

NEWS IN BRIEF

The Reverend Clive Lindsay Brown, B.A., Curate of the parish of St. Mary, Becontree, Diocese of Chelmsford from 1959, has been appointed Curate-in-Charge of the Provisional District of All Saints, Balgowlah. He is expected to arrive in Sydney in May and will take up his duties June 1, 1962.

Mr Brown is a graduate in Arts at the University of Southampton. He received his theological training at Oak Hill College and was ordained in 1959.

THE ORDER OF ST. LUKE was inaugurated in Brisbane on March 5 with the induction of twelve members. The Reverend David Crawford, Rector of Bondi (Sydney), assisted in the Service. The Order is seeking to develop the Ministry of Healing within the Church.

FIFTY YEARS of missionary work in the Sudan will be celebrated by the Sudan United Mission at a "This is Life" Missionary Rally in Sydney on March 31. The Reverend Naftali Lusinde, of C.M.S., Tanganyika, and the Reverend G. M. Fletcher will participate in the meeting, which commences at 7 p.m.

ALTERATIONS to the Church of All Saints, Lorne, were dedicated by the Archbishop of Melbourne, Dr Woods, on March 13.

CHRISTIAN FAMILY SUNDAY was observed on Sunday, March 25, in the Diocese of Sydney, to open Christian Family Year. This is a movement sponsored by Mothers' Union to emphasise the importance of the marriage vow and family life.

PERRY HOSTEL, a new theological hall for married students, in North Melbourne, was opened on March 21. The Archbishop of Melbourne officiated.

"URBAN AND RURAL COMMUNITY DEVELOPMENT" is the subject of a conference to be conducted by the Council of Social Services (N.S.W.) from May 28 to June 1, at Sydney University. Details may be obtained from the Secretary, at 33 Macquarie Place, Sydney.

"HILLCREST" is the name of a United Protestant Association settlement for aged people opened at Stanwell Park on March 24. Five of an eventual thirty cottages were opened.

A TOWER AND SPIRE are to form a war memorial attached to All Souls' Church, Leichhardt, Sydney. Bishop R. C. Kerle will lay the foundation-stone at the church on Saturday, April 7, at 3 p.m. The total cost of the project is £8,000, of which £7,000 is in hand.

STUDENT ACCOMMODATION AVAILABLE
Owing to withdrawals shortly before the beginning of term there is limited accommodation for men students attending Sydney University at But-Har-Gra hostel, 106 George's River Road, Croydon Park. Bus to the University gates passes within 100 yards. Enquiries to the Reverend the Warden.

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MELBOURNE

The Reverend James Fraser, B.A., Th.L., has joined the staff of Ridley College as a lecturer. Mr Fraser was ordained Deacon in 1960. He obtained his B.A. degree in 1961 after studying at Melbourne University, specialising in Semitics.

The C.M.S. Secretary for N.S.W., the Reverend G. M. Fletcher, will be one of the speakers participating in the Belgrave Heights Easter Convention from April 20 to 25.

The Reverend T. R. H. Clark, B.A., Th.L., has been appointed Vicar of the Parish of St. John's, Camberwell.

The Reverend L. Burgess, Vicar of St. Alban's, West Coburg, has been appointed Rural Dean of Brunswick.

Mr Ian Pearce, B.Sc., Dip. Ed., left Melbourne on the "Strathmore" on March 9 to take up a position at the Secondary Alliance School, Dodoma, Tanganyika. Mr Pearce, who comes from Portland, recently completed training at Ridley College in preparation for his missionary work.

The following resignations have been announced:—The Reverend M. F. Green, of Kallista, as from May 31; the Reverend W. A. Reid, of Lilydale, as from May 1, and the Reverend A. S. Denice, of Drysdale, as from February 28.

The Reverend S. T. Ball, Vicar of Christ Church, South Yarra, has been appointed Rural Dean of St. Kilda.

SYDNEY
The Reverend K. L. Loane, Rector of St. John's, Parramatta, has been appointed Rural Dean of Parramatta.

Personal

Mr Loane succeeds the Reverend C. H. Sherlock, now Rural Dean of Ryde.

The Reverend J. A. Friend has been appointed assistant to the Court Chaplain of H.M.S. Mr Friend will have special responsibility for work among children.

The Reverend Gregory Blaxland, Curate-in-charge of The Oaks, is to sail with his wife and son, Peter, to Chile, where he will take up work among Spanish-speaking people in Santiago, under the auspices of the South American Missionary Society.

The Reverend A. A. Kimmorley has been appointed Curate of St. Anne's, Ryde. Mr Kimmorley will be resident at North Ryde and will become the Curate-in-Charge of the Provisional District of North Ryde, to be created shortly.

Bishop M. L. Loane returns to Sydney on March 31, following his extensive overseas tour. Bishop Loane has been visiting the C.M.S. fields on Tanganyika, Uganda and Kenya and also England and Hong Kong.

The Reverend L. P. Parsons has been appointed Rural Dean of Balmain. He succeeds the late Archdeacon T. C. Hammond in this office. Mr Parsons is one of the Senior Clergy in the Diocese, being ordained in 1919. He has been Rector of All Souls', Leichhardt, since 1933.

Following the resignation of Archdeacon Arrowsmith as Rural Dean of Cook's River, the Rev. K. L. Child, Rector of the Parish of St. Paul, Sydney, has been appointed Rural Dean of this area.
Mr Child has been Rector of St. Paul's, Sydney, since 1957 and also has oversight of the Parish of Holy Trinity, Erskineville.

The Reverend Peter Goodwin Hudson, who has been Deputy Director of The Church of England Boys' Society, has been appointed Director. Mr Hudson will still retain his position as Assistant Chaplain to Youth.

Adelaide
The Reverend A. A. W. Gray, formerly S.C.M. Chaplain at the Victoria University, Wellington, N.Z., has been appointed first full-time General Secretary of the A.C.C. State Council of South Australia.

New Zealand
The Reverend David Taylor has been appointed Associate General Secretary of the National Council of Churches. Mr Taylor, formerly Vice-Principal of Christchurch College, has been for some time Assistant Secretary of the Australian Council of Churches in Sydney.

The Australian

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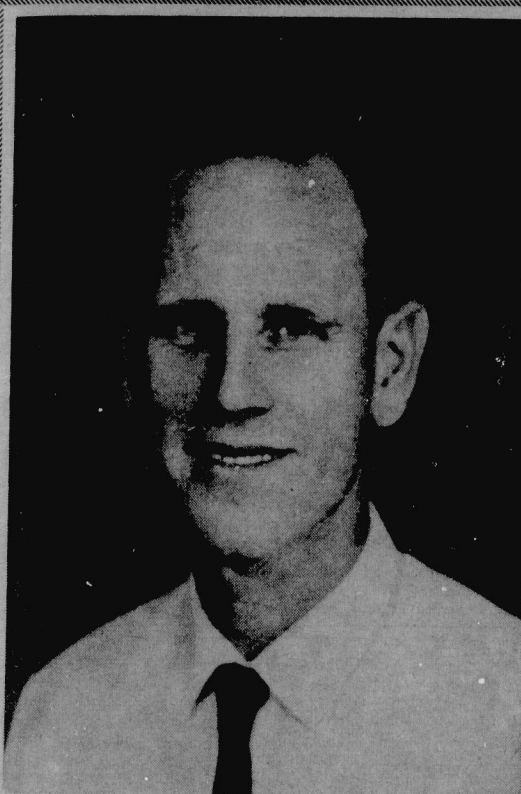
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PLAN APPROVED UNANIMOUSLY BY SPECIAL SYNOD

A Special Session of the Thirty-Second Synod of the Diocese of Sydney, held on April 2, unanimously approved a plan for the redevelopment of the St. Andrew's Cathedral site, submitted by the architects, Messrs. Hely and Bell.



