

Personal

Melbourne
The appointment has been announced of **Dr Eva Eden** as new principal of the Janet Clarke Hall within the University of Melbourne. Dr Eden will take up her duties at the beginning of 1964.

In the Synod elections Mr **Justice Oliver Gillard**, of the Supreme Court, was elected a vicar of St. Paul's Cathedral. He fills the vacancy caused by the death of Mr J. G. Robinson.

Archdeacon H. S. Kidner, vicar of St. Paul's, Fairfield, will take his final service in that church on Sunday, December 15, prior to his departure for the Diocese of Sydney, where he will become Chaplain to the Mowll Memorial Village.

The Reverend J. M. Rattray, at present Vicar of Warburton, has been appointed Assistant Secretary of A.B.M. in the Province of Victoria. His appointment dates from December 16.

Sydney
An old boy of St. Alban's, Lindfield, the **Rt. Reverend Eric Gowing**, Bishop of Auckland, visited his home parish on Sunday, October 20, when he was the preacher at Evening Prayer.

The Reverend John Mankey has taken up his duties as Assistant Minister in the parish of Christ Church, Kiama. Mr and Mrs Mankey will be living, with their two young children, in the rectory at Jamberoo.

The birth was announced, on October 8, of a son (Peter Lindsay) to the **Reverend W. and Mrs Hayward**, of Berowra. The Haywards have four other children.

The Reverend L. F. and Mrs Bartlett are rejoicing in the birth of a daughter, Elisabeth Amanda. Both mother and daughter are doing well. Mr Bartlett is President of St. Andrew's Cathedral.

Adelaide
The Reverend N. E. Allchin, Assistant Minister of Holy Trinity, Adelaide, will be leaving the diocese on January 6 to take a full-time position as Chaplain to Macleod High School in Melbourne.

The Reverend J. B. Moroney, Acting-Principal of Ridley College, Melbourne, visited the parish of Holy Trinity during the weekend, October 18-20. Mr Moroney spoke at a Youth Fellowship meeting on 18th and preached at 11 a.m. and 7 p.m. on Sunday, 20th.

Overseas
Archbishop Joost de Blank, Archbishop of Capetown in the Church of the Province of South Africa, has been appointed a canon of Westminster. The Archbishop is expected to return to Britain near the end of the year.

Seaside Parish With 100 Years' Ministry

SET in the heart of the busy Manly shopping centre, **St. Matthew's Church** this year looks back on 100 years of active Christian witness.

The first rector, the Reverend G. Gurney, ministered to a

population said to be somewhat in excess of 250 persons. His parish extended from Manly Cove to Broken Bay, an area of over 100 square miles.

The first church building was a temporary weatherboard, erected approximately where the present tower is located and extending into the Corso itself (Manly's main business street). The first service was conducted in this church on November 8, 1863.

Later the temporary timber building was replaced by a stone one and this in turn gave place to the present large brick church.

The original area of the parish has now been divided into ten separate districts having, at the present time, 24 churches.

St. Matthew's has provided a place of worship for visiting holiday-makers from all over Australia and as such, its tradition of Evangelical outlook has been of paramount importance.

During the present year various activities have been held to mark the anniversary and these have prepared the way for Centenary Day, November 3, when the Archbishop of Sydney and the Governor of N.S.W. will be present for the special centenary service.

Some of the history of St. Matthew's will be related in the next issue of "A.C.R."

Overseas News in Brief

SPAIN — Two new chairs dealing with the ecumenical movement will be established at the Pontifical University of Salamanca, Spain. "A Chair of Protestant Theology" and "A Chair of Ecumenism" are to be created soon, according to the report, which noted a rising interest in "ecumenical problems" by university students. (EPS, Geneva).

ENGLAND — "Is the parochial mission a thing of the past?" asks the Archdeacon of Ely (the Ven. Michael Carey), who is the new joint-warden of the Village Evangelists, in the Evangelists' latest news letter. He writes: "I hear a good deal of talk about the days of the parochial mission being over; that the Church in the parish is always on 'mission' . . . and so on. It seems to me rather like saying that because we are always 'in prayer' (because we are always in Christ) we need never say our prayers."

ECUADOR — All Roman Catholics who have been sending their children to the Lutheran school in Cuenca have been excommunicated by public order of the Archbishop of Cuenca. He charged that the school's provision of instruction in both English and Spanish was a pretext for proselytism. The school founded a few years ago, is recognised by the State and complies with Government requirements. (EPS, Geneva).

ENGLAND — Commissioner Frederick Couits, since 1957 one of the two Salvation Army commissioners in Australia, has been elected head of the Army. Commissioner Couits, who is 64, joined the organisation in 1919. He will take up his new appointment in November.

SWITZERLAND — The Swiss Protestant Church in Geneva has consecrated its first deacon. He is Brother Jean Gerber, who trained for 20 months at a Deacons' College for French-speaking Switzerland, and then worked for two years in a parish.

SPAIN — For the first time the Ministry of Information and Tourism has authorised publication by a newspaper of an article about the Protestant churches. *Ultima Hora* has published an account of the address entitled "How we regard the Second Vatican Council" given recently at the University of Mallorca by Dr Gutierrez Marin, President of the Permanent Commission of the Protestant Church in Spain. His address was also mentioned in the Roman Catholic paper *Diario de Mallorca*.

ENGLAND AND U.S.A. — The Reverend William Davidson, rector of Esher, Surrey, and the Reverend Loren Mead, minister-in-charge of an American Protestant Episcopal Church, are to exchange parishes for a year. Mr Davidson has three children and Mr Mead four.

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CHURCH RECORD

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

Australian Church Record
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

REVISED LECTIONARY

October 27: 20th Sunday after Trinity. M.: Ezekiel 2; Luke 13, or 1 Peter 3: 8-4:6.

E.: Ezekiel 3: 4-21, or Ezekiel 13: 1-16; John 15, or 1 John 3.

November 3: 21st Sunday after Trinity. M.: Ezekiel 14; Luke 14: 1-24, or 1 Peter 4: 7-5: 11.

E.: Ezekiel 18: 1-4, 19-end, or Ezekiel 33: 1-20; John 16, or 1 John 4.

November 10: 22nd Sunday after Trinity. M.: Ezekiel 34: 1-16; Luke 14: 25-15: 10, or 2 Peter 1.

E.: Ezekiel 34: 17-end, or Ezekiel 37: 15-end; John 17, or 1 John 5.

Diocesan Church Women's Meeting

THE 24th Birthday Rally of the Sydney Diocesan Churchwomen's Association under the Chairmanship of the Rt. Rev. R. C. Kerle, was celebrated in the C.E.N.E.F. Memorial Centre Auditorium on Friday, October 11, when the Hon. Mrs H. R. Gough received greetings from the President, Mrs Kerle, and members, after her journeys to Canada and England.

The Honorary Secretary's report stated that as a result of activities for the year, the S.D.C.A. had raised over £1,000, of which £500 had been paid to the Gilbulla Conference Centre at Menangle, £70 to the Mowll Memorial Village and £50 to the C.E.N.E.F. Memorial Students' Hostel at Randwick.

The balance of £345, after furnishing the new S.D.C.A. Headquarters, was presented by the Hon. Treasurer to Mrs Gough for the C.E.N.E.F. Memorial Centre, £120 of which is to be used to buy equipment for Youth work in the inner city area and for Camp Howard holiday fees for underprivileged children.

Reports were presented on Youth work by the Rev. B. P. Goodwin Hudson, on the Students' Hostel by Mr Mark Noble and on the Mowll Memorial Village by Mr Gordon Atkins, Executive Secretary, giving members and friends the latest news of activities in these centres.

Bishop Kerle gave notice of the arrangements for the Gilbulla Rally and Fete at Menangle on November 2 next, known as the Sydney Diocesan Family Picnic Day, in which most parishes participate in various ways.

THE AUSTRALIAN

NOVEMBER 8, 1963

CHURCH RECORD

EIGHTY-FOURTH YEAR OF PUBLICATION

No. 1300

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

PRICE 9d.

