydney)

Parking area available.

Special transport to College after meetings for supper and inspection.

## Alcohol and N.S.W.

### Aborigines...

The decision of the New South Wales Government to bring down legislation permitting all aborigines and part aborigines to drink alcohol without restriction is, unfortunately, inevitable.

Everyone knows that this right is not going to benefit the aborigines one iota, any more than it benefits any white person. If there were no alcoholic drinks in the world, the world would be a better and happier place. But since it is clear that the Australian community is not going to bring in prohibition, and the policy of the nation as regards the aborigines is to assimilate them completely into the Australian community, sooner or later they must be permitted to drink freely. The alternative is to allow illicit sup-

## Notes and Comments

pliers of plonk to continue to batten on them.

To the Christian, the aborigines are clearly weaker brethren within the scope of Romans 14 and 1 Corinthians 8; and the Churches and individual Christians in contact with aborigines will no doubt continue to urge them not to drink at all, and set the example in their own lives.

## Gospel Vans in Park...

A correspondent in a Sydney daily paper has protested against loud-speaker gospel addresses to lunch-hour crowds in city parks. He suggests that such speakers should be restricted to the use of the unaided voice, on the ground that even in the Domain on a Sunday afternoon, this is all that is allowed—and people go to the parks at lunch time to have their lunch and not to listen to evangelistic addresses.

This is a reasonable criticism. Christians are commanded to be instant in season and out of season in preaching the Gospel, and the message gets to more people over loud-speakers than without them. But modern Australians object to having their privacy invaded. They claim the right to decide for themselves whether or not they want to hear any particular speaker. There can

be no doubt that a large proportion of the involuntary listeners to such speakers resent the loud-speakers. Your commentator does too when he happens to be lunching in a park and a loud-speaker opens up from a few yards away, and he is sympathetic to the message that is being put across. In the case of non-Christians, this resentment must effectively prevent the seed of God's word being sown in their hearts.

We must be careful in such matters. Our message is of vital importance to everybody; but we must avoid giving offence in anything, that the ministry be not blamed. Constant ear-bashing by advertisers has made the task of the outdoor evangelist difficult, because it has built up a barrier in most people's minds against stridency and obvious pressure.

## The Appeal of Rome...

An Australian diocesan magazine argues that the Church of Rome is on a different level from more modern heretical sects such as the Jehovah's Witnesses and Mormons because it has 2,000 years of history, the Bible, ministry and creeds, and "saints that belong to the whole Church."

But the Roman Church does not have 2,000 years of history. Some of its errors go back a long way (like some of the errors of the other sects), but the Pope-controlled Church that confronts us today is much more recent. (And does age make error less erroneous?) The other sects also possess the Bible, and if they ignore or pervert its teaching so does the Church of Rome. The ministry of the Roman Church is no more apostolic in the apostolic sense (see Titus 1.9) than that of the Seventh Day Adventists, for example. If the Roman Church possesses the ancient creeds, it does so only because its errors are not the ones that happen to be condemned in those creeds.

It is probably true that there are genuinely converted Christians within the Church of Rome. There certainly are sincere and earnestly religious people who

spend themselves unstintingly in the service of God as they understand it. But the same can be said of the modern sects. Your commentator has known Seventh Day Adventists who seemed to him to be without doubt genuinely born-again Christians. It is possible for people to be born again and to grow in grace despite serious doctrinal errors. But the natural effect of doctrinal error is to destroy the soul, for its implications undermine the genuine Gospel. The fact that by the mercy of God some heretics are not sufficiently clear-thinking to realise this does not make their errors less dangerous, whether those errors are Roman, Mormon, or what have you.

Rome certainly attracts most Anglicans more than these other sects, through a combination of aesthetic and historical factors. Perhaps our Reformation fathers were aware of this. When the Thirty-nine Articles were compiled there were many heresies rampant—Anabaptism, Socinianism, etc. But the Articles concentrate almost exclusively on Roman error. It would do us all good to study them afresh in the light of their teaching on these matters.