The Reverend G. C. Bingham

Heavy bookings for Convention

Many parish groups have made block bookings for the C.M.S. Town Hall Convention which commences on Friday, April 13, at 7.45 p.m. Four meetings will be held on Friday, Saturday and Monday evenings, April 13, 14 and 16, and on Sunday afternoon, April 15, at 3 p.m.

The two main speakers for the Convention will be Bishop Festo Olang, of Maseno, Kenya, and the Reverend G. C. Bingham, Principal of the Hyderabad Bible Institute. The Reverend Gershon Nyaronga, an African pastor from the Diocese of Central Tanganyika, at present studying at Ridley College, will also participate in the Convention.
Bishop Olang has, during the last three months, visited Victoria, Tasmania, New Zealand and New South Wales, where he has spoken at Conventions, Summer Schools and church meetings. He is one of the first chosen for

Continued Page 2

The plans were drawn up by the architects following a motion passed by the First Ordinary Session of the 32nd Synod, held in October, 1960. The original motion was tabled by the Reverend D. W. B. Robinson, Vice-Principal of Moore College, and gave authority to Standing Committee to prepare such a scheme.

Mr Noel Bell, representing the architects, was given leave by Synod to explain the plan for members. Mr Bell's address was a model of lucidity, and was accompanied by a varied and interesting selection of colour slides, plans and sketches and by scale models of both the scheme itself and possible alternative proposals.
Following his address synodsmen were given an opportunity of questioning him on various facets of the scheme. Previously a series of prepared questions and answers had been circulated to members, dealing with many of the questions already raised.

Mr Bell emphasised that the scheme allowed for additions to the present Cathedral building if these became necessary.
One suggested plan allowed for an increase of 800 to a seating capacity of 1,650 in the Cathedral. However, Mr Bell emphasised that such development was not envisaged in the immediate future.
The plan also made adequate provision for the Choir School, allowing for the accommodation

of up to 400 boys with suitable recreation and gymnasium facilities on the top of the building.
Central feature of the scheme is the civic square, surrounded by the Town Hall, Cathedral and perimeter buildings.

Civic Square
Mr Bell drew interesting and informative comparisons between the proposed square — to be called St. Andrew's Square — and other famous squares overseas, such as St. Mark's, Venice.
The area is as long as the section of Martin Place between George Street and the far side of Pitt Street and its width one-and-a-half times that of Martin Place. It compares more than favourably with many similar squares.

Synod Hall
A Synod Hall would replace the present Chapter House. It would accommodate 1,200 people with modern lighting and amplifying facilities.

In view of some public disquiet concerning the Chapter House and its historic value, Mr Bell stated that it was thought possible that this building might be satisfactorily re-erected elsewhere.

The present Church House would be replaced with a block of church offices, providing approximately three times the space now available.

Following the question time Mr Norman Jenkin, Q.C., moved the motion supporting the scheme and giving authority to Standing Committee to continue negotiations with the City Council and other authorities. If such negotiations proved successful the motion gave further authority to Standing Committee to implement the plan and present a detailed report to the next Ordinary Session of Synod in October.

The motion was supported briefly by Bishop R. C. Kerle and the vote taken at 9.55 p.m. It was passed without a dissenting voice.

Council consideration
In Sydney, on March 26, the City Council planning committee deferred a decision on approving the scheme in principle.

Under the scheme financing of the building program would be shared with the Council on basis to be determined. Confidential negotiations are being conducted between the Council and Standing Committee.

The Archbishop emphasised that there would be no assessment on parishes or public appeal to financing the plan. The general nature of the financial proposals is that the scheme would be financed so that there would be no call upon, or diversion of, usual Church funds.

Archbishop of Canterbury on Lambeth Degrees

The practice of conferring degrees in virtue of nomination to ecclesiastical office has been discontinued by the Archbishop of Canterbury.

In a statement issued on March 21, the Archbishop said: "Since the time of King Henry VIII the Archbishop of Canterbury has possessed the prerogative of granting degrees to persons of his own choice. The present Archbishop has thought it right to review the practice in relation to the standards and methods of the universities, and to define the principles which he intends to follow.

"Degrees will be given in virtue of contributing to scholarship, and care will be taken to avoid disparity with academic standards. They will not normally be given in virtue of nomination to ecclesiastical office. Degrees will also be given occasionally in the manner of honorary degrees."

A Lambeth Degree is a degree conferred by the Archbishop of Canterbury in the exercise of powers given to him by an Act of 1534. The hood and gown of such degrees are by tradition those of the same degree in the Archbishop's University.

Doctors of Divinity are conferred by a university in recognition of scholarship in the form of thesis or published work. They are also conferred, as are

other doctorates, *honoris causa*. After World War I the universities in England ceased to confer the degree of D.D. as a matter of course upon their graduates when they became diocesan Bishops. Dr Ramsey's policy will therefore bring the award of the Lambeth D.D. into line with academic practice.

THE AUSTRALIAN CHURCH RECORD

APRIL 12, 1962

The Power of His Resurrection

The visible Church of Christ in this twentieth century resembles the Church in other centuries in having many faults and shortcomings. But it is unique in the intensity and ubiquity of its awareness of these faults.

For never since Pentecost has the Church in all its branches been as self-critical and as lacking in self-confidence as it is today. This is proved by the number of books, articles and sermons with the theme, "What's wrong with the Church?" that pour from the presses and pulpits and find eager audiences, not among infidels and atheists, but among practising Church members.

The Church of today is more skilled in self-diagnosis than it has ever been before. There are men of insight in our midst who can tell us just where we have gone wrong as a Church, and there are also men of vision who can tell us just what we ought to do to make things right again.

Yet the unfortunate fact remains that though new nostrums are tried every few years — parish Communions, Church Community Centres, Lay Evangelism campaigns etc. — the spiritual malaise of the Church continues and is even aggravated by these successive failures. Never was the Church doing more in and for the community, yet never was there a greater sense that the real problems of the age are eluding our grasp.

To put it briefly, the Church lacks the power of Christ's Resurrection, and it knows it. This is, let it be repeated, no new fact; but the realisation of it is greater than ever before.

The real trouble is that the Church today is approaching the problem from the wrong angle. It is asking: "How can we know the power of His Resurrection?" when it should be asking: "How can we share in Christ's death?" For, as St. Paul implies (Philippians 3.10) we can only share in His Resurrection power if we share in His sufferings and are made conformable to His death. Christ Himself could only rise again when He was dead, when His body was buried and His spirit in the place of departed spirits. The Church can only rise to newness of life if it too dies to sin.

The fact of sin is the great untouched problem of contemporary Church life and thought. It is surely nothing to be proud of that a mid-twentieth-century Anglican could write the following eloquent sentence: "John Newton (1725-1807) was one of the few Evangelicals who could preach about sin from close personal experience" (J. H. R. Moorman, "A History of the Church of England," p.306). This attitude is very widespread throughout the Christian communities. Sin is regarded as a philosophical and theological problem to be discussed, or as a rather primitive emotional idea to be liturgised away. It is not recognised as an ugly and inescapable fact to be repented of.

It is for this reason that much contemporary discussion of the Resurrection rather darkens counsel than otherwise. It might be regarded as a hopeful sign, for example, that within the Anglican sphere there has been, since Westcott, a certain emphasis on the Resurrection of Christ.

(The most widely read book by the present Archbishop of Canterbury, for example, is his book on the Resurrection — and that only partly because it has recently been re-issued in a paper-back edition.) However, the whole treatment of the subject by most contemporary Anglicans shows the same refusal to make the atonement of Christ central that has also led to over-concentration on the incarnation.