THE LONG WAY HOME

IN response to a challenge issued by U.S. President Kennedy and as part of the C.E.B.S. Jubilee Year celebrations a party of senior members of the society left Wollongong on October 18 to hike to Sydney, fifty miles to the north.



Twenty hours later 30 weary hikers of the original party of nearly 60 reached Sydney Town Hall where they were greeted by the national chairman of C.E.B.S., Bishop R. C. Kerle, who read a message of greeting from President Kennedy. Leader of the group was Peter Mann, a District Commissioner, who said that their main complaints were bruised and blistered feet and torn muscles. Ten minute breaks were taken every hour and the boys stopped for a meal every four hours.

PHOTO: The boys struck out along Princes Highway, just south of Cook's River Bridge.

CHURCHES TO PAY RATES?

The Local Government Association of N.S.W. is pressing for a substantial cut in rate exemptions granted to churches and religious bodies throughout the State.

The move came out of a conference held at Port Macquarie at the end of October when the Association authorised its president, Alderman A. E. Shaw, and the executive committee to negotiate with the Minister for Local Government, Mr Hills, for big reductions in exemptions.

The Association estimates that present exemptions for religious organisations are worth nearly three-quarters of a million pounds each year. The exemptions extend to church buildings, clergy residences and lands used by churches for various recreational purposes, such as tennis courts.

The largest land-holdings are those of the Roman Catholic Church and for this reason there is considerable doubt as to whether such a move would find sufficient support to gain its acceptance by the Government.

Commenting on the move Alderman Shaw has said that exemptions should only apply to the church properties used for worship. "The exemption situation," said Mr Shaw, "has got out of hand. Churches must start paying a fair share of rates to councils."

Charities too?

The Local Government Association has stressed that it is not only concerned with properties held by religious bodies but also those held by certain (un-named) charities, exemptions for which amount to over £340,000 per year. Greatest loss to the councils are moneys they would be able to collect if State and Commonwealth properties were rate-

able. These amounts total over £3 million.

A number of church treasurers and other churchmen were contacted by A.C.R. and their views sought. Their reaction was varied. Some felt that there was justification in the council's claims, particularly as they affected property not strictly used in connection with the Church's spiritual activities.

However, others did not share this view. They felt that most of these activities had some bearing on the general work of the Church. The suggestion that rectories should be rateable was not supported generally.

General overall opinion was that the plan would not be approved.

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Sydney Crusade for Men

AFTER conducting a unique series of Crusade Meetings for Men in Melbourne and several provincial cities of Victoria, Dr Richard Halverson and a team of Christian business executives is visiting Sydney for the purpose of conducting a further series of meetings.

Dr Halverson, who is a 47-year-old Doctor of Laws, Bachelor of Theology and Science, and Minister of the Fourth Presbyterian Church, Washington D.C., U.S.A., is visiting Australia under the auspices of the International Christian Leadership of America which is the organisation which has been responsible for the arrangement over many years of the Presidential Prayer Breakfasts and Governor's Prayer Breakfasts throughout U.S.A.

and the celebrated Negro organist, Kenneth Goodman, and testimonies by business executives from U.S.A. Our guests on the occasion, Dr Richard Halverson—who is particularly gifted in speaking to men—will bring a dynamic message.

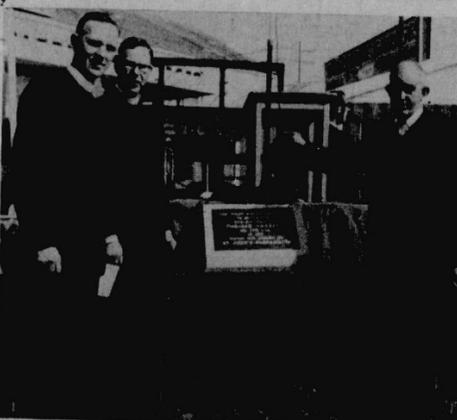
All men associated with the denominational Men's Societies are urged to attend and bring other men to share in the blessing of these two rallies.

A unique opportunity is to be given to all clergy and

ministers to meet and hear Dr Halverson on Monday morning, November 11, at 10.30 a.m. at a ministers' meeting in the Chapter House, St. Andrew's Cathedral, George Street, Sydney, when the important subject of Christian work amongst men will be discussed.

The overall program is being arranged by the United Churches Evangelistic Crusades, and further inquiries should be directed to the Secretary, Mr Alex. Gilchrist, Phone 61-7788.

Memorial Unveiled



A former Mayor of Parramatta, Alderman A. R. C. Thomas, unveiling a plaque at the corner of George and Charles Streets, Parramatta, to mark the site of Australia's first Sunday school, commenced by Thomas Hassall (see A.C.R. October 11). With him are the rector of St. John's, Parramatta, the Reverend K. L. Loane, and his brother, Bishop M. L. Loane.

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NOVEMBER 8, 1963

Synod in Retrospect

One of the facts emerging from the last session of the Sydney Synod was that there needs to be a closer liaison established between synod representatives on the one hand and the parishioners who elect them on the other. This was highlighted in humorous vein in the report by one representative of difficulty experienced by a parishioner in comprehending why a commission should be paid to the Archbishop. The item under question was "Archbishop's Commission £1,500" listed in the General Assessments Ordinance.

To the average parishioner Synod is a rather remote reality which comes around each year and which is usually accompanied by a certain amount of controversy in the public Press (at least this is true in Sydney). However, this last session in Sydney showed that perhaps this situation is changing somewhat and people are beginning to do that most awkward of things—ask questions!

Viewed from this distance of time it seems that financial matters in general almost completely overshadowed most other business in the last Sydney Synod. There was evidence that ever-increasing Assessments brought down in successive sessions were being reacted to in the parishes as never before.

Two things need to be said. First of all, there is no doubt that the Standing Committee, which prepares the Assessments, deserves the confident support of the diocese as a whole. Members of the Committee stressed that very careful consideration was given to each item of expenditure before it was included in the budget and we believe them.

However, that does not detract from the fact that Synod is the right place for dissatisfaction to be expressed if there is such. That is why we have synodical government. And dissatisfaction was expressed, or at least questions asked (sometimes awkward) on some aspects of the Assessments.

Very full debate was given to an item listed as "Department of Promotion Salaries — £1,500" (this being, of course, not the full amount of such salaries but a contribution towards them). The Reverend K. R.

Le'Huray moved for the deletion of this item. It is noteworthy that Mr Le'Huray stressed that he was in no way opposed to promotional schemes and that he had used the department's services in his own parish on several occasions. The point at issue, however, was that the department should be self-supporting and parishes not using its services should not be expected to subsidise those that did.

Another matter which did not miss the keen eyes of several observers was the omission of St. Andrew's Cathedral from the lists of parishes rateable under the Ordinances. Matters of principle were debated here, too. Although there may be a case for treating the Cathedral as a parish for such purposes there are special factors operating in its situation. The greater proportion of its activities are for the benefit of the diocese as a whole (such as State Funerals, Ordination Services, Consecrations of Bishops, Synod activities, etc.) and it appears wise to give the Cathedral financial relief in this way. And this was done.

This brief survey cannot pass without reference being made to a move by the Reverend D. W. B. Robinson to establish a principle in regard to Assessments in general. Mr Robinson expressed the view that compulsory financial assessments should be made only for the support of objects and organisations for which Synod is directly and constitutionally responsible.

A lively debate followed this move and Mr Robinson found a number of supporters, even from unlikely quarters. However, as so often is the case in such debates the principles involved were not always clearly grasped and finally Mr Robinson agreed to withdraw his motion.

We feel that this was unfortunate as much needless debate could be avoided in future years if a clear principle was established in relation to the compulsory assessment of parishes. Once such a principle was established it would be a relatively simple matter to apply it to proposals set before Standing Committee. Perhaps Mr Robinson will try again in the future!

Excerpt from the book, "GOD GAVE ME A MICROPHONE," by the Reverend Vernon Turner, released for sale throughout Australia on November 9, 1963. Published by arrangement with Jordan Books.

