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## Late Archbishop's charge

On November the 3rd at the opening session of the Sydney Synod, the Administrator of the Diocese, Bishop W. G. Hilliard, gave his Presidential address. Every member of Synod was deeply moved when the President announced, "I discovered that His Grace had practically completed a charge, which he would have delivered to this Synod had he lived."

His Grace made reference to his wife and to her passing, and to the tremendous help she had given to him in his ministry in Sydney. The Archbishop reviewed in very great detail all the changes in the Diocese, the opening of new buildings, and the visit of important Churchmen. His Grace commented, "the year has witnessed a heavy toll by the hand of death," and he recorded the deaths of prominent Churchmen during the past year, and from there went on to give his final charge to his Synod:

"Now let us profit by the experience and friendships of the past and go forward to fulfil God's purpose, and to seize our opportunity in the coming year. From one point of view we represent one-third of the membership of our Church in Australia, from another, only, alas, a small minority of the community who have been entrusted with the privilege of proclaiming the Kingdom of God as the ending of the age draws on."

### SACRIFICE

"We are conscious of the vast increase of the population in the Diocese, as other Dioceses of our Church are also experiencing. We realise something of the challenge of being near neighbours of the vast Asian populations who are undergoing such a deep and revolutionary change of outlook. Life has come more easily to us in Australia, with its climate and natural resources, than for other peoples. Those who come to us from overseas show that they realise the need for utilising every ounce of energy they have. Let us beware of a selfish outlook, a lazy willingness not to do our full share if it costs too much; let us exhibit the meaning of self-sacrifice if our state of living is at the expense of our neighbours; and, above all, a total committal to the cause of Christ — ready to serve Him wholeheartedly that His will may be done by us on earth and His Name glorified."



One of the last photos of Archbishop Mowll, taken only three weeks before his death. After the laying of the foundation stone for the new Kindergarten Hall at Christ Church, Gladesville on October 5th.

## Church leaders pay tribute to Archbishop

Tributes to the life and leadership of the late Archbishop of Sydney have been made by many leaders both within the Church of England and in other churches.

In the course of his sermon at a memorial service in St. Paul's Cathedral, Melbourne, which was filled with worshippers, the Dean of Melbourne, the Very Reverend S. Barton Babbage, said of Archbishop Mowll:

"He had a phenomenal capacity for work. In his capacious and retentive mind he stored every detail: he had an astonishing memory for names and faces. No detail was too small, no matter too trivial, for his close, personal attention. He did not easily delegate. Kindly and gracious, he was by nature an aristocrat and an autocrat. But he was saved from arrogance by his deep humility, and from autocracy by his deep piety. He never forgot that he was a sinner saved by grace: and it was the recollection of this fact which inspired his deep devotion and sacrificial service."

"A prince and a great man": how aptly these words describe him! Of impressive stature, he had a natural dignity; and a fine presence. He had a powerful and resonant voice: his public utterances were always memor-

able and impressive. He always had something worth saying and he always said it well. He never failed to rise to the demands of a public occasion: he had a magnificent sense of what the occasion demanded. He was animated by a deep sense of spiritual responsibility, and it is safe to say that he never failed in the public performance of his task.

"He excelled in the realm of personal relations. He inspired and invited confidence: he was a sympathetic listener and a ready counsellor. He was eager to share every joy and sorrow with his clergy and people: his interest was genuine and his concern was real."

The Bishop of Ballarat, the Right Reverend W. H. Johnson, sent the following message to the Church Record:

"It was my privilege to enjoy close friendship with the late Primate. He insisted on my making his home my home whenever I was in Sydney. He was one of the most sincere and consecrated Christians I have known. He was a convinced evangelical, who in his character and life exhibited in the finest possible way the traits characteristic of that

school of thought. He was too big in his outlook, and too great a Christian to be partisan in his attitudes. He enjoyed the confidence and admiration of all, including men whose ecclesiastical outlook might differ from his own.