As the Cross of Christ is central in the Biblical presentation of Christ, so it must be central in the experience and life of the Church of Christ. Judgement must begin at the house of God — in the daily life of the whole Church and every member of it. We must die to sin daily, recognising that, as Luther said, "The whole life of the faithful should be an act of repentance."

Only if the Church permits itself to be made conformable to His death can it be the possessor of the Resurrection life of Christ and the communicator of that life to others. The basic problem of the Church today is not one of techniques and insight; it is a spiritual problem, the key to which is the message of Good Friday and Easter.

The consequences of Christ's death

In II Corinthians 5: 14-17 Paul speaks as a man whose whole attitude to life and whose consequent way of living have alike been transformed by what Christ did for men when He died and rose again. What became true of Paul ought similarly to be true of us.

This means that our interpretation of Christ's action, and our appreciation of the love which inspired it, ought to alter first our outlook and then our conduct. Let us, then, consider in detail Paul's own indication and explanation of how and why this is so.

Paul points fundamentally to the significance of Christ's death as the underlying explanation. "Because we thus judge," he writes. In other words, we have here Paul's considered judgment as to the meaning and implications of what Christ has done; it was this decisive judgment which made Paul face life differently. Here then we may learn, first, that some understanding and interpretation of the work of Christ is essential; and, second, that a right judgment on this matter can affect a man's whole life from that day onward.

Three things recognized

Paul recognised three things about Christ's death—its proper interpretation, its inescapable implication, and its intended result. These are (a) "one died for all," (b) "therefore all died," and (c) "that they which live should no longer live unto themselves but unto Him, Who for their sakes died and rose again." There is here the immediate recognition that the outstanding thing which Christ has done is to die a shameful death. This can only be an offence or a stumbling-block unless one recognises why. "He died for all"; this is the proper interpretation. He submitted to this kind of death—a sinner's death—in the place of others to whom it was due. In other words, on the Cross He was not only doing us a service, He was our "proxy." He took our place, and died our death. So the inescapable implication for the man who becomes aware of this is "There I died." Because the death He died was our death and not His own, His death means in effect the death of us sinners whose place He took. So we are thus to judge, that there we died. Also, since actually we live, we must now as believers in Christ reckon, first, that we only live through Him, and, second, that we ought wholly to live for Him. This is the intended result. Since this Christian life is not ours in source, we have no right to make it ours in end. It ought to be lived "henceforth—unto Him."

Further, this can be a personal devotion not to a dead and departed hero, but to a living and present Lord, because He Who for our sakes died also "rose again." These, then are the two sides of true Christian living.

no longer unto self, and henceforth unto Him.

Transformed outlook

In verses 16 and 17 Paul goes on to indicate two other far-reaching consequences of proper response to what Christ has done. The first is a transformed outlook which must henceforth characterise us (i.e. us Christians). Here Paul implies a radical difference in outlook between non-Christians and Christians, and between the "then" of our pre-Christian unbelief and the "now" or "henceforth" of our new.

A Bible study for Easter by the Reverend A. M. Stibbs, M.A., Vice-Principal of Oak Hill Theological College, England.

II Corinthians 5: 14-17

Christian faith. Henceforth, says Paul, we can no longer look at men or even at the Jesus of history just in the common natural way. We must see both alike with new eyes. Our fellow-men we must now see as all alike sinners for whom Christ died, and as people who ought to be evangelised. External distinctions of race and class cease to count. There are no prerogatives for any; "for all have sinned." There is hope for all; "for the same Lord over all is rich unto all that call upon Him."

Transformed experience

The second consequence is a transformed experience or an entirely new life. There is indeed a completely new order divinely created. Entrance and enjoyment

depend upon personal response to the Christ Who died and rose again. The one thing that matters, that makes all the difference, is to be "in Him." This relation to Christ each man must possess for himself, individually. "If any man is in Christ, he is a new creation." The consequent experience is something which immediately calls forth a veritable outburst of rapturous jubilation. So Paul breaks the normal sequence of his words and interjects a "Behold." "The old is all gone; see! everything is new."

Constraint of love

In conclusion, let us go back to verse 14 and notice that Paul points first and foremost in these verses to the constraint of Christ's love as the compelling cause. "The love of Christ constraineth us," he says. The statement does not mean that our love for Christ urges us on. Rather it means that Christ's love for us shuts us in to this one way of living; we can no other. The Greek verb translated "constraineth" means "to hem in"; it implies pressure which confines and restricts. The word is used by our Lord of His own single-eyed devotion to the way that led to the Cross. He said, "I have a baptism to be baptised with; and how am I straightened (e.i. constrained, shut up to this one task) till it be accomplished" (St. Luke 12. 50). Such was His love for me. And if He thus lived as one shut up to one task — to die for me — I ought henceforth to live as one shut up to one task — to live for Him.

"C.M.S. CONVENTION"

● From Page 1

leadership in the Church in Kenya.

The Bishop was a teacher prior to entering St. Paul's Theological College, Limuru, teaching at the Maseno Secondary School and later at the Butere High School for Girls, one of Kenya's best schools. He was ordained Deacon in 1945, studied at Wycliffe Hall, Oxford, in 1949, and served in a parish in Bristol before returning to Africa to be ordained Priest in 1950.

In 1955, he was consecrated Bishop by the then Archbishop of Canterbury, Dr. Fisher. He served as Suffragan Bishop of Namirembe, Uganda, until his enthronement as Bishop of the newly created Diocese of Maseno, Kenya, in January, 1961.

two sides of true Christian living.

The Reverend G. C. Bingham is an Australian missionary on furlough from Pakistan. Prior to his term of service with C.M.S., Mr Bingham was Rector of Holy Trinity Church, Miller's Point, Sydney.

Mr Bingham is well known as a convention speaker and has contributed much to the life of the Church throughout India, Pakistan and Ceylon.

The meetings will be chaired by the Archbishop of Sydney (Friday), Bishop M. L. Loane (Saturday and Monday) and the Reverend A. J. Dain (Sunday).

As a prelude to the Convention, Youth Rallies have been held in Chatswood, Parramatta and Eastwood. In addition, informal receptions have been held in a number of places, to meet the speakers.

SERVICE FOR ST. PAUL'S CATHEDRAL APPEAL

A special service was held in St. Paul's Cathedral, Melbourne, on Tuesday, March 20, to ask God's blessing on the Cathedral and upon an appeal for its restoration.



The service was attended by the Governor of Victoria, Sir Dallas Brooks, and Lady Brooks; the Lord Mayor of Melbourne, Councillor Nathan, and Mrs. Nathan; Mrs. H. Bolte, wife of the Premier, Sir Edmund Herring, Chief Justice of the Diocese, and Sir Frank and Lady Selleck.

Also present were many members of the General Ladies' Committee, the Cathedral Chapter and parishes.

The Lessons were read by Sir Frank Selleck and the Governor of Victoria, Sir Dallas Brooks, and the address was given by the Archbishop of Melbourne, Dr. Frank Woods.

Dr. Woods preached on the text of I Chron. 6: 6 — "My name shall be there." "The name of God," said Dr. Woods, "revealed in Jesus Christ our Lord, was first magnified in a public act of worship on this very site where we are now by Mr Surgeon Alexander Thompson, appointed Lay Reader by the Bishop of Australia, Dr. Broughton, who lived at Sydney, in this same month of March, 1836. He read the service from the Book of Common Prayer, that book which is still the basis of every service in this church, standing under a great gum tree where he had pitched his tent."