LIFE THROUGH HIS NAME

ALWAYS like to preach for a verdict, and the verdicts on CBA broadcasts come to us in the form of more than 50,000 letters every year, written by listeners in all parts of the Commonwealth.

These letters tell of conversions to Christ, of remarkable answers to prayer, of people who have been rescued from suicide and disaster, and of miracles of grace of every kind. The following letters tell some of these remarkable stories.*

Mrs Jackson was a Roman Catholic who never went to church, but who listened to me from 4BC every morning at nine o'clock. Quite often I ask listeners to look up certain passages in their own Bibles. Mrs Jackson did not have a Bible, so she went to the city specially to buy one for herself. As she continued to listen to the radio, she began finding some of the treasures of God's Word.

This went on for several months, and then one morning I asked whether there was anybody listening who would like to receive the Lord Jesus as personal Saviour. If so, I suggested that they should kneel down just where they were, and simply receive the Saviour into their lives while we prayed together. Mrs Jackson slid to her knees, and with tears in her eyes she stepped into the New Life of the true believer in Christ.

Without Frills

They say that in Darwin people live without the frills. That is particularly so in the R.A.A.F., where young Cliff Martin listens to my Counsellor broadcasts from 8DN. Cliff wrote to me recently: "As soon as your theme music comes on, all the men in my hut know what's coming, and most of them listen, because afterwards they comment on what you have said."

"I know a few of the men have accepted Christ and taken the step, through listening." It means a lot to a young man in the Services to accept Christ and witness before his mates.

A grey-haired, middle-aged housewife lives in a weather-board house in one of the western suburbs. The house needs painting, and the garden needs tending. Things are not the best in that home. Mr Pilkington brought his small family from England five years before, and things have been grim since he died suddenly two years ago. But Mrs Pilkington listens to her radio every day, and she hears me telling her of Jesus.

One afternoon I received this letter from her: "I never miss listening to you. I just wait for the session to come on. You were talking about suicide. . . I was going to do that because I could not stand the worry of it all any longer, but I listened to what you had to say."

I wrote back, and invited her to let the Lord Jesus handle her life for her, and she did. About three months later I received this note from the minister to whom I had referred her: "Mrs Pilkington and her children are now attending our church, and we are endeavouring to help her in a somewhat difficult domestic situation. She is showing real evidence of an experience with the Lord. Thank you so much for your contact, and may God continue to bless your ministry of radio witness."

Sometimes the results are not as rewarding, but nevertheless it

is good to hear that the Lord has begun a work which may grow to something bigger later on.

For example, Alex Maher is an Irishman, and a self-styled agnostic, the kind of man who loves writing to preachers and setting them right on the facts of life. Alex wrote to me one day after having listened to me on the air for several weeks. It was not exactly a friendly letter, but it showed promise. This is what he wrote: "I am a great reader, and I have been an agnostic since I was 18 years of age, although I attended Sunday school before that. I am writing to tell you that after listening to you on the radio, I have come to the conclusion that you are right—man cannot make a blade of grass." Well, he is not a Christian yet, but at least his thinking pattern has shown signs of a change for the better.

Greatest Miracle

Sometimes I receive just a simple, short note to inform me of the greatest miracle of all, the New Birth. This note arrived one morning from Mrs Lois Pryor, young mother of two fair-haired girls: "When I came out of hospital, I listened to your broadcasts each morning. It was then that I really gave my heart to Jesus." I feel sure she is going on with the Lord.

Sometimes it happens that a Christian grows cold in his love for Christ, and he slips away. How often the miracle of radio has been used to call people back! I remember this letter from Jack Austin, a retired grocer who is living at Sussex Inlet on the coast south of Sydney. He puts it simply when he says: "The beautiful hymns helped me to re-dedicate myself to Him, and to be up and doing more in His service!"

In Melbourne lives the secretary of a large importing company, Mr Rupert Frumar, whose father was a Reformed Church Minister in Switzerland years ago. Rupert has done well for himself in business, but the cares of the business world gradually choked out his spiritual life, as our Lord warned they might.

Rupert came home late one Sunday after a night at cards, and switched on to 3UZ, which was playing *The Sunshine Hour*. Four days later this letter was placed on my desk: "I took your little story of the child giving her father a Bible inscribed 'From the Author' to bring me to my knees. It was then I realised how far I had drifted from the Author."

Bill Dobson runs a successful small farm out past Parramatta, N.S.W. Somehow he slipped further and further from the Lord, and even stopped going to church, where he had been a deacon. How we rejoiced when we received this letter from Bill: "You read the poem on Prayer, and I felt it was meant for me. I had left off praying, but now I have asked God's forgiveness, and I have made a fresh start."

High blood pressure can often have tragic consequences, brought on by the endless dizzy turns, the general malaise, the constant round of illness. Mrs Joyce Adams, whose husband works on the railways, has blood pressure, and her capacity as a housewife has been reduced to almost zero.

The three children have virtually taken her place in the responsibilities of keeping house. It is not unusual for such a woman to think of taking her life, and she did, quite often. One morning when CBA's unpaid accounts were lying fanwise on my desk, and we had no money to pay them, I was feeling awful.

Things were bleak at CBA. But the Lord had a letter in the mail to cheer us. It was from Joyce Adams: "My husband and I listen to you every day when possible, and we do enjoy your talks. Your talks are drugs for high blood pressure." We have corresponded a lot since, and Joyce and her husband are now well established in their local Methodist Church.

Discontinued

Mrs Parsons lives in South Australia, up among the lovely Adelaide Hills. At night she used to listen to my Counsellor broadcasts from 2CH Sydney, which apparently she heard quite plainly. It happened that we had to discontinue this broadcast from 2CH after a year or so, through lack of finance, and Mrs Parsons was quite upset about it. "I would be very glad to know what happened to Counsellor, which I heard every night," she wrote. "I want to know what happened to it, because I am one of your listeners who accepted Christ as my Saviour whilst listening to radio."

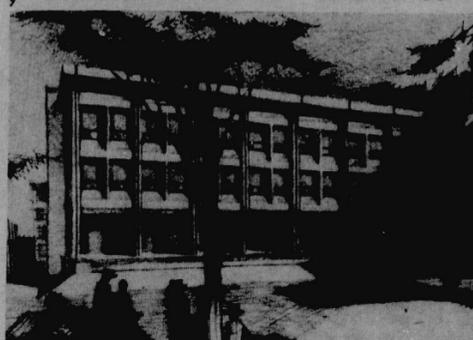
I had an encouraging letter from Betty Foley, a young school-teacher who lives in an administration hostel in Darwin. She writes: "I have thanked the Lord many times during this year for your sessions, The Sunshine Hour and Counsellor. The practical simplicity with which Christian living is set forth must be a help to those who listen. You would be pleased if you strolled along the hostel corridors and noted just how many radios are tuned to your sessions."

* For obvious reasons, the names used are not real names, although the stories are real.



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Cathedral School Launched



AFTER a long period of frustrating delays all connected with the projected development of St. Andrew's Cathedral School felt a keen sense of pleasure when, on October 12, the Governor of N.S.W. (Sir Eric Woodward) set the Foundation Stone of the new building.

The future St. Andrew's Place was packed with people for the occasion, marking as it did the first stage of the re-development scheme for the Cathedral site.

After the singing of the National Anthem the service opened with the hymn, "Christ is our corner-stone," at the conclusion of which prayers were read by the Dean of Sydney, the Rt. Reverend A. W. Goodwin Hudson, and the school's Headmaster, Canon M. C. Newth. During the service members of the Cathedral choir sang the anthem "Rejoice in the Lord" by John Redford.

In his address the Governor paid tribute to the place of the school in the life of Sydney. Referring to its foundation in 1885, Sir Eric said that, although never properly housed, the school had had a distinguished history. "This school," said Sir Eric, "has long held an important place in the spiritual and cultural development of this City."

"May I pay a sincere tribute to all those people whose vision and determination have made this long-cherished dream come true.

Tribute Paid

The service finished just in time to avoid rain which had been threatening for the greater part of the afternoon. Visitors hurried to the Trocadero where afternoon tea was served and where further references were made to the project.