"Few men had a greater knowledge of the world-wide Church. By his work in Canada, in China, and in Australia, and by his visits to almost every part of the Anglican Communion, he rendered invaluable service to the Church."

"Two nights before his death I was talking to his secretary on the telephone. The Primate, who wanted a loan of some of the pictures I took at the Lambeth Conference, was in Canberra. His secretary said that he was working with his usual energy and zeal. He has earned his reward, and we can rejoice that he was working to the last, as would be his desire."

In the course of its obituary, "The Times" of London mentioned that the Archbishop was "one of a family eminent in law and theology. One of his uncles was the well-known evangelist, William Ratley Mowll, and an

uncle by marriage was Beresford Pite, the architect." It comments that the Archbishop "showed himself to be a man of undoubted ability and great determination. Sydney had consistently chosen an evangelical and Mowll was very much in that tradition, a tireless preacher in all manner of places."

The Church Information Board bulletin described him as "a great and energetic leader."

The Reverend E. R. Wyllie, Master of Wesley College in the University of Sydney, wrote in *The Methodist*:

"In the passing of Archbishop Mowll the Church of Australia has lost one of the greatest spiritual leaders of its history. He belonged to the Anglican Church, and gave himself without stint to his own diocese, but in a very real sense he belonged to all the Churches. By his generous sympathies and his kindly interest, he endeared himself to all denominations."

"He had strong convictions, but unkindly criticism was entirely foreign to his nature. In every decision of policy he was concerned not only with the ultimate end to be served, but also with the feeling of others involved in the decision. A man of saintly character, he lived very close to God."

"He was generous in his personal friendship, and was interested in the smallest matters affecting his friends. He had a keen sense of humour which not only made personal conversation a delight, but which was invaluable in his control of official meetings."

## Chopsticks at loyalty dinner

KUALA LUMPUR, October 20.—Chopsticks, Chinese bowls, and an eight-course Chinese meal were the order of the day at the Loyalty Dinner which began the first Stewardship Campaign in South-East Asia, held in the parish of St. Mary, Kuala Lumpur, in the diocese of Singapore.

The campaign has been directed by the Reverend Rex Meyer, of the Sydney Department of Promotion.

Kuala Lumpur is the capital of the Federation of Malaya, an independent nation within the British Commonwealth. The canvass office has been set up in the Eastern Bank building overlooking the main mosque of the capital, a significant reminder that Islam is the State religion. Buddhism, however, is stronger because of the predominant Chinese population, and Hinduism is also strong and aggressive.

Within the parish the European membership is 49 per cent, with strong admixtures of Europeans, Chinese and Indians. Over five hundred people of all races sat down to the loyalty dinner.

## Papal claims and pretensions

All Australians whatever their religious allegiance will feel sympathy with the Roman Catholic members of the community in the death of their supreme pontiff, Pope Pius XII, who was a sincere man of good will. They will also follow with interest the election of his successor.

But the claims and pretensions of the papacy make it difficult for Protestants to express their sentiments with freedom, lest they be misunderstood as admitting rather than repelling the papal claims; and repelled with vigour these pretensions must certainly be.

It is not only that the Bishop of Rome is head of a foreign state which may well be in the future, as it has been in the past, at war with the British crown; so dividing the allegiance of Roman Catholic citizens.

But chiefly it is obnoxious that the Pope claims at the present time the right to put to death every Australian Protestant who will not recognise his authority. It is true that these claims are not openly spoken about in Protestant countries at present. But this is simply because it is inexpedient, not because the claims have been retracted one iota.

For evidence that the Roman church still claims the right to punish Protestants when conditions are propitious, see the Catholic Encyclopaedia V 679b; XII 266b; XIV 252f, 769b.