First St. Paul's

"Twelve hours later, the first Bishop of Melbourne, Dr. Perry, secured this same site for a church, and it was on this site that the first Church of St. Paul was opened in 1852. Twenty-four years later that great and vigorous statesman and church-builder arrived on the scene, Bishop Moorhouse, and immediately decided that it was on this same site that the Cathedral Church of the Diocese of Melbourne must be built. By this time Melbourne was no mean

city and the plans were laid for a church of a size and of architectural richness worthy of the city, and not too unworthy of the glory and majesty of God. "On April 13, 1880, the foundation stone was laid, a stone, so tradition says, that weighed nine tons, and soon the great pillar against which I stand was rising over it and on January 22, 1891, Bishop Goe consecrated Saint Paul's Cathedral. Forty-two years later, in 1933, the twin West spires were added and the church was complete."

Reason for Appeal

The Archbishop went on to outline the reasons for the Appeal. He pointed out the already huge burden on the financial resources of the Church in creating new parishes—an estimated 64 over the next 25 years, at an estimated cost in excess of three million pounds. He also drew attention to the architectural merits and municipal importance of the cathedral.

Dr. Woods went on: "It is often mentioned and noticed that this church stands at the intersection of two main streets and opposite a great railway station, and is framed on other sides by offices and commercial houses and shops, so that more people are passing its doors than perhaps the doors of any other church in Australia. All these people are about what we call their secular work, and yet the Cathedral stands in the midst of them."

Sacred and Secular

"It stands then of our Christian refusal to make any absolute separation between secular and sacred. Or, if you like to put it even higher, it stands as a perpetual reminder of that basic foundation belief of the Christian Church that God comes right into human life. In Christ Jesus our Lord God became man, lived amongst them,

carpenters for them, traded with them, died at their hands and yet died for them. Standing as it does in the heart of this city, this Cathedral Church stands witness to this saving fact, God is concerned with the secular, God comes Himself amongst us."

"This church stands then for the sanctification, for the making holy, of all ordinary life. This is what ordinary life needs more than any other one thing and this is what the Christian faith can give it. If we were to allow this church to fall into decay we would be proclaiming to the world that our faith in the Incarnation was decaying too."

DR COLE TO RETURN TO MALAYA

The Reverend R. A. Cole, B.A., M.Th., Ph.D., will join the staff of St. Peter's Hall Singapore, in August as a missionary of C.M.S., Australia.

St. Peter's Hall is associated with Trinity College, Singapore, a united centre for theological training for the Anglican, Methodist and Presbyterian Churches of Singapore, Malaya and other S.E. Asian countries.

Dr Cole is well fitted to this task as he was formerly a member of the C.I.M. Overseas Missionary Fellowship, working first in Formosa and later in Malaya. Mrs Cole is the sister of the late Dr Norman Powys, a C.M.S. Jungle Doctor.

Dr Cole was educated at Trinity College, Dublin, and joined the staff of Oak Hill Theological College, London, in 1946. He was ordained in 1950 and, after serving as Curate in a London suburb, joined the staff of Moore College, Sydney, in 1951. He served with O.M.F. from 1952 to 1960, when he rejoined the Moore College staff.

Combined Anzac Service

The N.S.W. State President of the R.S.L., Mr W. Yeo, has announced that a united Protestant-Roman Catholic service will be held in Sydney for the first time on Anzac Day next.

Agreement on the form of service was reached following discussions between the Roman Catholic and Anglican Archbishops and later between representatives of the Churches and the R.S.L.

In past years an Anzac service was held in the Domain, led by Protestant clergymen. Roman Catholics have attended a service at St. Mary's Cathedral.

The new ceremony will commence with prayers for the Queen and the nations and thanksgivings said by the leaders of the three armed services. An

address on the theme of Anzac will then be given by Mr L. E. Wylie, minister of the Church of Christ, Mosman, and president-elect of the Churches of Christ Conference in N.S.W.

Form of address

Newspaper reports quoted Roman Catholic sources as stating that the address was acceptable to them because it would not touch on religious issues.

However, in answer to a question on this subject in the Special Session of Synod, Dr Sir John Northcott.

NEW HEADQUARTERS FOR CAMPAIGNERS

After 20 years of service in the heart of Sydney, the Everyman's Centre, conducted by Campaigners for Christ, is to close. Everyman's was established in 1942, under the leadership of the late W. "Cairo" Bradley, assisted by a committee of Christian businessmen. Its aim was to be a "home away from home" to the thousands of Servicemen passing through Sydney and teams of voluntary workers were enlisted to act as hosts and hostesses to the men in uniform.

The closing of Everyman's has been necessitated by the sale of the building at 330 George Street, Sydney. However, Campaigners for Christ will now open new offices at the C.E.N.E.F. Centre at the corner of Bathurst and Kent Streets.

To mark the closing of Everyman's a Thanksgiving Reunion meeting was held on March 23. It was presided over by Mr A. E. J. Pont, Chairman of Campaigners' Council.

During the evening Mr Alex Gilchrist, Director of Campaigners for Christ (N.S.W.), referring to the change that is about to be made, said: "Whilst we come to the close of two decades of vital Christian witness that has been carried on in the very heart of the City of Sydney, we now come to the beginning of a new era of evangelistic outreach in the history of our Movement."

At the close of the war days the Centre was changed to a civilian establishment and the Headquarters of the evangelistic activities of Campaigners for Christ, with a cafeteria available to all Christian friends and supporters, and Bible fellowships conducted for men and women, whilst a special emphasis was placed upon youth fellowship and rallies.

Future plans

In a recent Bulletin sent to the supporters of Campaigners for Christ, the Director stated: "We do praise God for providing so bountifully over the past 20 years, and do thank Him for the provision of new headquarters, and look forward to new opportunities and outreach of the gospel that lie ahead."

"Although we will only have office accommodation in our new headquarters, our many friends will rejoice to know that included in the C.E.N.E.F. Memorial Centre will be a Coffee Lounge, and also two auditoriums which will be available for our use for the Bible Classes and Youth Fellowships."

"We are certainly living in challenging days in which the great need is for the Christian Church to be proclaiming the gospel in season and out of season and undertaking the program of aggressive evangelism, and we believe that the Lord is calling."

● Continued Page 7

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Page 4—The Australian Church Record, April 12, 1962

The Lure of Property . . .

We all know the seductive attraction of owning attractive and well appointed properties. The same spirit may express itself in Christian circles by the pleasure of being associated with fine Church buildings; but all who would be rich (whether in fine Church buildings or otherwise), the Scriptures say, fall into many sorts of temptations (1 Timothy 6:9-10). Experience is a sad confirmation of this. It should be clearly realised that Church buildings, as other buildings, are erected essentially to keep out the rain and weather. They serve no other purpose in the life of the Church. If the erection of buildings were a primary method of glorifying God, directions to erect them would not have been omitted from the New Testament; nor would the Church of the first centuries have been content to worship and serve God without buildings or property.

Just as it is folly for a family to yield to the desire of having a house larger than it needs at the expense of the proper nourishment and education of the children, so it is folly for a

Notes and Comments

Christian congregation, already provided with adequate buildings for its needs, to erect splendid buildings beyond its needs or with useless expensive decorations. To yield to the temptation to erect such buildings not only injures the work of the Church, which is the building up of the people of God through living agents ministering His Word, but also leads to condoning the asking, as though in the name of Christ, from people going to hell, for their money instead of for their souls, as if God were more interested (as we too often are) in the erection of a building than in their eternal welfare.

God has promised to supply our needs, not our wants. It is our duty, whether Christian individuals or Christian institutions, to keep our wants within the limits of God's provision. Contentment with the material possessions which we have been given is a duty enjoined in the New Testament. This applies to congregations as well as to individuals.

The Primacy . . .

It has appeared in the press that as a result of the new Constitution, the Archbishop of Sydney, who was elected Primate soon after his arrival in this country, is no longer Primate. Nothing could be further from the facts. The new Constitution specifically lays down in Section 71 that the ordinances and determinations of Diocesan Synods and of General Synod, passed before the new Constitution came into effect, shall continue to be operative "in so far as they are not inconsistent with this Constitution."