The Archbishop explained to those present the reasons for the delays experienced during the seven years since the Appeal for the new building was launched. Investigations had shown that if a first-class education was to be provided the school's size would have to be somewhat larger than was at first envisaged. Increases were thus necessary, not only in the number of boys attending the school but in the staff to cope with them and in the space available for instruction and other activities.

Further delay had been caused by the decision to implement the Cathedral site re-development scheme, involving, as it did, extensive planning, negotiations and alterations.

Greetings received included those from Salisbury Cathedral School; St John the Divine Cathedral Choir School, New York; St Paul's choir school, London; the Minister Song School, York; the Westminster Abbey Choir School; Sir William McKie; Dr Gerald Knight; Archbishop L. N. Sutton (Old Boy and former Headmaster); the Reverend M. K. Jones (former Headmaster); the Rev. S. C.

MISSION IN ARMIDALE

Armidale Diocese has been the scene of two missions conducted recently by the Church Army.

The first, late in September, was held at St. Paul's, West Tamworth, noted for its church building constructed of concrete blocks made by the parishioners themselves. The Missioner was Captain A. W. Batley and he was assisted by other Church Army workers. Over 4,000 attendances were registered at this mission. Of particular significance was the fact that over £150 worth of Christian literature was sold during the mission.

The second was held at the Cathedral Church of St. Peter's, from October 13 to 20. Here Captain Batley was assisted by

the Cathedral staff, including the Dean (the Very Rev. Evan Wetherell), the Reverends David Bowden and Peter Peters, Professor John Bishop (Lay Reader) and Mr Graham McKay (Lay Reader). As with the first mission an aggregate attendance of some 4,000 was registered.

The first mission service on Sunday night was attended by a capacity congregation of 400 people and during the following week an average of 300 people came to the evening services.

In addition two Youth Rallies catered for over 100 children in the 12 to 15 age groups. The Missioner and Captain C. Fisk, Manager of the Church Army Bookshop in Newcastle, who was responsible for a large Mission Bookstall, also visited the schools of Armidale.

Other features of the week were a series of Home Meetings at which the Missioner was introduced to a large number of people, and a women's gathering and Communion on the Wednesday morning with an attendance of over 100.

Reformation Rally

Owing to difficulties experienced in finding a suitable date for the annual Reformation Rally in Sydney it has been decided to combine this year's rally with the A.C.L. meeting at Moore College (see advertisement, p. 4).

Full details of what promises to be a very worthwhile evening will appear in the next issue of A.C.R.

CMS Literature Receives Praise

Publications of both the English and Australian CMS, received praise in a survey of missionary magazines published in a recent issue of "The Church of England Newspaper."

"The Church Missionary Society's Outlook," said the article, "is generally considered to be the best Anglican missionary magazine—though the Australian branch of the same society must be close on their heels!"

"In point of fact Outlook is in the unenviable position of having to maintain high standards while its 'rivals'—excuse the term—are all slowly catching up on it. It is still imaginative, fresh, easy on the eye; and it still uses colour, pictures and words better than any other missionary magazine I see."

CHURCH WITH STAFF OF 22

Writing to the parishioners of Holy Trinity, Adelaide, the rector, the Reverend Lance Shilton, has described a visit to the Church of the Redeemer, Baltimore (U.S.A.), which has a staff of 22.

"The budget for the year is approximately 250,000 dollars," said Mr Shilton. "There are usually three full-time clergy on the staff with an additional 19 other men and women engaged full-time in Christian education, music, office management, book-keeping and cleaning. Most of this development has taken place in the last few years, including the building of a new Church to accommodate 1,000 people and a large educational block and office accommodation. My experience here is very stimulating as I observe a great deal which will be useful on my return."

In the same letter Mr Shilton described his visit to the west coast of the U.S.A. "At San Francisco," said Mr Shilton, "I stayed with the Reverend Dr Frank Andersen, previously Vice-Principal of Ridley College, and now Professor of Old Testament at the Episcopal Theological Seminary. It was good to be introduced to the American way

of life by an Australian and to see that the training of theological students is well organised with plenty of modern facilities.

Graham Crusade

"The Crusade at Los Angeles was very similar to that which inspired us in Adelaide. I was able to be present for two nights, and I met most members of the team, including Billy Graham who remembered with affection his brief time in Adelaide four years ago. I shall always remember the inspiring gathering of 1,200 ministers, of most denominations, for breakfast at which Billy Graham spoke."

"At the final meeting on the Sunday following, I believe that there were 130,000 people present at the Coliseum, as well as 20,000 outside the gates, 3,500 at that meeting committed their lives to Christ.

"In this country, for the most part, I believe that the peculiar problems associated with city churches are being faced realistically. Far from being redundant, many of these churches are bursting with pulsating opportunities. Flexibility is the key-note, with adequate staff to relieve the clergy of the burden of essential administration."

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod. Founded 1895. SYDNEY, Forbes Street, Darlinghurst. MOSS VALE: Suttor Road, Moss Vale. NORTH SYDNEY "Redlands," Military Road, Cremorne. WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Kellville. The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

Books

Devotional

ALLWAYS

Quiet Moment Series No. 1. By the Reverend A. H. Orr. Pp63, Aust. price 6/6.

Readers who may have picked up an occasional copy of "The Australian Baptist" will be familiar with "The Quiet Moment" series penned by the Reverend A. H. Orr, minister of the Ashfield Baptist Church (near Sydney).

This book brings together some of these meditations and the publishers are to be thanked for making available to a wider public these excellent (though short) devotional essays. Mr Orr has the gift of seeing parallels in the supposedly humdrum world around us and the further gift of being able to convey to his readers what he sees.

Of course, this sort of reading matter is no substitute for study of the Scriptures themselves and I am sure the writer would support such a statement wholeheartedly. However there is much food for thought here just for that "quiet moment," perhaps during one's last waking moments at the end of the day.

I like Mr Orr's thoughts "on picking blackberries" where he quotes those meaningful lines from Adelaide Proctor's hymn "My God I thank Thee . . . that all our joy is touched with pain" and, in lighter vein, on "sleeping in church." (Have you NEVER been guilty of such a thing?) And there are the sobering thoughts on "life's decades" and, in the thirtieth and last meditation, the triumphant note of Christian Hope: "As we grow older more shadows must fall. Life's evening time must touch all our friends and loved ones. But darkness, never. The sun dips beyond the horizon but, westerling, lights another world. Afternoon shadows usher in another day, this time eternal, for there is no night there."

The book is beautifully printed and illustrated. There is one slight printing error at the top of page 9.

— R.B.R.

Abolishing God

GOD IS NO MORE

By Werner and Lotte Petz. Victor Gollancz, 1963. Pp. 160. Aust. price 29/9.

Traditional Christianity / and Modern Philosophy meet here in a head-on collision and traditional Christianity, it seems, has come off second-best. We are presented with a discussion of the Christian faith so de-mythologised as to bear almost no relation to its New Testament counterpart.

There are some remarkable turns of phrase, so seldom found in theological works, and as well some first-class exegetical material. But the basic question that must be asked of the book as a whole is: "Is this meaningful theology?"

Canon Carpenter calls this book "an impressionistic work of art" finding coherence "in experience." Whilst one is prepared to accord that some religious symbols convey different meanings to differing temperaments, what are we to make of a Christianity that is entirely symbolic and unhistorical and finds its justification in experience alone?

One gains the impression that this work is merely revived Gnosticism, unintelligible to the majority of men in its details, though frightening in the effect that it produces in the realm of morals.

When one reads this book one realises that both the Christian God and His ethics as set out in the N.T. are regarded as totally irrelevant. A most startling comment appears on p. 41: "It is a great pity that we know very little nowadays of the friendship Plato praises in his Dialogues and the old Chinese in their poems. (And what does it matter that such friendships were often based on a homosexual attraction?) It is a pity that we have not yet reached the maturity where marriage could make us ready for many and diverse loves which would not destroy but enhance our life together."

By an admission of such a Gnostic morality we deny the starting-point of our historical faith in the Incarnation and in the end must find salvation in experience, by symbol, but may never in reality.