When the news of the massacre of nearly 70,000 French Protestants on St. Bartholomew's eve 1572 reached Rome, that city was illuminated and the Pope and the cardinals sang a Te Deum and celebrated a solemn mass to express the joy of the Vatican at the event. Many years have since passed, and although some Roman Catholics have expressed sorrow for it, the Vatican has never uttered a word of regret or repentance or repudiated the crime. Rather it explicitly claims the right to put Protestants to death, and in Spain and in Colombia at the present moment Protestants are suffering loss of civil liberties, and even of life itself, at the hands of the Roman Catholic church.

These claims and pretensions are by no means obsolete. Thus it is anomalous for our civic leaders to be

publicly associated with the memorial rites for a foreigner who maintains such extravagant and obnoxious claims for jurisdiction over Australia. If only the claims were dropped, fellowship would be freer.

Objectionable as are the claims of the Bishop of Rome over the bodies of men — and he claims to wield the temporal sword — much more objectionable is the false doctrine taught by the church of Rome, which destroys men's souls.

The essence of the New Testament gospel is the news that God freely forgives the sins of those who confess them and who trust in Christ as their Lord and the one who died in their place. But the Roman church shuts up forgiveness in an ecclesiastical system, teaching that it can only be obtained through baptism and confession in the ear of a priest.

The root of the Roman errors is that the word of man has taken the place of the word of God. The teaching of the church is put on an equal authority with the Bible, with the consequence that the Roman church has no standard by which it can correct and reform error which has obtruded itself into that church's teaching.

In practice, this means that the Roman church is always adding new doctrines to the faith. Thus, before 1950 the Roman church taught that a churchman could go to Heaven though he affirmed that the body of our Lord's mother was resting in its tomb awaiting the resurrection. But since 1950 the Roman church teaches that he will certainly go to hell if he believes this.

It was the rediscovery of the Scriptures as the living word of God which supplied the program as well as the power for the Reformation in the 16th century. But there is little use in Protestants possessing the Scriptures if they do not read and believe them.

The anniversary of the Reformation should be a reminder to us to return to the source of our faith, and to read and inwardly digest the teaching of the Bible, with a prayer that God will apply it to our hearts, and make us willing to submit and trust to His word as we read it.

## PSALM 119. 9-16

# On getting and keeping clean

By the Reverend A. M. Stibbs

Verses 9 to 16 of Psalm 119 indicate the way of purity. They answer the question of those—particularly adolescents—who wish to know how to make their lives pure, and to keep their behavior clean.

They indicate that the chief instrument which God uses to achieve this end, in the lives of those who look to Him, is His word. They make plain that God's word is thus used to do its purifying work only in the lives of those who pay serious attention to its witness, and who make practical and sustained response to its demands.

Let us learn from their detailed study what activities on our part are essential to progress in true holiness of life.

(i) **Self-examination and self-discipline.** I must take heed to my ways according to God's word (verse 9). I must bring my daily doings and my cherished intentions under the direct judgment of the word of God. I must seek to measure and to rule my life by the standards of the law of God, noting both where I come short of, and where I go beyond, its precepts.

(ii) **Conviction concerning the sinfulness of sin.** My failure to obey God's word, and my proneness to satisfy my own selfish desires, which thus stand revealed by the standards of God's law, must be recognised in all their vileness as impurity or defilement (verse 9), as wandering or turning from the divinely indicated right way, to the self-willed wrong way (verse 10), and, above all, as sinning against God, and directly displeasing Him (verse 11). The first great function of God's word of truth is thus to reveal my desperate condition as a sinner, and my dire need of cleansing.

(iii) **Seeking God in prayer.**—to be kept from going wrong (verse 10). This must be done "with my whole heart," with concentration of mind, and intensity of purpose, with no division of interest or attention. There must be a complete setting of



Another Bible study by Mr. Stibbs, a leading Anglican Bible expositor in England. Other studies in the series will appear from time to time.

my affection upon the Lord Himself. I must seek directly to commune with Him. There must be, in His presence, confessed desire for, and conscious dependence upon, His personal direction and control. "O let me not wander from thy commandments."