It has been maintained that the continuance of the Archbishop of Sydney as Primate is inconsistent with the new Consti-

tution, since it is stated that the Primate shall be elected in accordance with the canon of General Synod. But if this provision unseats the Primate, it also unseats bishops such as the Bishop of Adelaide or of Tasmania, whose selection is also required to conform to a canon of General Synod. The fact is that this general requirement is fully met by the specific provision of Section 71; so that any ordinance moved in the coming session of General Synod purporting to regulate election to the Primacy will have to be ruled out of order if it proceeds on the assumption that the Primacy is at present vacant.

Another Visit to the Pope

Another Protestant Church leader, the Moderator of the General Assembly of the Church of Scotland, has paid a visit to the Pope in Rome.

One wonders when His Holiness will feel that courtesy demands that he return some of these visits. Surely by this time, Protestants have sufficiently demonstrated their good will.

What one looks for in vain is any acknowledgment by Rome that closer ties with the Protestant Churches will necessitate

sacrifices by the Roman Church. The illusion must be shed that there is any prospect of a repentant return to the Roman fold by other Christians; otherwise gestures such as these courtesy visits will continue to be empty of real significance. In fact, they may well retard the progress of Christian reunion by fostering the belief that courtesy calls will suffice to bring it about. Summit meetings are no more an inter-Church panacea than they are an international one.

Lambeth Degrees . . .

There will be general satisfaction at the decision of the Archbishop of Canterbury to restrict Lambeth degrees and grant them more sparingly than in the past. Whatever may have been the case centuries ago, the letters "D.D." after a man's name is now generally understood (except perhaps in America) to indicate that the person concerned possesses high academic and scholastic qualifications. This is not true

of all those who are granted Lambeth degrees.

Many would go further than the Archbishop and argue that the whole business is anachronistic. A religious leader should not have the right to confer distinctions which are essentially academic and which only universities can normally grant. The Church would be no worse off if it surrendered this privilege altogether.

WHY GOD BECAME MAN

In this season of Lent as we approach Good Friday it is wise that we should think about the subject of our salvation. We need to ask ourselves why were the terrible events of that first Good Friday necessary. If in our thinking we come to see more clearly the nature of the great doctrines of Original Sin and the Atonement, then our keeping of this season of the Church's year will not have been in vain.

One of the main views which is used to explain the doctrine of the Atonement has always been the satisfaction view. This view was expounded by the great Archbishop of Canterbury, Anselm (died 1109 A.D.). In his work the *Cur Deus Homo*, which is the title of this article, he provided the first full length discussion of this theme. In his own time and until quite recently his book has been greatly neglected.

His argument is on the following lines. God claims from man perfect obedience. Sin robs God of this obedience and dishonours Him. The sinner therefore is a debtor. God being just cannot cancel the debt without receiving satisfaction. The debt must be paid in full or the penalty, death, must be inflicted. But as God is a God of love there must be some alternative. The mercy of God cannot be shown at the expense of His justice. The question is, who is to pay the debt?

To give adequate satisfaction it would be necessary that man, as he allowed himself to be overcome by Satan, should overcome Satan in turn; which he finds he cannot do. Man's case would be hopeless if he did not know of Christ. Anselm's discussion, although it is closely reasoned and sounds philosophical, starts from the ground of faith.

The payment of the great debt can only be made by God. But it was man who sinned and who must make the payment. Therefore, it must be paid by One who is God and man. The Lord Jesus Christ is both God and Man.

Jesus was miraculously conceived, though born of a woman and was without sin. Of His own accord he suffered death

away, while we were considering God's justice and man's sin, we now find to be so great and so perfectly consonant with justice that neither greater nor juster could be conceived of. For what can be understood as being more merciful than that God the Father should say to the sinner who was condemned to eternal torments, and who had nothing wherewith to redeem himself: "Take my only-begotten Son and offer Him for thyself"; and that the Son Himself should say: "Take me and redeem myself?"

Evangelical Gains in Spain

(Madrid).—In spite of increasing pressures against them the number of Evangelicals in Spain continues to increase, and at present they have 242 places of worship. The figures are given in a report in the *British Weekly*, a non-denominational newspaper.

The newspaper said that "although converts are invariably from amongst the irreligious, the established church (Roman Catholic) regards their work as an encroachment on its right."

It quotes a pastoral letter by the Bishop of Madrid-Alcala, issued at the beginning of this year and published in "Ecclesia," official organ of the Spanish Catholic Church. In the letter, the Bishop writes: "In spite of the ecumenical movement and the Week of Prayer for the reunion of Christendom, we must move without any humane considerations against Protestants when they try to spread their errors and heresies; because true ecumenism, after all, means only return to Rome."

That letter, the "British Weekly" said, "heralded a new drive to suppress the evangelical churches." It reported that at present "27 of the largest Protestant churches in Spain have been closed by the police without explanation or lawful authority (and) there is no appeal against such edicts."

—EPS, Geneva.

71 YEARS AS READER

Mr William Porter, of the Worcester diocese, has recently completed 71 years as a reader and is still on the active list. It must be presumed that this is not merely a present record, but a record for all time.

Mr Porter, who was 90 on December 11 last, was licensed at St. Mark's, Peterborough, on January 16, 1891. From Peterborough he went to St. Peter's, Worcester in 1893, then to St. James', Derby, in 1898, and in 1903 he went to St. Giles', Normanby by Derby, where he stayed for 30 years. In 1933 he returned to the Worcester diocese and has been at St. Edmund's, Stoughton, ever since. He received the diocesan licence in 1936.

Among other activities, Mr Porter has spent several years on the Central Readers' Board and has been secretary of both the Worcester Archdeaconry Readers' Association and the Worcester Diocesan C.M.S. Association.

JEHOVAH'S WITNESSES CAUSE CONCERN IN PAPUA

Commenting on a report that the R.S.L. State Congress in New Guinea had requested the banning of Jehovah's Witnesses, the Minister for Territories (Mr Paul Hasluck) issued the following statement on March 26:—

"The motion carried by the R.S.L. Congress is along similar lines to representations made to me by the individual leaders of the native people on various occasions.

"The objection to Jehovah's Witnesses appears to be largely due to the fact that Jehovah's Witnesses set up confusion with other Christian denominations because they have a tendency in their teaching to say that all other Christian teachers are wrong and that they alone are right. Native worshippers, who have become adherents of other churches both resent this and are confused by it.

"Under our long-established principle of freedom of worship, the Australian Government would find it difficult to justify the legal exclusion of one denomination on any ground except that of a security risk. I have not had any convincing evidence that the activities of the Jehovah's Witnesses are a security risk, even although their activities sometimes do appear to lead

to the withholding of co-operation by their adherents from the Administration. "For example, one of the serious difficulties that we have encountered is the effect on our attempts to build up co-operation in health measures when, in one part of the Territory, the natives gained the impression from the Jehovah's Witnesses that it was sinful to take or give blood transfusions.

"Occasionally, the teachings of these people have been a cause of worry to those who are working both in their own missions and in the Administration towards advancing the welfare of the native people. But there is no clear ground to justify the banning of the sect. The native people themselves are very concerned, but they can make their own judgment whether they accept the leadership of this denomination or the leadership of the missions with whom they are better acquainted."

Alliance Sponsors United Service

The Evangelical Alliance in Great Britain has arranged a united Communion Service in the Albert Hall, to be held on January 10, 1963.

Writing to the Church of England Newspaper, the Reverend Gilbert W. Kirby, stated:

"This is being planned as a united service of Holy Communion—and nothing more. It is not an 'act of witness' or a demonstration or a 'protest' or anything like that. It is simply an occasion when those who as Evangelicals have worked and witnessed together for many years—in things like evangelistic campaigns or the Universal Week of Prayer—quite naturally come together at the Lord's Table in a way they cannot do normally."