— W. J. LAWTON

Book Answers "Honest to God"

For the second time in only a few months, a book on the foundations of Christian faith is attracting wide attention in Britain.

Described variously as "reply," "rejoinder" and "devastating reply," this work, "For Christ's Sake," is in fact a scholarly continuation of the discussion which Bishop Robinson brought out into the open in his now exceedingly well known book.

The author of "For Christ's Sake" is the Rev. O. Fielding Clarke, an Oxford M.A., B.D., Vicar of Hazelwood, Derby, and Examining Chaplain to the Bishop of Derby.

The Bishop of Pontefract says, "Unlike many of the reactions to this controversial book, it is neither hysterical nor savage. It is a careful assessment of Dr Robinson's thesis and shows a real desire to understand what the Bishop is trying to say."

Sales in the United Kingdom and U.S.A. have reached 32,000 copies in less than a month. Stocks were due in Australia in mid-October, Australian retail price 8/6.

Also Received:
THE EVANGELICAL MAGAZINE, September-October, 1963. The usual interesting assortment of articles, including "Chastity Under Fire" by the Reverend J. Gwyn-Thomas; "Thy Word Is Truth" by Dr. J. I. Packer; "The Christian Artist Today," by L. F. Lupton, and "The Erotic v. the Spiritual," by Leonard Ravenhill.

Marrickville Chapel Opened

A man who was rector of a large and busy parish for 29 years and honorary editor of "The Australian Church Record" for twelve of those years was honoured at a ceremony on Sunday, October 20. The ceremony took place at 10 a.m. when Bishop R. C. Kerle opened and dedicated a chapel at St Clement's, Marrickville, in memory of the late Archdeacon S. H. Denman, who died in 1960. Archdeacon Denman exercised a powerful ministry for more than fifty years, which included not only his 29 years at Marrickville but ten at Drummoyle.

Melbourne Crusade

SOME 3,000 men gathered in Melbourne's Festival Hall on October 29 to hear visiting American speaker, Dr Richard Halverson, in one of a series of meetings in connection with the Crusade for Men.

Dr Halverson spoke quietly and without emotion, challenging each of his hearers to become "a Christ-managed man." "Gentlemen," said Dr Halverson, "what is happening here tonight is making history more so than what is happening in Canberra." Those present at the meeting fell into one of four categories, said the speaker:

- The man who has successfully ignored Jesus Christ all his life.
- The man who is a Church member to whom Christ is unreal.
- The man who is a professing Christian whose life is a contradiction.
- The man who has taken Christ seriously.

Of particular challenge was the part of the meeting, prior to Dr Halverson's address, when visiting American laymen gave their testimonies. Fourteen men came with Dr Halverson from all over the U.S.A. They were not professional evangelists and had paid their way—two sold their homes so they could come—and their testimonies were "an effective means of ministry." One of the laymen, Mr Jack Johnson, said that when he came to maturity he "asked 'What's life all about?' How do you get the most out of life?" He discovered that Christ was the only answer. "I discovered the poverty of riches. Success at the top was empty. I turned to the Bible."

At the conclusion of the address by Dr Halverson 35 men went forward for counselling. The service closed with the hymn, "To God be the Glory," followed by the Benediction.

Christmas Commercialism

Last week—almost two full months before Christmas Day—a leading Sydney department store introduced its "Father Christmas" to the public. He was ushered in with much ballyhoo and duly appeared on Sydney's TV screens as one of the news events of the day. A few days later TV viewers were treated with a report from Melbourne, where a school was in progress to train a large number of these gentlemen in their craft.

Disregarding the rights and wrongs of having any such figure as "Father Christmas" it is a great pity that shops do not exercise more discretion in the whole matter. Christmas time means, among the more important spiritual things, the problem for parents of hard cash.

It is enough for a young couple with a family to have to face the heavy expenses of this time of the year without being confronted by Father Christmas a full two months ahead of the event. At a time when, in several States, efforts are being made to introduce a more Christian outlook in the celebration of Christmas it is unfortunate that businesses vie with each other to be the first on the scene with Father Christmas.

In some areas where concentration of industry is heavy there has been introduced the idea of industrial harvest festivals (going under various names). Here the church is decked out with various products manufactured in the locality and the occasion is one providing a good opportunity to fill the church with representatives of the various firms participating. Clearly this sort of service would not provide the answer everywhere. Just what form such a service could take is hard to decide and it would be interesting to hear readers' views on the subject.

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THE LADIES' HOME MISSION UNION
The Home Mission Society's
GIRLS' HOSTEL PROJECT
MORNING TEA
in the GARDEN OF BISHOPSCOURT.
WEDNESDAY, NOVEMBER 20, 1963, at 10.30 a.m.
BRING A GIFT — BUY A GIFT
(Edibles for preference) DONATION 5/-
How to get to Bishopscourt, Greenoak Ave., Darling Point 369 Bus, Bathurst Street side of Cathedral 10 to, and 20 past the hour. Alight at St. Mark's, Darling Point. Any bus via King's Cross, Pitt and Park Streets. Alight at Darling Point Road.
President: The Hon. Mrs H. R. GOUGH, Chairman: Mrs G. BEGBIE.



"Listen, I had to attend Sunday school and church when I was young, and it didn't hurt ME any!"

Apparently it didn't do him any good, either, otherwise he would realise that this sort of negative approach to churchgoing is sure to destroy any significance it might have to his son. Only by regular church attendance can parents hope to set such an example themselves that their children will come to know the vital importance of its influence in their lives. Active participation in the church's activities by every member of the family is of vital importance to the unity of the family and the child's future.

CLERGY STUDY RELIGION AND MENTAL HEALTH

CLERGY of areas surrounding Callan Park Mental Hospital in Rozelle (Sydney) have just concluded a week's "Religion and Health Workshop" led by the senior medical staff and the hospital chaplains.

The course was designed to acquaint clergy with modern trends and techniques in the treatment of the mentally ill. They were also shown how best to help cases which appear to be in need of psychiatric treatment, and the post-hospital care that a patient can receive from the Church and community.

The course included an inspection of the hospital and the group was able to see something of the revolutionary changes that the Superintendent, Dr B. J. Shea, and his staff are making at Callan Park. They saw, too, the ultra-modern facilities for the treatment of "day-patients" at the Broughton Hall Clinic.

It is hoped that such a course may be repeated from time to time and that many more clergy will be given valuable help in this difficult area of their pastoral activity. The hospital emphasised the importance of the attitude taken by the community to mental illness in the final rehabilitation of a patient. To brand mental illness with a social stigma is as unenlightened as were old methods of treatment. The "tender, loving care" which forms such an important factor in hospital treatment must also be the attitude of the community.

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Letters to the Editor

Evolution

Sir,
Your correspondents, K. W. Campbell, and J. Cole (A.C.R., 25/10/63) appear to have made one of the most basic errors any person is able to when considering scientific statements: that of theorising without data. Both seem to have approached the subject of Evolution not in the frame of mind of the scientist who wishes to account for certain observed phenomena, but with the preformed judgment that "Evolutionists do not believe in God."

It's my experience as a student of Science that among those people who accept the Theory of Evolution, the proportion of those who believe in the Christian God is no lower than in any other branch of Science, or in any other walk of life.

The scientist today realises two things which should be mentioned here: (i) the Theory of Evolution is still only a theory, and must be approached as such, by examining the evidence both for and against, and (ii) nothing can be deduced from the Theory itself about the Origin of life.

What I wish to ask all people who have any interest in this subject to do is to examine against a background of the whole of Scripture — not just Genesis I — some of the excellent literature written by Christians who are top-ranked scientists, and others interested in this question. Some of the booklets I have seen are listed below.

Falcon Booklets: Science and Irrigation; by Malcolm Dixon; Science and Christian Faith Today; by Donald M. MacKay; I.V.P.: Where Science and Faith Meet; Crusade Reprint: The Christian and the Scientific Method; by A. P. Watson; Tyndale Press: Questions of Science and Faith; J. N. Hawthorne; Creation by R. E. D. Clark; Christian Approach in Teaching Science, by R. Hooykaas.