## HEALING AND PRAYER

By the Rev. D. B. Knox, B.D., M.Th., D.Phil.

SICKNESS is a subject in which we are all interested and of which most of us have had some experience. In the New Testament there are several interesting cases of sickness. Thus Timothy suffered from frequent ill-health and St. Paul advised him to use a little wine as a medication for his stomach and his frequent sicknesses. (1 Tim. 5:23.)

Trophimus, the companion of St. Paul, fell sick at Miletus and the apostle was obliged to leave him sick while he went on with his travels (1 Tim. 4:20). In Philippians 2:26, 27, St. Paul refers to the sickness of Epaphroditus. This was a very severe sickness; Paul had as it were given up hope for his friend. News of the sickness reached the Philippians. However, by the time they enquired Epaphroditus had recovered.

St. Paul had apparently been sick while visiting Galatia (Gal. 4:13). The word here translated "weakness" is a usual one for sickness. The same word occurs in 2 Cor. 12:10 where St. Paul says that he rejoices in his weaknesses as they are the opportunity for the demonstration of God's power.

It may seem strange that God allows His children to fall sick, but we must remember that the New Testament teaches that our bodies are not yet redeemed (Rom. 8:23). They still belong to the corruptible. We look forward to the redemption of our bodies, when this corruption shall put on incorruption. Meanwhile, till that day come, it is the will of God that our bodies should be subject to sickness and to death, for sickness and death cannot be disunited; both are examples of the corruption which has entered life through sin. Death is an expression of God's judgment on sin, and Christians, though redeemed in their spirits and living unto God, are still subject to sickness and death in their bodies. They are judged according to men in the flesh but they live according to God in the spirit (1 Peter 4:6).

### Conformity to Christ

Sickness, too, is often (though not always) a sign of God's judgment (or chastening) on the way we are living (1 Cor. 11:30-32). Its purpose is that we might amend our lives into conformity with Christ. The Prayer Book Service of the Visitation of the Sick shows how we should use such fatherly correction. This service should be read through carefully by all who are interested in the subject.

When our Lord sent out the Twelve (and later the Seventy)

as His emissaries, He told them, among other things, to heal the sick, and at the end of St. Mark's Gospel He promised that the healing of the sick would be one of the signs which followed the preaching of the Gospel. This promise came true in the experience of the early Christians; in Acts 4:30 the Church prayed to God that He would continue to work signs of healing as the Gospel was preached, and in 1 Cor. 12:9 gifts of healings are listed as one of the experiences of the Christian community along with other spiritual gifts. In the narrative of Acts, several remarkable healings are recorded, thus in Acts 9:32f. Aeneas was healed by Peter. Aeneas, apparently already a Christian, had been a paralytic for eight years before Peter visited the Church of which he was a member.

After the significant death of Ananias and Sapphira a period of miraculous healing was experienced by the Jerusalem church, accompanied by much evangelistic opportunity (Acts 5). The sick were healed even when the shadow of Peter walking past fell on them. Plainly this was not a continuing experience. Moreover, the passage shows that Peter was not engaged in a healing ministry at the time. He did not turn aside to heal the sick whom he was passing.

### Special miracles

Similarly in Acts 19 an unusual period of healing was experienced by the Church at Ephesus. St. Luke calls it a time of "special miracles." The sick were even healed by handkerchiefs and aprons taken from St. Paul's body; again plainly this was not a continuing experience of the early church. In Acts 28 Publius' father was healed at Malta and other sick folk similarly. This again appears to have been a special time of healing. There is nothing in the text to suggest that Publius' father had knowledge of or faith in Christ, nor the other sick folk gathered from the island who came when they heard of the miracle wrought by Paul.