It is hoped that "delegates" will come from a wide cross-section of churches representative of Protestant Christianity in Britain. The service will be conducted by ministers from different traditions and the order followed will be, basically, that of the Church of South India.

Ministers and elders of participating churches will help in the administration of the elements and the choir, too, will be drawn from their churches. The Rev. John Stott, Rector of All Souls, Langham Place, has accepted an invitation to deliver the main address at the service. The South India order was chosen because it was in the first instance drawn up to meet the needs of those varying traditions who had come together in a united Church. It

is therefore very appropriate for this occasion.

Week organised

For well over a hundred years the Universal Week of Prayer was organised in the first full week of the New Year. As from next year this Week will be switched to Whit-sun-tide, but the united Communion service will maintain the link with a century's united prayer by Evangelicals in Britain.

Until the hardening of the attitude of ecclesiastical authorities towards united Communion services, such services were a common feature of the Week of Prayer in many places; and in one sense the Albert Hall service will be a return to a tradition which has almost entirely lapsed in recent years in Britain.

—C.E.N.

COLOMBO (Ceylon) (FENS).

—Again interest has been revived in the three main Protestant denominations in Ceylon to establish a theological college in the national language medium. The Church of Ceylon (Anglican) and the Baptist Church have already agreed to their share of the financial responsibility. The Methodist Church has been asked to contribute to the financial budget, as well as one of their school properties for the theological college. It is proposed to staff the college with four lecturers and begin classes in July of 1963.

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DOCTORS-NURSES needed urgently for Christian hospital work. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney (Tel. 26-3164), or Allan's Building, 276 Collins Street, Melbourne (Tel. 63-8962).

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THE Church of England Youth Department has a vacancy for a Typist/Clerk, 18-20 years old, for interesting work in connection with Camp Howard. Previous office experience essential. Apply Chaplain for Youth, MA1942.

MEETINGS

C.M.S. Town Hall Convention, Friday, April 13; Saturday, April 14; Sunday, April 15; Monday, April 16. Meetings in evening, Friday, Saturday and Monday. Afternoon meeting Sunday.

ADVERTISE YOUR MEETING in these columns. Material should be at "A.C.R." office, 599 George Street, Sydney, by Wednesday preceding week of issue.

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HOLY TRINITY ANNIVERSARY



The Governor of South Australia, Sir Eric Bastyan and Lady Bastyan; the Lord Mayor of Adelaide and the Lady Mayoress, Mr and Mrs C. J. Glover, were present at a historic service to mark the 125th anniversary of Christian services in South Australia at Holy Trinity Church on Sunday.

Chinese children indoctrinated

MAINLAND, CHINA (FENS).—Recent reports from the Chinese mainland have disclosed a mass indoctrination movement by the Communist Government, seeking to teach tens of millions of Chinese children "to love the Communist Party, the Communist Party boss, Mao Tse-Tung, socialism, labor, and the people's communes, and to hate the United States."

A dispatch from the official New China News Agency states that millions of children "are entered in breast-feeding rooms, nurseries and kindergartens, where they are taught such ditties as:

"The clay P'u-sa (idol) can't stand water; the paper p'u-sa can't stand wind; if you want to worship the true p'u-sa, come at once to worship Mao Tse-Tung."

Claiming that their aim is practical as well as ideological, since it relieves the mothers of the care of their young and allows them to take part in productive labour for the people, Minister of Public Health Li Te-chuan said recently that children in nurseries and kindergartens should also "perform labour within their capabilities," but in the case of the very young, "this labour should be tempered with ease."

Regarding Christianity, the children are taught that "it was born among the masses of the lower strata, yet after it was proclaimed the State religion of the Roman Empire, through various forms of teaching, it deceived and it was also broadcast."

The Archbishop of Sydney has announced the appointment of Canon C. A. Goodwin as Archdeacon of Camden with Wollongong.

Canon Goodwin is at present Rector of St. Mark's, Darling Point. He will replace Archdeacon H. G. S. Begbie, who has been appointed Archdeacon of the City of Sydney, following the resignation of Archdeacon H. M. Arrowsmith.

Dr Gough made the announcement of the new appointment at the Special Session of Synod convened to consider the St. Andrew's Square proposals.

Alliances with Rome

Dear Sir,—I am not aware of any comment that you may have made regarding the current series of religious advertisements (concerning Bible reading) appearing on Melbourne television and sponsored by the Protestant Churches, together with their former (?) arch-enemy, the Roman Catholic Church.

Where do we go from here?
J. R. J. COX,
Croydon, Victoria.

(We have not as yet had an opportunity of seeing the advertisements in question. The ecumenical movement and the overtures to Rome are truly phenomena of our times. What a long way we have come since the days when Luther called the Papacy, "The Roman Anti-Christ!" Unfortunately the Protestant protagonists of the Romeward movement are seemingly blind to the fact that Rome sits at the end of a one-way street. The latest papal encyclical, "Aeterna Dei Sapientia," leaves no shadow of doubt about this. The old dogmatic axes are still being ground, even if the fatherly figure of the present Pontiff sitting behind the grinding wheel has bewitched many—Editor).

Prevention of alcoholism

Dear Sir,—Much publicity is being given to the plans of the Foundation for Research and Treatment of Alcoholism to have "alcohol" education given in our Secondary Schools. The Foundation states very emphatically that it does not take sides with the "Wets" or the "Drys," but is only concerned with "Alcoholism the disease."

Notwithstanding this the

Letters

Foundation has been subsidised to the extent of many thousands of pounds by the liquor trade. One might justifiably ask, "what kind of alcohol education is to be taught," particularly as the Foundation is not really concerned with "prevention."

This is because the only prevention known to science is Total Abstinence and the only effective treatment known to science involves Total Abstinence, and the teaching of Total Abstinence would not suit the financial sponsors of the Foundation.

This Council has been active in the realm of temperance education in the community and in schools for half a century. Our teaching includes the scientific truths of the effect of alcohol on the human body.

Matron Kessel, who is reputed to know a great deal about alcoholics and alcoholism, is reported as having said that alcoholics are becoming addicted to the drugs which are sold to overcome alcoholism. So the vicious circle goes on.

Let us face the facts—"Alcoholism" is judged to be one of the greatest, if not THE greatest, health problem in our so-called Christian nations. A preventable disease which can never take hold without alcohol. If our civilisation is to survive it cannot do so if alcohol continues to take the toll which it does today.

W. J. COURT,
Honorary Director,
Youth Temperance Education Council, N.S.W.

New Headquarters

From Page 3

ling us to engage in more active evangelistic work, especially in country areas, and at the present time we have many invitations to visit such areas to conduct youth rallies, Church services and evangelistic meetings.

"Our Campaigner's Council has given much thought and prayer to the future of our work and plans are in hand to further develop our youth activities and to participate in united crusades as we have done in the past with the Dr Billy Graham Crusade and the recent follow-up crusades with the Rev. Leighton Ford and the Rev. Joseph Blinco.

"At the same time we are looking to the Lord to use us to make a greater impact through our radio gospel broadcasts which are presented on city and country stations.

"To maintain and extend the vital ministry that God has given Campaigners over the past years, it is essential that God's people stand with us in earnest believing prayer and as the Lord enables them, have fellowship in the work through their gifts.

"We rejoice in the Lord's faithfulness to us in the past and are confident that He will continue to meet our every need in the coming days."

CHRISTIAN FAMILY YEAR

A call to strengthen family life by attending public worship as a family was made by the Archbishop of Sydney on March 23.

Dr Gough was preaching on the text of Psalm 68:6—"God setteth the solitary in families," at a service to mark the opening of Christian Family Year in Sydney Diocese.