I trust that these books may enable Messrs Campbell and Cole to see that there is, in fact, no conflict at all between Faith and Science, but that in very many ways the one is supported by the other, as we should expect.

Yours sincerely,
A. Philip Bryson,
Roseville, N.S.W.

Appreciation

Dear Sir,
Please find enclosed cheque to the value of £1 to cover the cost of the ensuing year's subscription for the Church Record. May I congratulate you on an excellent newspaper. It is refreshing to read such forthright and challenging articles on the evangelical faith. May God continue to bless your paper in the days that lie ahead.

Yours FAITHFULLY,
"Northern Reader"
Toowoomba, Qld.

Testimonial

Dear Sir,
The Parish Council of the Provisional Parish of Seven Hills have opened a "Shirley Fowler Testimonial Fund."

The late Rev. John Fowler made many friends throughout the Diocese and we feel sure that many of these folk would like the opportunity of assisting his wife, Shirley.

We would appreciate it therefore if you would draw your readers' attention to this fund, which will remain open until December 1. Gifts may be sent to me at the above address.

Yours sincerely,
John A. Schroder,
for Parish Council, Seven Hills.

Cranmer's Views

Dear Sir,
Recently I had cause to study most of the documents attributed to Archbishop Cranmer as preserved in the volumes of the Parker Society. Not only did I find these documents very interesting, but they also clarified for me many sections of our Prayer Book and 39 Articles. In these days when so many pay only lip service to the Prayer Book and Articles and when many different interpretations are forced upon the formularies of the Church of England, it seems vital that we find out exactly what was in the minds of the men who framed them.

With these things in mind, I tender the following abridged quotations hoping that they may prove as helpful to others

BOWRAL CENTENARY

On Sunday, October 20, the Archbishop of Sydney preached at the Centenary Service of St. Jude's, Bowral.

It is interesting to note in connection with this celebration that when the original church building was opened in 1863 it served as both school and church until sold to the N.S.W. Council of Education in 1867.

The rector of St. Jude's is the Reverend B. R. Horsley, B.A., B.D.

as they have to me, and that they may encourage others to investigate further in this important field with a view to being better equipped to meet the demand of the days ahead.

1. Sufficiency and Supremacy of Scripture.
"The Word of God written, contained within the Canon of the Bible, is a true, sound, perfect and whole doctrine, containing in itself fully all things needful for our salvation."
"The writings of the old Fathers without the written word of God are not able to prove any doctrine in religion."
2. Ornaments.
"Images, shrines, candlesticks, trindals or rolls of war, pictures, paintings, monuments of feloned miracles, pilgrimages, idolatry and superstition so that there remains no memory of the same in their glass windows or elsewhere."
3. Confirmation.
"Alleged scriptures are not institutions, but acts and deeds of the Apostles done by a special gift given to the Apostles for the confirmation of God's word at that time. The writings of doth not remain with the successor."
Cranmer says he reads nothing in Scripture of confirmation ("Questions and Answers concerning Sacraments and Appointment and Power of Bishops and Priests").
4. Orders.
"And there is no more promise of God, that grace is given in the committing of the ecclesiastical office than it is in the committing of civil office."
"The Bishop and Priest were not two things but both one office. In the New Testament he that is appointed to be a Bishop or a Priest needeth no consecration by the scriptures; for election or appointing thereto is sufficient."
Yours sincerely,
(Rev.) W. J. Graham,
Sydney.

Evolution

I would plead earnestly with the Reverend G. C. Bennett (A.C.R., 21/10/63) and others who are keen anti-Evolutionists, for "Christian care."

It is singularly unfortunate that the impression is often given (perhaps quite unconsciously) that it is impossible to believe in the Scientific Theory of Evolution and still be a Christian.

As a former school teacher I can assure him that the vast majority of pupils will, in such a case, believe the Scientist and not the Theologian.

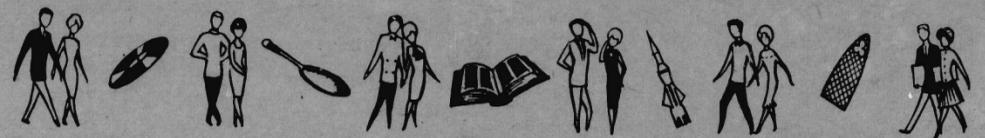
It would be tragic indeed if even one child were kept from Christ because he could not agree with the minister as to how God created man.

Yours faithfully,
J. B. HENDERSON,
West Wollongong.

YOU are invited to an
EVANGELICAL RALLY AND REFORMATION OBSERVANCE
at Moore College, Carillon Avenue, Newtown,
on Friday, 29th November, at 7.30 p.m.
SPEAKERS: Archdeacon H. G. S. Begbie, Mr Justice Richardson.
TOPIC: "Anglicanism Today" — with special reference to Toronto.
Also the Rev. Dr. J. I. Packer, M.A., Warden of Latimer House, Oxford, in a specially recorded message.
Sponsored by the A.C.L. and Reformation Observance Committee

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YOUNG PEOPLE'S PAGE



Announcing A.C.R.'s 1st Youth Photo Contest

A.C.R. is pleased to announce preliminary details of an Australia-wide Youth Photographic Competition, to be held during the coming summer months.

POP SINGER FINDS CHRIST

TONY FONTANE, the man whose record "Cold, Cold Heart" won him a place in the ranks of singers whose records had sold a million copies has found the One Who said He gave men "a new song" to sing.

A new film about to be released in Australia, "The Tony Fontane Story," is the almost unbelievable, yet true, story of how the singer and his wife came to know Christ. Said to be the first full-length Christian dramatic musical, the film runs for 80 minutes and seeks to show teenagers and adults alike that the answer to life and the hereafter is found only in Christ.

Tony acquired nation-wide success when his hit record "Cold, Cold Heart," sold more than a million copies. He recorded other hits including "Syncopated Clock," "Bring Back The Thrill," and "Vanity."

Two of his most outstanding albums were "Showboat" recorded with Sophie Tucker, and "Sunny Side of the Street" recorded with Vic Damone, Frankie Lane, and Billie Daniels. His recording of "I Talked to the Trees" held first position on the Australian hit parade for 16 consecutive weeks.

Tony Fontane at present is a religious recording artist for R.C.A. Victor while appearing in Christian concerts across the world.

With substantial prizes and the opportunity of seeing winning photographs reproduced in A.C.R., the contest offers scope to young people of all age groups to 25.

The contest is restricted to black and white photographs only and it does not matter whether you own a simple box Brownie or a Super Gadgetflexomatic — there's an opportunity for you.

Entries in the first section—on the Christmas theme—close on December 31 with prizewinners announced in our first issue in January.

Full details and entry forms will appear in the next issue of A.C.R. (November 22). There are no entry fees. Make sure you see the next issue and then start preparing for the first section. Remember it closes on December 31.

Subjects include photographs of holiday camping activities, fellowship outings and similar occasions, and for the artistically inclined—church architecture. Prizes will be awarded in each fortnight's issue, from January to April.

Technical details will be given next issue but, briefly, the requirements are simple. Prints may be any size from super size up to 10in x 12in, mounted or unmounted (preferably unmounted). They may be made commercially or be your own work. The chief requirement is that the actual photography should be your own.

Start preparing now. Here are some simple suggestions:
 ● Make sure your camera is in good working order. This is especially important if you have had it at the beach. Sand—even an odd grain or two—can quickly make your camera useless until cleaned out.
 ● Start thinking up some ideas for the first section of the com-

petition—on the theme of Christmas. There are many possibilities here and some of the Christmas functions in your parish church may provide the ideal setting for an effective photograph.

● Tell the other members of your fellowship, G.F.S., C.E.B.S. (or other group to which you belong) about the competition. Certificates will be presented to the groups gaining the highest number of awards.

Technical details will be given next issue but, briefly, the requirements are simple. Prints may be any size from super size up to 10in x 12in, mounted or unmounted (preferably unmounted). They may be made commercially or be your own work. The chief requirement is that the actual photography should be your own.