These miracles of healing were signs. They are so described in Mark 16:17. Signs point away from themselves to something greater. So, too, these were signs of something greater than themselves, signs that the Kingdom of God had come near, signs that the Messiah was in their midst (Mt. 11:3-6), signs of the coming age and of the glorious future, when all sickness and death would be overcome and when Christ the King would take His power and reign. They were associated with other gifts of miraculous power which were also to be signs. For example,

"But we should pray . . . knowing that nothing enters our life, not even sickness or death, apart from His will; and that both in sickness and death the one thing that we should desire is His glory, for if this is advanced it will also mean great blessing to all who are involved."

in Matthew 10, when the apostles were told to heal the sick they were also told to raise the dead.

This command to raise the dead and this miraculous power which was exercised on occasion by the apostles, (e.g. Dorcas and Eutychus) was not meant to be a continuing experience of the Christian church, so that all Christians should be raised again as soon as they died. Nevertheless, it was a remarkable sign of the power of God, pointing to something greater than itself, namely, to the power of God in raising the spiritually dead—those dead in trespasses and sins—and making them sit in the Heavens with Christ. Signs, too, of the future blessed hope when the last enemy, death, should be destroyed, and all who are asleep in Jesus should be raised to die no more. Meanwhile it is God's normal purpose for us all, in this time of waiting for the Second Coming, that we should experience death in this body of our humiliation, subject as it is to corruption, of which corruption sickness is a symptom and death its culmination.

### Other signs

There were other signs associated with the sign of healing in the early church, such as taking up of serpents and drinking poison harmlessly (Mark 16), the casting out of devils, prophecy and working of miracles (1 Cor. 12). It must not be assumed that these signs are a permanent feature of the experience of the Church. In particular, one of these signs, i.e. healing, must not be singled out and insisted on that it, at least, should be a continuing feature of the Church's experience. Nor, on the other hand, must it ever be assumed that the time for signs is absolutely past. However, it must be recognised that the greatest example of God's power is not the healing of the physically sick, or the raising of the physically dead, but the raising of the spiritually dead, the transformation of the slave of the devil into the son of God, and these examples of God's power abound all the time for those who have eyes to see.

James 5 contains an interesting passage with regard to the healing of sickness. It forms one of a trilogy of injunctions, "Is any among you suffering, let him pray. Is any cheerful, let him sing a psalm. Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." The first two injunctions apply to private grief and private joy, the third to the public affliction of sickness which calls for a more public form of prayer than the first.

The whole Christian community knows of, is interested in and sympathises with the sick person. When any member suffers, all the members suffer with it. It is therefore appropriate that this unity of spirit of the Christian

community should be expressed by unity in faith and prayer for one who is plainly in affliction through sickness. The sick man cannot attend the Church service, nor can all the congregation crowd into his sick room. They are represented by the elders who minister to him through prayer and admonition. This is how it should be when any Church member is sick.

The public acknowledgement of God through united prayer honours God, and Christ has given a special promise for those who unite together in prayer (Matthew 18:19). The reference to the use of oil in James 5 is probably medicinal, as oil was highly thought of as a medicine in those days. The promise, "the prayer of faith shall save the sick, and the Lord shall raise him up" cannot be regarded as absolute, but is, like so many other promises with regard to prayer, contingent on the will of God.

Thus our Lord Who taught His disciples "Ask and ye shall receive," Himself did not receive exactly what He asked for in His prayer of Gethsemane, nor St. Paul in his similar threefold prayer for the removal of the thorn in the flesh, yet both our Lord and St. Paul's prayers were answered. They received more than they asked for, though it was not exactly what they asked for. Thus faith in God in our need is always right, for it always honours God and always brings us blessing. We have not, because we ask not; and the public expression of faith by the sick man and the whole Christian community in the way that St. James describes it especially honours God.

### Word of God

Our faith must be based on the plain Word of God; if we base it on some teaching which has not God's Word behind it, however well meaning our intentions may be, we have fallen into superstition, for ill-based faith is superstition, and is destructive of the spiritual life. Faith in God and prayer to Him in our need honours Him, and certainly we should pray and call our friends to pray, for our healing in sickness, persevering in prayer according to Christ's instructions, that our faith may be perfected.