The service was arranged by the Mothers' Union and was preceded by a procession of 150 banner-bearers, representing that number of branches of M.U. A record number of people attended the Cathedral for the service, necessitating the provision of additional seating. The service

was conducted by the Dean of Sydney.

Dr Gough stated, during the course of the sermon, that later in the year it was hoped to produce suitable material for use in family worship.

Following the Sermon members of M.U. were asked to stand and renew their marriage vows and promises to uphold the objects of Mothers' Union.

Melbourne service

The Victorian observance of Christian Family Year was marked with a service in St. Paul's Cathedral on March 26. The Dean of Melbourne, the Very Reverend T. W. Thomas, was the preacher.

Footnote: Speaking in Sydney's Central Criminal Court on March 30, Mr Justice McClellens said: "The most prolific cause of instability, mental diseases and crime was the lack of family background and love in early life."

CAMP HOWARD

Children from fourth class at primary school to fifth year at high school are catered for in Camp Howard, to be conducted during the school holidays, May 12 to 19.

The camps for older boys and girls will be conducted at "Rathane" (boys, sixth class to fifth year) and at "Chaldercott" (girls, sixth class to fifth year).

The Junior Camp will be conducted for boys and girls of fourth and fifth classes. It will be held at "Blue Gum Lodge," Springwood.

Once again, the Reverend J. J. Turner, Chaplain for Youth, and the Reverend Peter Hudson, Director of C.E.B.S., Diocese of Sydney, will lead camps. The camp for Senior Girls will be led by Miss G. Strong, Acting Diocesan Secretary for G.F.S.

The cost of each camp is £6/10/ and application forms are available from the Youth Department, C.E.N.E.F. Centre, Cnr. Kent and Bathurst Streets, Sydney.

NEW MARRIAGE GUIDANCE CENTRE

When the Marriage Guidance Council of N.S.W.—first of its kind in Australia—was officially established on April 8, 1948, it had no "home." In 1951 it rented portion of the office of the Social Service Department of the Presbyterian Church where it stayed until May, 1959. In that month it took over part of the sixth floor of 38 Martin Place, and in July of 1960 extended over the whole of that floor.

Impending demolition of the building compelled a further move. Last November the new office and centre were established on the third floor of Wentworth House (Reuben Brash's Building) on the corner of Oxford St and Wentworth Ave. The premises have been subdivided into a reception office, book department, counsellors' room, auditorium, and seven rooms for interviewing and other activities. The total area is 2,046 square feet.

The new premises were officially opened on Tuesday, April 10, at 8 p.m.—coinciding almost exactly with the fourteenth birthday. The guest speaker was the President of the National Marriage Guidance Council of Australia, the Hon. F. J. Potter, B.A., LL.B., A.V.A., M.L.C. (South Australia).

SYDNEY RESCUE WORK SOCIETY

145 Commonwealth St., Sydney Applications are invited for the position of Missioner at our Commonwealth St. Mission. This is an opportunity for a dedicated Christian man felt called to minister to the spiritual and material needs of many of Sydney's poorer citizens. Duties and conditions on written application, with references, to the Superintendent.

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Personal

• Brisbane

The Reverend D. A. Voller has been appointed Priest-in-Charge of the Parish of Mundubbera-Eidsfold. Mr Voller was previously Assistant Curate of the Parish of Grovelv in the same Diocese.

• Sydney

The Reverend K. N. Shelley, Rector of St. Bede's, Drummoyn, has returned home after a period in hospital, during which time he was dangerously ill.

The Reverend C. Harcourt-Norton, M.A., at present Assistant Curate of St. John the

Evangelist Church, Seven Kings, Essex, has been appointed State secretary of the N.S.W. branch of the Australian Council of Churches.

The Reverend Gerald Alais has been appointed Assistant Curate of St. Jude's, Randwick.

Bishop A. W. Goodwin-Hudson, Coadjutor Bishop of Sydney, has become a member of the Board of Directors of the Billy Graham Evangelistic Association Ltd.

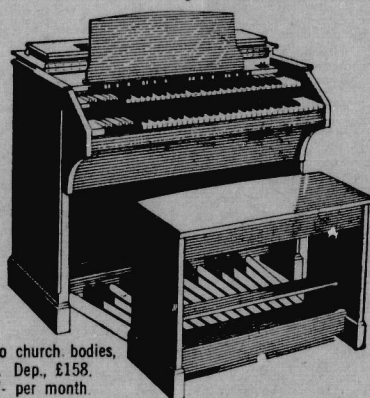
Mrs Gough, wife of the Archbishop of Sydney, returned from overseas on April 5. Mrs Gough accompanied Dr Gough on his visit to India and England and remained in England after his return to Australia to undergo a minor back operation.

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• Melbourne

The Reverend D. A. Sankey was inducted to the charge of St. Matthias' Church, North Richmond, on April 2.

The Reverend P. J. E. J. Hawkes, at present Anglican Chaplain at Hobart University, has been appointed as a chaplain at Monash University as from 1st April. The Reverend W. G. A. Jack has been appointed Assistant Chaplain at the Royal Melbourne Hospital.

Mr and Mrs C. Cook, from C.M.S., Oenpelli, arrived in Melbourne at the end of March on furlough.

Archdeacon H. M. Arrow-smith is the missioner for a parish mission being conducted by St. John's, Bentleigh, from April 6.

The Reverend E. R. Baldwin has been appointed Vicar of Holy Trinity, Port Melbourne. Mr Baldwin will be inducted by Bishop Sambell, Bishop Coadjutor, on May 31.

The Reverend G. M. Browne, formerly Vicar of Wodonga, Diocese of Wangaratta, has been appointed Vicar of Holy Trinity, Coburg. Mr Browne will be inducted on June 5 by Archdeacon R. W. Dann.

• Ballarat

The Reverend E. R. Walkerden, at present Assistant Chaplain at the Royal Mel-

bourne, has been appointed Chaplain of the Elizabeth Homes for the Aged, Ballarat, and the Ballarat Base Hospital, and will take up this appointment on April 29. Mr Walkerden will be the first full-time general and geriatric chaplain in the Ballarat Diocese and will be under the joint auspices of the Melbourne Diocesan Centre and the Diocese of Ballarat.

• Overseas

The Reverend L. Pullen, a C.M.S. missionary in South India, has been appointed Director of Lay Leaders' Training in the Diocese of Oornakay. Mr Pullen has worked in South India for over 16 years.

The Reverend F. J. Taylor, Principal of Wycliffe Hall, has been appointed Bishop of Sheffield, succeeding Dr Leslie Hunter. Mr Taylor was appointed Principal of Wycliffe Hall in 1955, having been associated with the Hall as Tutor, Lecturer and Chaplain. Mr Taylor was one of the signatories of the Open Letter and Chairman of the Oxford Diocesan Evangelical Union.

The Very Reverend J. G. Tiarks, Provost of Bradford, has been appointed Bishop of Chelmsford. Mr Tiarks was trained at Ridley Hall.

NEWS IN BRIEF

APRIL 1 saw the opening of Abbotsleigh School's new Upper School Block. Abbotsleigh is situated in Wahroonga (Sydney Diocese). The Archbishop of Sydney opened and dedicated the building.

THE BAPTIST CHURCH in Australia now has 100 All-Age Sunday Schools in operation. The last five such schools all commenced operation on April 1.

THE FEDERAL EXECUTIVE of C.M.S. met in Melbourne at the end of March, under the Chairmanship of the Archbishop of Sydney. Present at the meetings was Bishop Neville Langford-Smith from the Diocese of Nakuru, Kenya.

LINDFIELD PARISH (Sydney Diocese) is planning the erection of a War Memorial Hall. A fund has been started to meet the estimated £43,000 needed for the project, £7,744 of which has been received to date.