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 ● Start thinking up some ideas for the first section of the com-

TEENAGERS HEAR ACTOR DENOUNCE FILM INDUSTRY

MORE than 4,000 teenagers attending the third national Royal Ambassador Congress, sponsored by the Southern Baptist Convention in Washington, D.C., heard a motion picture and television actor denounce the film industry for glorifying loose living.

Gregory Walcott, often seen in the role of a rugged detective, said the greatest threat to America today is not Communism, but its own moral decay — exemplified by alcoholism, sexual immorality, and pleasure seeking.

Denouncing the movie producers, Mr Walcott said Hollywood "has glorified loose living." "You have made free love, drinking, divorce seem perfectly natural," he asserted.

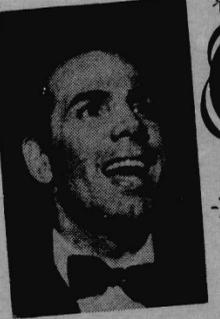
"In the movie houses of the world, you have presented a poor picture of America — cut-throat businessmen, West-side slums, crooked politicians. You have made the Christian religion, the faith of our fathers, seem a narrow, bigoted, ignorant way, not to be desired."

Australian Christian Theatre Guild
 Please note:
 The preview performance of our Christmas production
Holy Family
 will be held in the C.E.N.E.F. Auditorium
 on Monday, 18th November, at 8 p.m.
 Available for bookings from Friday, 22nd November
 Contact: Box 573, G.P.O., Sydney, or phone 30-7407 (J. Gray)

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 All communications to the Hon. Secretary, Box 1227, G.P.O., Sydney.

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YEAR BOOKS wanted: Year Books of the Diocese of Sydney wanted covering years 1950 to 1956, inclusive. Please contact A.C.R. office in the first instance—61-2975 (Sydney exchange).

MEETINGS
CLERGY: The Sydney Clerical Prayer Union meets for prayer on the third Friday of each month at 11.30 am in the Moore College Chapel. Lunch at College, 1 p.m. Details available from the Secretary, 75-2742.

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Looking at Films

CHRISTMAS IN HONG KONG, colour, 22 minutes. Production: Film Services, Narrator, R. Hammond.

Filmed in Hong Kong the story involves a small refugee boy who doesn't understand the meaning of Christmas. His natural curiosity takes him on a window-shopping tour of the gaily decorated shops of the city.

When returning despondently to his home he pauses at a mission church, only to be invited back to the Christmas program the next day. His parents require him to work but he slips out and returns to the mission to see a nativity play performed in traditional fashion by Chinese children. His parents finally join him in the mission church and the whole family participates in the Christmas celebrations of the mission.

"Christmas in Hong Kong" is a film that should have wide appeal with younger age groups. However, its clear narration and simple Gospel message do not in any way diminish its possibilities with audiences of all ages.

— Barry Berryman

£200,000 Aid Program

The Australian Council of Churches announced on November 3 the adoption of a £200,000 program of world-wide aid to be carried out in 1964.

Money to fulfil the program will be raised through the Christmas Bowl of Remembrance Appeal in churches during December.

Major items on the program include:
 ● £75,000 for Freedom from Hunger projects.
 ● £27,000 for refugee service and rehabilitation.
 ● £30,000 for assistance to overseas church programs.
 ● £20,000 for use in the relief of suffering caused by disasters such as earthquakes, floods, famines.
 ● £28,000 for youth programs and children's care services.

Asia will receive the largest amount of assistance (£65,000) followed by Africa (£30,000), Europe (£20,000), the Middle East and Latin America (£10,000 each) and the Pacific (£7,000).

ACR DONATIONS

The members of the Board of Management wish to express their appreciation to the following readers for their donations:
 F. B. Hall, £2; Rev. R. R. Gibson, 5/-; Miss L. Bear, £3; Mr H. A. Shaw, £1; Mr Y. Roberts, £2/5/-; Mrs T. C. Hammond, £10; Rev. F. G. and Mrs Taplin, £5; Archdeacon R. B. Robinson, £1.

40 YEARS AGO

"The Committee (of B.C.A.) has made a big move in placing a contract for the building and equipping of the Motor Mission Van, for work in the lonely parts and far interior. The cost of the Mission Van will be about £405, towards which sum we have £255 in hand. We venture to suggest that the day is fast coming when these big distances of the interior will be covered, as an every-day thing, by the plane."

(From a correspondent) "In 56 days I participated in 58 meetings of organisations, involving sometimes light, but often exhausting, mental, gratuitous work. The entries of Church and societies' meetings engagements for the remainder of the month and the early weeks of November show that I shall be lucky if I can secure two nights a week with my family."
 (From "The Church Record," November 9, 1923).

"The tendency of present-day life is to such speed and restlessness as make impossible any practical sense of real purpose or aim in life. Everywhere there are clergy and people rushing about in the organisations of the Church, their hands and minds filled with a multitude of tasks

to which they feel themselves called; but there is, too often, totally lacking any deliberate and prayerful thinking out of the great purpose or aim to which the Church stands pledged, and the relation of their own workings to that purpose."

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Early History of Manly Parish

By Charles Stoddart

ALTHOUGH Governor Phillip named Manly Cove in 1788, no settlement occurred at what is now known as Manly until some time after 1853 when Henry Gilbert Smith came to reside at Fairlight House and purchased about 200 acres of land north-west of what is now the Corso.

In 1856 H. G. Smith commenced the development of the private township of Brighton later to be called Manly Beach. Apart from building a hotel, a pier and arranging for a ferry service from Sydney, he had thoughts for the spiritual needs of his employees and the new inhabitants of the village he was creating.

In one of his letters dated 10th December, 1857, he writes: "The Bishop, Rt. Rev. Frederick Barker, D.D., and his lady have been spending the day with us. He came to see a little, rustic church I have been putting up and promised that we should soon have a clergyman."

For many years church historians have been searching for the location of this rustic church. During the years 1858 to 1863 it appears that occasional visits to Manly Beach were made by clergymen from the Parish of St. Thomas' North Sydney, one of whom was the Rev. B. Agnew and in the latter year the residents requested permission to build a temporary church on the Corso.

Temporary Church

Smith, I think, wanted the church under the shadow of Kangaroo Hill. However, the people of Manly who were all huddled together along the north-west side of the Corso, both sides of Whistler Street, Fountain Street (now Sydney Road), Belgrave Street (then East Promenade) and the Esplanade wanted the church on the Corso which was gradually taking shape as the hub of the community.

Smith apparently had sold, leased, or promised all the allotments on the north-west side of the Corso, so an approach was made to the Darley family who owned all the vacant land south of the Corso.

The Darleys gave their permission and a temporary weatherboard church was built and opened for Divine Service on November 8, 1863.

The site of the temporary church was approximately in the position of the tower of the present church and extended into the Corso which at that time was only one chain wide. Of course, there was no Darley Road then, in fact, no streets or houses at all south-east of the Corso.

The first Rector appointed to the Parish was the Reverend George Gurney, formerly of Jamberoo.

His Parish extended from Manly Cove to Broken Bay, an area of over 100 square miles, and was described thus: "Commencing at the North Head of Port Jackson thence by the coast line northerly to Barrinjoe Headland at Broken Bay, thence by the southern shores of Broken Bay to Cowan Creek, thence by the eastern fore-

the Parish was the Rev. Robert Spier Willis, M.A., formerly of Campbelltown.

In 1877, Manly was incorporated as a municipality and the Bassett Darley Estates Act assented to. This resulted in The Corso being widened from 66 feet to 94 feet and, as most of the shops and dwellings were on the north-western side, it was decided to take the strip for road widening from the church property and Bassett Darley lands adjoining.

After the fencing was moved back to the new alignment the stone church and schoolroom projected on to The Corso.

For half a century the old church stood its ground and was a familiar sight jutting out on to the main street of "The Village." An amusing event occurred in May, 1877, when a fire broke out in Manly during the evening service at St. Matthew's. The entire congregation left the church to see what was going on, with the result that the following laconic note appeared in the register of services—"No sermon, no collection, fire in Manly."