(iv) **Memorising God's word,** with a view to its practical use (verse 11). The precepts of God's law should be stored up in the mind, so that they can be recollected, and acted on, in daily living. When Jesus was tempted in the wilderness to act wrongly, He answered the tempter by quoting as decisive the blunt prohibitions and the positive injunctions of God's written word. The teaching of the Scriptures can only be used in this practical way to decide how, or how not, to act, by one who has become sufficiently acquainted with them to recall quickly their relevant statements. So let me seek to "read, mark, learn and inwardly digest them."

(v) **Going to school with God,** with His word as the text-book (verse 12). If I am to appreciate all that the Scriptures mean I need to be enlightened and instructed in their better understanding. The wonder is that God Himself by His Spirit is prepared to be my Teacher. What matters is whether I daily seek His presence, and with thankful worship pray to be instructed. "Blessed art thou, O Lord: teach me thy statutes."

(vi) **Confessing my governing confidence and loyalty** (verse 13). There is need for what I learn from God's word to be openly declared "with my lips." Such open spoken confession is an essential part of living faith and genuine devotion. God's words can thus be declared — to God in thanksgiving, faith and hope, to myself in reassurance or restraint, and to men in explanation and witness.

(vii) **Finding joy and treasure in obedience** (verse 14). I need to find my delight and my reward in discovering God's way, and in doing His will. I need to make such achievement my true wealth, much more so than gold and silver, for it promises the profit of eternal benefit.

(viii) **Giving my mind to God's directions** — by frequent recall, in active delight, and by sustained meditation (verses 15, 16). Just as I do not forget my meals, but am interested in discovering what is for dinner, and then enjoy eating it; so I should find regular satisfaction in reading, discerning, and dwelling upon the teaching of God's word. Only so can I renew my strength and keep fit for God's service.

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Dr. Mowll with the Archbishop of Canterbury at Bishops court, Sydney, during the latter's visit to Australia in 1951.

# Method of election to Sydney see

By a Special Correspondent

Sydney diocese, the oldest and largest in Australia, and probably the largest Anglican diocese outside England, elects its bishop by a method unusual if not unique for a large diocese.

The method is governed by an ordinance passed in 1931 which provides first of all that the Administrator of the diocese shall summon a special synod within a month of the Standing Committee declaring the see vacant.

The ordinance provides that when a vacancy in the see shall occur, Standing Committee shall pass a resolution.

The Standing Committee did this at its first normal meeting after the death of the late Archbishop, and the Administrator accordingly has summoned the synod to meet on Monday, November 24.

The Administrator will be President of this synod. If the synod follows the precedent of 1933, it will, after the President's address, conduct its deliberations in private.

The method of election is then as follows.

On the first day, nominations are received, without speeches. The names are listed in alphabetical order and read out to the synod, which then adjourns till next day. No further nominations can be made during the course of the synod.

On the next day, synod proceeds to vote on the names.

than 600 members, a good deal of discussion and investigation of possible candidates by synodsmen in the weeks before the meeting of the synod, if the synod is to make up its mind in a fully informed and responsible way when it votes. Criticism has been offered in some quarters on this score, both at the last election, and at the present. Such criticism is ill-founded, for it does not take into account the type of election which the ordinance prescribes. Dioceses such as Melbourne and Brisbane, where the Archbishop is selected by a small committee secretly, are in quite different situations. And, of course, the position does not arise in England, where appointments are made by the Crown.

What is important is that in all the discussion and activity, both before synod and during it, everyone should be seized with the determination to honour God alone. If His people are faithful in prayer, He will give them as chief pastor, "a man after His own heart." This is all that we could desire. Moreover, church people should be diligent in prayer, not only that the right man should be elected; but also that everything associated with the election might be to the glory of His name.