### BARKER COLLEGE HORNSBY—SCHOLARSHIPS

Scholarships, tenable from First Term 1963 for six years secondary schooling, are open for competition at an examination to be held at the College on October 27th next.

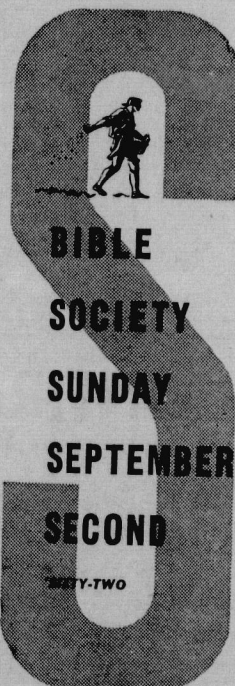
They include the Carter Scholarship for sons of Church of England clergy which entitles the winner to free education and board, two Annual Entrance (complete remission of Day Boy fees), one boarding scholarship equivalent to one-third of the boarding fee and several other scholarships.

All scholarships are for boys between 11 years 6 months and 12 years 9 months on December 31st, 1962, who are at present in Sixth Class Primary.

Arrangements can be made for country boys to sit locally.

Further details available from the Headmaster.

Closing date for entries, 19th October, 1962.





# Books

## THE SAYING LIFE OF CHRIST

By Major Ian Thomas  
Zondervan  
pp 150  
26/9.

### TWENTIETH CENTURY CHRISTIANITY

Edited by Stephen Neil.  
Collins, London, 1961. pp.448.  
Price 37/3.

The sub-title is "A survey of modern religious trends by leading churchmen," and the contributors include such expert writers as Dewi Morgan, D. T. Niles, Max Warren and Ernest Payne. Bishop Neill himself contributes three essays. The authors are Anglican, Lutheran, Methodist, Baptist, Congregational, Orthodox and Roman Catholic. No writer from the Presbyterian tradition is included, which is a pity.

This collection of essays is a praiseworthy attempt to give some idea of what has been happening to, and within, the organised churches in the past 60 years, with special emphasis on trends toward reunion. But, though based on a particular presupposition about ecumenical unity and its desirability, it contains a great deal of valuable information from all quarters and much careful evaluation of present ecclesiastical trends. It will thus repay careful reading by all who wish to keep abreast of such things. It takes a somewhat starry-eyed view of the virtues of Anglicanism and of the Ecumenical Movement, and its chief theological defect is practically to identify Christianity with the activities of the big denominations. But it is not the only book to do this, and its virtues are considerable. Many thanks to Bishop Neill for a characteristically polished editorial achievement.

D. W. B. ROBINSON.

—DAVID CRAWFORD.

# Letters

Dear Sir,

I refer to an article in your last issue dealing with the "Church of England in South Africa." While agreeing that there is no harm in reporting news of other denominations or churches, I do not agree that a newspaper purporting to represent the views of at least a part of the "Church of England in Australia" has any right to make its pages available for appeals for funds to support a schismatic church working in direct opposition to a sister member of the Anglican Communion.

The "Church of England in South Africa" is in no sense a member of the Anglican Communion and therefore it has no more right to support from Australian Anglicans than the Dutch Reformed Church or any other Church in South Africa. Regarding this body, the Right Rev. Stephen Neill says in his book, "Anglicanism," "Some churches in South Africa still maintain their position, in independence of the Province as 'The Church of England in South Africa.' But they are not recognised by the Church of England as having any Anglican status."

### CHURCH SOCIETY

The new secretary of Church Society will be the Rev. John F. Sertin. Mr Sertin is at present vicar of St. Cuthbert, Wood Green, and is expected to move to Church Society in the autumn. At Cambridge he had the distinction of being the first and last ordained president of the Cambridge Inter-Collegiate Christian Union. Mr Sertin succeeds the Rev. Thomas Hewitt, whose appointment to St. George, Worthing, was recently announced.