Stone Church

A fund was started for the erection of a stone church and on July 6, 1864, the foundation stone of the new church, to be called St. Matthew, was laid by the leading citizen, Henry Gilbert Smith. The service in the temporary church was conducted by the Dean of Sydney assisted by the Rev. G. Gurney.

The stone church, which was designed by the well-known architect Edmund Blacket, was erected on the site now occupied by Aiken's Pharmacy but extended about 10 feet into the present Corso.

The nave, 48 feet long and accommodating 170 people was constructed first. At the Corso end there was a bell turret about 75 feet high and this remained a prominent feature in the village for over 60 years. Incidentally, the stone font of the first church is now in use at St. Paul's, Seaford.

The consecration ceremony took place on April 5, 1865, and was conducted by the Bishop of Sydney.

The Rev. Edward Smith, who succeeded the Rev. G. Gurney as incumbent of the Parish in 1869, aided by a Parochial Association which was formed in 1871, gave considerable thought to the growing population of Manly and the outlying districts.

In 1871, a schoolroom was erected in place of the temporary church which stood on the site of the present church at the corner of the Corso and Darley Road and it is reputed that the temporary church was moved to a site at the rear of the stone church adjoining.

The schoolroom was used extensively during the next 30 years as a Sunday school, a Church of England grammar school and in 1877, as a temporary council chambers, where the first municipal council met with Colonel Thomas Rowe in the Mayoral Chair.

Nine Rectors

After an incumbency of six years, Rev. Edward Smith conducted his farewell service at St. Matthew's on July 4, 1875, a few months before the opening of St. Paul's, Middle Harbour. Mr Joseph Cook conducted the first service at St. Paul's on September 5, 1875. The new rector, the Rev. T. B. Tress, resigned in January, 1876, after an incumbency of only four months. It is interesting to note that over a period of 100 years, there have been nine rectors of the parish, the longest incumbency being that of the Rev. A. G. Stoddart, from 1894 to 1924. The fourth rector appointed to

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Issued fortnightly. News of Church life in Australia welcomed.

Revised Lectionary

November 17: 23rd Sunday after Trinity M.: Proverbs 1: 20-end; Luke 16, or I Corinthians 1: 1-25.

E.: Proverbs 2, or Proverbs 3: 1-26; John 9, or I Corinthians 13.

November 24: Sunday before Advent. M.: Ecclesiastes 11 and 12; John 19: 13-end, or Hebrews 11 1-16.

E.: Hagai 2: 1-9, or Malachi 3 and 4; John 20, or Hebrews 11: 17-12: 2, or Luke 15: 11-end.

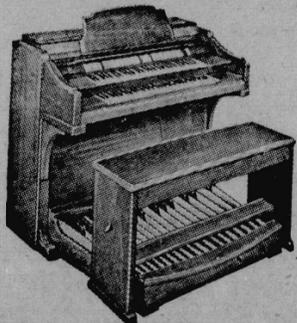
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No. 1301

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PRICE 9d.

ATTACK ON RELIGIOUS TEACHING IN VICTORIA'S STATE SCHOOLS

An article in the Melbourne "Age" has sparked off controversy on religious teaching in Victoria's State schools and in particular on the present full-time chaplaincy system operating at the secondary level.

The article, written by Melbourne journalist Alan Nicholls, investigated some of the problems associated with introducing religious teaching into an educational system that is avowedly secular and which forbids denominational instruction within school hours.

Mr Nicholls gave a fair summary of the problems associated with such a situation and concluded by remarking that Victoria "seems to have found some degree of workable compromise" in the world-wide conflict be-

tween advocates of secular and religious education.

However, some of the correspondents to the "Age" did not bring a similar dispassionate judgment to bear on the problem. First to jump into the lists was one who thought that the present system of appointing chaplains was "the thin edge of the wedge of the break-down of the secular system."

"Decisive Negative"

Although acknowledging the chaplains' work as spiritual advisers and social workers this correspondent felt that "all these highly desirable influences can be exercised quite apart from religion and, indeed, have no necessary connection."

He concluded by claiming that parents and teachers had never been given opportunity of deciding whether religious teaching should be introduced into their schools and he felt "reasonably sure that the result would be a decisive negative."

Another correspondent followed up this attack by denying that the cost of maintaining chaplains in State Secondary schools is borne entirely by the churches, industry and parents' donations.

According to this correspondent local chaplaincy committees "show no reticence about closing the gap between church contributions, and parents' donations, by asking the schools for money, even to 'stacking' the school council or mothers' club committee, to ensure a favourable vote for large sums of school funds to be used for the missionary work in schools of non-conformist churches."

Dean Defends Council

Defending the present system, the Dean of Melbourne (the Very Reverend T. W. Thomas), who is chairman of the Council for Christian Education in Schools in Victoria, stated that "a chaplain is never made available to a school simply on the initiative of the Council for Christian Education in Schools.

"The demand always comes from the local community, which then proceeds to raise the money to provide for the chaplaincy.

"This council has 17 chaplains in the field at present, and it has requests on its files for at least eight more.

"I am certain that Mr Mendelsohn is quite mistaken in his assertion that the majority of the

people of this State would reject religious instruction in Government schools if given the opportunity.

"He falls into the trap of believing that Christian sentiment in this State is to be found only among those—admittedly a minority—who go to church regularly. Nothing could be further from the truth.

"On the contrary, the overwhelming majority of our people, all too aware of the delinquency, the sexual promiscuity and the materialism of our times, would regard Mr Mendelsohn's doctrinaire approach as a little like fiddling while Rome is burning and would strongly support the work of religious instruction."

"Playing the Game"

Answering a claim made by another correspondent that the member Churches of the Council for Christian Education are more concerned with propagating "denominationalism" than teaching the Agreed Syllabus, Canon G. C. Lovegrove of Traralgon (Gippsland) stated that he "as a religious instructor, cannot know if my colleagues are playing the game (as they cannot know if I am), but we trust one another to be honest. We are credited to give 'R. I.' in schools on our promise to use the agreed syllabus."

Youth at Menangle



Visitors to the Sydney Diocesan Youth Centre saw many aspects of diocesan work and witness, not the least being the work of the Youth Department. An effective display highlighted the department's activities in Camping, DVBS programs and Fellowship and other youth activities.

ROME HAS NOT CHANGED SAYS U.K. ARCHBISHOP

In a letter to the English Anglo-Catholic paper "Church Times" the Anglican Archbishop of Wales (Dr A. Edwin Morris) says that he sees "no reason to believe that Rome has abated one tittle of its dogmatic claims."

Archbishop Morris continued: "The changes so far contemplated at Vatican II are not dogmatic changes. On the contrary,

as I pointed out to the Governing Body of the Church in Wales a month ago, Cardinal Bea has recently reaffirmed Rome's dogmatic position.

He said: "It is evident that there can be no question of seeking a compromise on dogma, or divinely revealed doctrine.

"We would be showing a very misguided love for unity and our separated brethren if we allowed them to hope that we will not demand of them anything more than the recognition of 'fundamental articles', that we will no longer ask for the acceptance of the dogmatic decrees of the Council of Trent, or that we are ready to revise the dogma of the primacy or the infallibility of the Pope." (The Unity of Christians, p. 116).

"I remind my critics that Cardinal Bea is not a naughty Anglo-Irish Roman Catholic. He was appointed as Head of the Secretariat for the Promotion of Christian Unity by Pope John XXIII, and he has been confirmed in that position by the present Pope.

"It would, therefore, be prudent to take his words as the authoritative voice of Rome in this matter. His statement is admirably frank, and his meaning is crystal clear.

"In spite of Cardinal Bea's frankness, however, some Anglicans appear to cherish the hope that Rome is contemplating an accommodation with us through dogmatic change."

This is not the first time the Archbishop has written to the "Church Times" on this subject.

The Rev. John Rymer, M.A., C. of E. Chaplain in the University of New England, Armidale, gave two lectures at Moore College last week on "Contemporary British Philosophers of Religion."

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