Speeches for and against are then in order. Each name is proposed in alphabetical order and synod votes yes or no as to whether it should be placed on the select list. If a majority of either the clergy or the lay order votes in favour, the name is placed on the select list.

## MAJORITIES

When all the names have been voted on in this way, only those elected to the select list are further considered. These are now voted on in turn as to whether they should be placed on the final list. Majorities in both orders are now required. If, however, less than three names are voted onto the final list from the select list, all the select list is placed on the final list.

Names on the final list are then voted on, and the name that receives the majority in both orders and the greatest aggregate of votes is elected Archbishop, provided, however, that if none of the final list receives a majority in both orders, then the one with the greatest aggregate of votes, simply, is elected.

This open method of election in Synod necessitates, in a large synod such as Sydney with more

## Funeral of the late Archbishop of Sydney

Churchmen from all over Australia, leaders of Government and industry attended St. Andrew's Cathedral for the funeral service of the Archbishop of Sydney, Dr. H. W. K. Mowll.

The Cathedral was packed to capacity for the Service, and at 10 a.m., the crowds began to gather in the Cathedral grounds. It was estimated by the papers that 150,000 people lined the route through the City, as a last and moving tribute to the Archbishop. The funeral was one of the biggest in Sydney's history, and was attended by the Governor General, Field Marshal Sir William Slim and Lady Slim, who were the chief mourners, also the Governor of New South Wales, Sir Eric Woodward and Lady Woodward.

The Bishops present included Dr. R. C. Halse, Acting Primate and Archbishop of Brisbane; the Bishop Coadjutor of Sydney, Bishop W. G. Hilliard, Bishop R. C. Kerle, Bishop M. L. Loane; the Archbishop of Melbourne, Dr. Frank Woods, the Archbishop of Perth, Dr. Moline (a friend of the Archbishop from his school days); Bishop W. H. Johnson of Ballarat; Bishop K. Clements of Grafton; Bishop J. Frewer of North West Australia; Bishop A. Winter of St. Arnaud; Bishop T. Jones of Willochra; Bishop R. Arthur of Canberra; Bishop W. Barrett of Tasmania; Bishop R. Richards of Bendigo; Bishop H. Robinson of Riverina; Bishop C. E. Storr of St. John's College, Morpeth; Bishop J. J. Booth, former Archbishop of Melbourne.

## TEXT

The address of the Bishop Administrator was heard by many thousands outside the Cathedral, who listened to the Service over loud speakers. Bishop Hilliard took for his text 2 Timothy 4:7, "I have fought a good fight, I have finished my course, I have kept the faith." The Bishop said that Dr. Mowll had chosen this text as the confirmation text for all candidates in the Diocese for this year. He said it was especially fitting of the life of the Primate himself.

The funeral procession was led by a police motor cycle escort, mounted police and the police band, and as the procession approached the harbour bridge, bells tolled from nearby Churches.

At the Northern Suburbs Crematorium, Bishop Hilliard conducted the Service, assisted by the Archbishop of Perth and Dean of Sydney.

Later the ashes of Dr. Mowll will be placed under the Cathedral floor with those of Mrs. Mowll, near the Archbishop's chair.

"Like St. Paul, who wrote these words toward the end of a steadfast and devoted life, the late Archbishop also knew the Lord Christ as a personal and intimate reality, as his Saviour, his master and his friend," Bishop Hilliard said.

"Like St. Paul, he served Him with utter dedication. Like St. Paul, he was obsessed by an intense evangelical zeal. Like St. Paul, he fought the good fight of faith.

"He has run a Christian race with steadfast and unflinching step, unto the end."

Bishop Hilliard recounted details of Dr. Mowll's life from his birth on February 2, 1890, until his election and enthronement as Archbishop of Sydney in March, 1933.

He said: "When he came among us, he was readily accepted wherever he went, not only in his own diocese, but in other parts of Australia as well. The affection and admiration which he then called forth had deepened with the years.