## The C.E.S.A. And The Anglican Communion

It is particularly alarming to see that this appeal is supported by such an eminent scholar and churchman as the Rev. D. Robinson, vice-principal of Moore College, especially when we remember that it is only a few years since "ministers" for this schismatic church were trained at Moore.

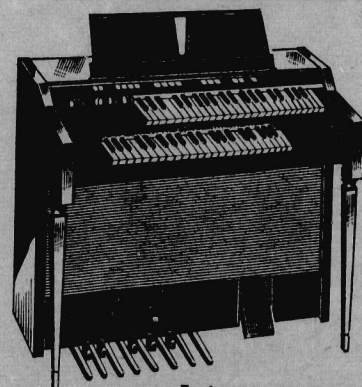
Yours sincerely,  
KENNETH BARRY,  
West Ryde, N.S.W.

(As the quotation from Bishop Neill indicates, the Church of England churches in South Africa maintain a position which they had prior to the formation of the Church of the Province in 1870. The C.E.S.A. has not been the author of any schism. If schism is to be charged against anyone, it must be charged against Bishop Robert Gray and the Church of the Province, not against the Church of England congregations. The C.E.S.A. still maintains its independence today for the sake of the gospel. This is a far greater consideration than the undefined benefit of being regarded as a member of the Anglican Communion—a body which has no constitution, no doctrinal basis and no governing body. We do not know what Bishop Neill means by "Anglican status." But the C.E.S.A. has as much right to be called "Church of England" as has the Church of England in Australia, at least until January 1, 1962. Its formularies are identical with those of the Church of England in England. If that fact does not qualify it to be regarded as part of the

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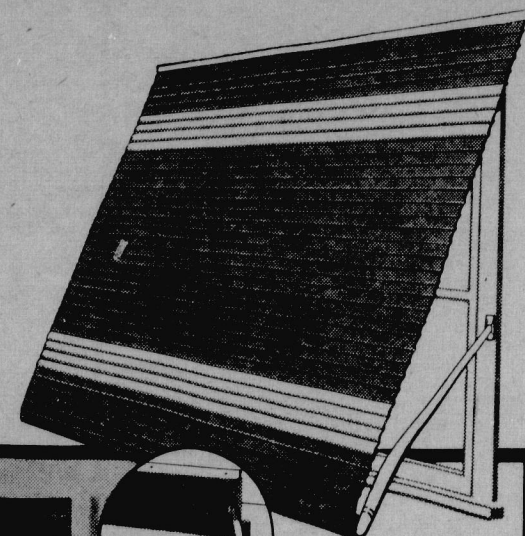
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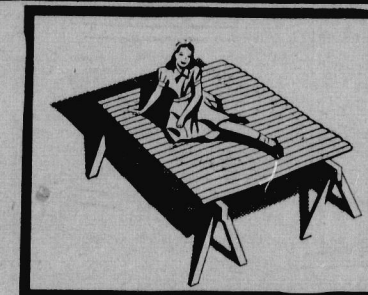
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**WARDEN**, part-time, for hostel for men students. Graduate preferred. Self-contained flat available, 2 bedrooms. Duties in evenings. Inquiries, J4154.

**GENERAL MANAGER, UNITED PROTESTANT ASSOCIATION OF N.S.W.** Applications invited for State Wide General Manager United Protestant Assn. N.S.W. Applications with references to 280 Pitt St., SYDNEY, by 17th. August.

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### Dean of Perth

The Reverend James Payne, Rector of St. Stephen's Church, Coorparoo, Queensland, has been appointed Dean of Perth. He succeeds the former Dean, Archdeacon Macdonald, who is now Archdeacon of Perth.

Mr Payne will be installed in October.

Mr Payne studied for the ministry at Moore Theological College, Sydney, and was ordained in 1947. He was appointed an R.A.A.F. Chaplain in 1952 and became Rector of St. Stephen's, Coorparoo, in 1957.

### Melbourne

The Reverend S. D. Bartholomew was inducted to the charge of the Parish Church, Brunswick, on August 9.