A PRAYER CONFERENCE for C.M.S. will be held at the C.M.S. Centre, Katoomba, from Friday evening, May 4 to Saturday evening, May 5. Bible studies will be led by the Reverend P. Newall. Bookings should be arranged with the Home Secretary of C.M.S.

EAST BENTLEIGH (Victoria) saw the dedication of the new Church of St. John, Apostle and Evangelist, on March 24. The Archbishop of Melbourne dedicated the building.

A WAR MEMORIAL CENTRE is to be erected at St. Clement's, Mosman (Sydney). Costing an estimated £35,000, the new centre will incorporate facilities for the Youth Fellowship, Sunday School and other sections of the Church. The Mosman Preparatory School will use parts of the building during weekdays.

THE FOUNDATION STONE of the new Church of St. Andrew, Brighton, Victoria, was laid by the Archbishop of Melbourne on April 8.

A NEWLY-PURCHASED Vicarage at Corio, a suburb of Geelong, Victoria, was dedicated by Bishop Sambell on April 8. The new vicarage was made possible with the co-operation of farmers in Lara and Avalon, the Shell Company and the Housing Commission.

A NEW CATHEDRAL is being planned by the Diocese of Melanesia. It is hoped that work will begin later this year on the building, which is to be situated at Honiara, in the Solomon Islands.

The Australian

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THOUSANDS MARCH IN SYDNEY PROCESSION

Thousands of churchpeople marched through the streets of Sydney in the Good Friday Anglican Procession of Witness. They were led by the Archbishop of Sydney, Dr H. R. Gough.

This year's Procession was entirely reorganised. It commenced on the northern side of Hyde Park, opposite St. Mary's Roman Catholic Cathedral, and moved along Macquarie Street, Martin Place, George Street, Bathurst Street and Elizabeth Street. The Procession came to a halt at Hyde Park South, where an Open Air Service of Witness was conducted with singing led by a combined choir.

A week before the procession was held three large crosses were erected in the park, illuminated by night. These crosses, together with a typical Jerusalem background scene, formed the special feature around which the service was held.

An estimated 6,000 persons took part in the march, headed by a band and members of the Cathedral Choir. Large numbers of others joined with the marchers in the open-air Service of Witness.

The service opened with the singing of the hymn, "The Church's One Foundation," led by a combined choir conducted by Canon A. E. S. Begbie, Rector of St. Stephen's, Willoughby.

Following the hymn prayers were read by Bishop R. C. Kerle, Coadjutor Bishop of Sydney, and

a Lesson by Bishop M. L. Loane, also a Coadjutor Bishop. The reading was followed by the singing of, "In the Cross of Christ I glory" and the Address by the Archbishop of Sydney.

Archbishop's Address

Looking around the large crowd gathered before the platform, the Archbishop said, "What could God not do with us if we shared the same spirit of devotion as the early disciples did in their day!"

Dr Gough posed the question: "Who is responsible for the crime of Calvary?" He spoke of the blame due to Caiaphas, to Pilate and to the Jewish crowd and then went on to add, "You and I must take the responsibility of the crowd's cry, 'His blood be upon us,' upon ourselves."

"At the Cross of Jesus Christ

Owing to the Easter and Anzac Day holidays this issue of "A.C.R." may reach some of our readers later than usual. We apologise for this delay.

Coventry Mission

Thousands of people attended a ten-day mission conducted by the Bishop of Coventry (Bishop Bardsley) early in April. The mission was held in Leamington Parish Church and buses conveyed people from outlying areas for the meetings.

One address by Bishop Bardsley was based on the story of the Prodigal Son, who requested from his father, "Give me . . ." The Bishop said: "Many tend to say, 'give us a quiet life, a nice little wife, and a house, nice little children, a nice little income, and the rest of the world can go to Hell for all I care.' But religion is not found in the bargain basement. It begins with a contract with God. There is no life so miserable as that of the uncommitted."

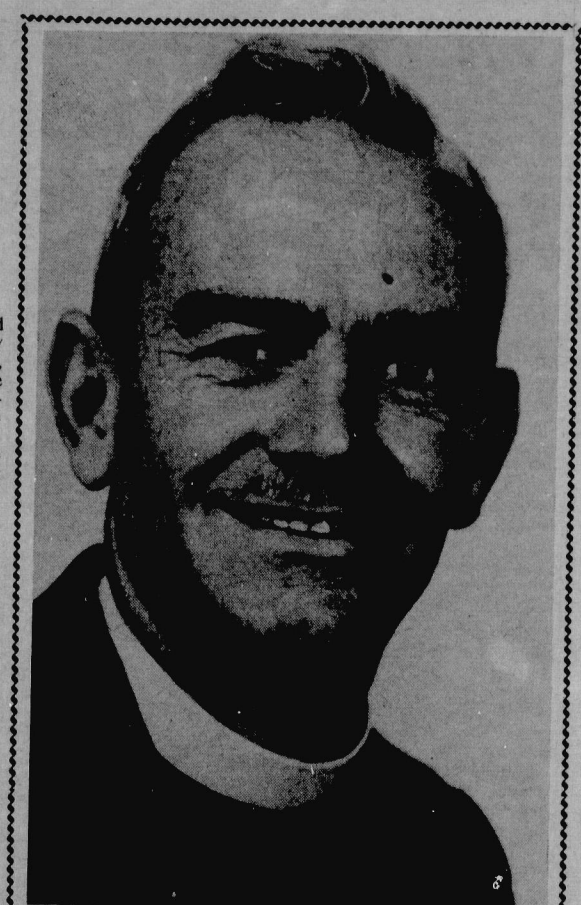
At the end of each address an appeal was made and those who desired to give their lives to Christ were asked to remain

all men are equal. We are blood brothers, partners in crime, every one of us. Jewish High Priest, Christian Archbishop, the Prime Minister, the most humble person in his electorate, all are guilty.

"At the Cross of Christ we are equal in another sense—partners in pardon, sharing in the love of God and in the forgiveness coming from the Cross of Christ. The blood that condemns is the blood that cleanses. The blood that condemns is the blood that pardons."

"The sentence of death has been passed upon us. Christ has taken this and transformed it into a sentence of life." The Archbishop concluded his address with a call to those uncommitted to Christ to yield themselves to Him.

The State Council of the Canton of Tessen, Switzerland, which is predominantly Roman Catholic, has decided to introduce Protestant religious instruction for secondary school pupils of the Protestant faith. Until now only Roman Catholic religious instruction has been given. The action was taken at the request of the Evangelical Church in Tessen.



C.M.S. Post to Australian

The Church Missionary Society of Australia has announced the appointment of the Reverend Campbell Begbie, Th. L., as C.M.S. Secretary in Tanganyika, East Africa. Mr Begbie will have the pastoral and administrative care of one hundred Australian missionaries, and will be a member of the C.M.S. Regional administrative team for East Africa.

Mr Begbie is a present Rector of the Parish of St. Barnabas, Roseville East, a suburb of Sydney. He has had a vital interest in missionary work since his youth, and this is reflected in his church, which supports several C.M.S. missionaries. He has been a member of the General Committee of C.M.S. in N.S.W. for many years.

He was headmaster of St. Andrew's Cathedral Choir School from 1938 to 1941. From 1940-1945 he served as

chaplain to the Royal Australian Air Force, including a period in New Guinea.

He became acting precursor of St. Andrew's Cathedral in 1945 and has served in several Sydney parishes, including St. Philip's, Eastwood, and St. Andrew's, Sans Souci. He has been chairman of the Council of S.C.E.G.G.S. for the past seven years.

Mr and Mrs Begbie are expected to leave Sydney in July for East Africa, and he will take up his appointment in August.