★ ★ ★

The following have been elected to the committee of the C.E.H.S. (Melbourne Diocese):—The Reverends A. Rivett and J. Grant, Messrs C. W. Kett, E. O. Hayman, R. F. Hawdon, J. E. Frost, P. Winfield, C. H. Corrigan, J. Richards and W. Wright. Mrs Corrigan, Mrs Stubley, Mrs Murray, Mrs Winfield.

★ ★ ★

### Overseas

Dr Arthur Durnwood Iliff, O.B.E., has been appointed Medical Secretary of C.M.S., London, in succession to Dr Florence Collier, who retires on December 31. Dr Iliff has been a C.M.S. missionary since 1934, working in Pawistan. Dr Florence Collier has been Medical Secretary since 1959. Prior to that she served as a medical missionary in India and Pakistan and was associated with the Luthiana Christian Hospital.

## Personal

### Sydney

Mr Martin Pitt, son of Dean Eric Pitt, has left for England to take up studies at Cambridge.

★ ★ ★

### Armidale

The Reverend John Chapman has been elected by the clergy of the diocese a clerical representative at the Pan-Anglican Congress to be held in Toronto next year.

★ ★ ★

The Reverend Walter Newmarch of the Diocese of Sydney, who has been on missionary service with the Church Missionary Society since 1954, has been appointed Honorary Canon of All Saints' Cathedral, Jesselton, Borneo. Prior to taking up duties with the Church Missionary Society Canon Newmarch was Assistant Chaplain at the King's School, Parramatta.

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## VISITOR TO TANGANYIKA



AS part of his recent visit overseas, the Principal of Ridley College, Melbourne, Dr Barton Babbage, visited the Diocese of Central Tanganyika. His visit took place between July 3 and 12 and during his stay there Dr Babbage was invited to be the guest preacher at the concluding service of a lay

Church teacher's and evangelists' training course held at a small village, MKONZE, in the heart of Ugo country in the Central Region of Tanganyika.

The teachers had erected a large oval kraal of cornstalks in the shade of three or four thorn trees and the congregation sat on the ground, or low stools.

In the picture Dr Babbage is seen preaching on Phil. 3:

13-14. The Rev. D. F. Edwards of the Diocese of Central Tanganyika is translating the sermon into Swahili and the Ven. Archdeacon F. N. Chidosa, Archdeacon of Dodoma (an archdeaconry of 400 churches) is translating into Chigogo, the tribal language. There were Chigogo, Swahili and English-speaking Africans present.

Dr Babbage was accorded an affectionate welcome, typical of the African Church, wherever he went.

## CELEBRATIONS IN BORNEO

ON Tuesday, July 24, All Saints' Church, Jesselton, became the Cathedral Church of the recently created Diocese of Jesselton. On the next day a Service of Thanksgiving was held, during which the Reverend Walter Newmarch, B.A., an Australian C.M.S. missionary, was instituted as one of the first four Canons of the new Cathedral.

The three other Canons are the Reverend Frank Lomax, an English missionary of the Society for the Propagation of the Gospel, and the Reverends Chin Phu Yin, and Edward Rusted.

Mr Newmarch, who is from Sydney, has been a missionary in North Borneo since 1954, and is Rector of St. Patrick's Church, Tawau, and Rural Dean of Tawau, a seaport on the north-east coast of Borneo. Mr Newmarch recently returned to

North Borneo following a six-month furlough in Australia. Mrs Newmarch, together with their three children, left in mid-August to join him in Tawau. Mr and Mrs Newmarch were the first C.M.S. missionaries to work in the then Diocese of Borneo, and were later joined by nine Australian missionaries who are engaged in educational and evangelistic work in two centres, Tawau and Lahad Datu, with the oversight of a number of out-centres, including a school

for children of the Dusun tribe at Pokok Dadap on the Segama River, near Lahad Datu. St. Patrick's School, Tawau, which had only a small number of pupils in 1954, now has over 500 students. A number of the young people in the congregation are undertaking evangelism in nearby Chinese villages.

It is hoped two Australian C.M.S. missionaries will begin work early next year at Pokok Dadap.

### Opening of Training College

THE official opening of the Church Army Training College and dedication of the College Chapel will take place on Saturday, September 15, at 3.0 p.m.

The new college is situated at 15 Malvern Avenue, Croydon, N.S.W., and replaces the original college which was situated in Stockton, N.S.W. In 1959 a Federal Office for the Church Army was opened in the Sydney

suburb of Burwood and later transferred to the new C.E.N.E.F. Centre in Sydney. In keeping with the policy to centralise activities in Sydney the Training College at Stockton was sold and the proceeds used to establish the new college.

The Archbishop of Sydney, who is also President of the Church Army in Australia, will perform the opening and dedication.

## BISHOP EXPELLED FROM GHANA

The Bishop of Accra, the Right Reverend Richard Roseveare, has been expelled from Ghana following an attack made by him on the Young Pioneers, Ghana's national youth organisation. The Archbishop of West Africa, the Most Reverend C. J. Patterson, who was visiting Ghana and who supported the Bishop, was also expelled.

The bishop's criticism was made in the course of an address to the diocesan synod. In it he said: "Not only myself, but all heads of churches in Ghana, are shocked by the godlessness of this movement, and by some of its phrases and songs prescribed for the children to repeat or to sing."

"It is an affront to our age-long traditions that, in Ghana of all countries, a national institution for the training and development of boys and girls should entirely ignore the existence and claims of Almighty God. Moreover, it seems that the Movement confuses the work and example of a great man with Divine Acts which are unique in history. This incipient atheism is quite foreign to the traditional concept of the African personality."

### Statement

"But it is for the Church to proclaim unceasingly the sovereignty of Christ, our Saviour, our Redeemer, our Lord and our King."

"Not only are we called to proclaim this eternal truth: we are called to live by it. Only the timid soul, forgetful of the indwelling power of the Holy Spirit within him, shrinks from the rough and tumble of this continuing struggle. Let us rather be counted amongst those who, whatever the cost, stand bravely by their calling as 'good soldiers of Jesus Christ,' acknowledging His Kingship, obedient to Him in all things, and faithful unto death."

The reason for the bishop's expulsion was given by Ghana Radio as that his continued presence in Ghana "is considered not conducive to the public good." The expulsion followed violent attacks on him in Government-controlled newspapers.

The papers called Bishop Roseveare—who has been Bishop of Accra for six and a half years—an imperialist agent, "not a man of God but evil," and appealed to the Minister of the Interior

to "bundle him out" of Ghana forthwith. An editorial in the "Ghanaian Times" accused him, in company with Archbishop Patterson and the Anglo-American Press, of being accomplices in an imperialist plot against Ghana.

Following Bishop Roseveare's expulsion the Archbishop of Canterbury issued a statement supporting the bishop. It read:

"In every part of the world, Christian people are behind Bishop Roseveare in the stand that he has made in Ghana against a dangerous form of idolatry, and we are praying for him and his faithful people."

The bishop was backed by the heads of the Methodist Church and both divisions of the Presbyterian Church in Ghana in a statement published on Sunday, which declared that the bishop in his criticism was "expressing the conviction of all our Churches."

At the same time the heads of the Churches made public a letter which, jointly with Bishop Roseveare, they had sent to the Education Minister in April, criticising the youth movement.

Bishop Roseveare belongs to the Society of the Sacred Mission and went to the mission on his return to Britain.

### £100,000 raised for St. Paul's

The appeal for £150,000 to restore St. Paul's Cathedral, Melbourne, has now raised £100,000 of this amount.

So that the work of restoration will be well under way for the visit of the Queen to Melbourne in February, 1963, authority has been given by the Cathedral Chapter for the restoration work to commence.

The chairman of the appeal, Sir Frank Selleck, has issued a call for the remaining £50,000 to enable the full restoration work to be completed.