"He was a man greatly and widely beloved; the many messages of sympathy which we have received bear eloquent testimony to this fact. He was not only a very great ecclesiastical leader, but one of the very greatest the Australian Church has ever had.

"He was also a distinguished citizen who brought a magnificent contribution to our national and civic life. He was an outstanding figure among us."

Bishop M. L. Loane, and Bishop R. C. Kerle took part in the Service. During the final hymn, "Ten Thousand Times Ten Thousand," the 300 clergy left the Cathedral, followed by the Bishops preceding the casket, which was draped in the blue and white starred Diocesan pall.

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## A. C. R. DONATIONS

The members of the Board of Management are most grateful to the following for their donations:—Anon., 5/; Mr. S. A. Horton, £5/5/; The Rev. W. Hewlett, 6/; The Rev. B. R. Horsley, 5/.

Taken about 10 years ago — Archbishop Mowll with Bishop Morris of South Africa.



# Letters

The Editor welcomes letters on general, topical, or controversial matters. They should, if possible, be typewritten, and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

## Hospitality, please

Dear Sir,—  
At the end of this year and continuing until February numbers of Asian students will be arriving in Sydney to study at the Universities, Colleges and High Schools. They will need full board in private homes. This need is a wonderful opportunity for Christian people to help build good relations between the countries of the Pacific Area.

The board paid is more than adequate, there are no real language or diet problems, and the students have proved to be perfectly behaved in the Australian homes. Christian people can render a splendid service by opening their homes to these students.

Further details may be obtained by writing me at the above address or telephoning FJ1424.

(Rev.) R. G. LIVINGSTONE, Kingsford, N.S.W.

## Reader's complaint

Dear Sir,—  
On the recommendation of our reviewer, D.B.K., I have purchased and read, "A New Heaven and a New Earth."

This book has proved all that was said of it, particularly in its exposure of the false teachings of the Premillennialists, so widely and insidiously propagated by means of the Scofield Reference Bible.

It was surprising and disappointing, therefore, to find in a subsequent "Record," book-sellers advertisement prominently featuring this "Bible." Enfield, N.S.W. R. CROFT.

## Secretary reports — Bible reading in S. E. Asia

The secretary of the Federal Council of the Scripture Union, Mr Colin Becroft, has just returned to Sydney after a seven week visit to various centres of Christian activity from Djakarta to Tokyo.

One of the main purposes of Mr. Becroft's visit to South-East Asia was to spend time in the Federation of Malaya. He attended the first meeting of the recently constituted Scripture Union Committee in the capital, Kuala Lumpur, which already has some most encouraging contacts with youth groups.

The use of four different languages—English, Chinese, Malay and Tamil—rather complicates the providing of Scripture Union Notes for Singapore and similar cities. Invited to preach in one of the Mar Thoma churches, he was interested to discover that they had about 200 Scripture Union members in that one congregation.

Mr. Becroft has addressed meetings in Adelaide, Melbourne and Sydney since his return, and has told of the situation in Java, where the Scripture Union has been operating since 1937, the Philippines, and Japan.

## INDIGENOUS

The S.U. in Japan, though confined to about 2,000 members, is truly indigenous, and it is slowly growing. Scripture Union Notes in Chinese are being used in Hong Kong and in Formosa. In Saigon he was informed there was, as yet, no evangelical witness in the schools.

He came back from his brief tour, Mr. Becroft said, with an urgent sense of the need to train more men for the ministry of the Word. All too few preachers cultivate the gift of exposition. Those who have already had some preparatory training must consider where God would have them serve Him.

"There are tremendous opportunities in these lands I have just visited, and I feel sure the 70,000

Scripture Union members in Australia can do something to help meet the spiritual needs."

## BIBLES FOR N.G.

Commenting on his recent visit to Port Moresby, the Commonwealth Secretary of the British and Foreign Bible Society, the Reverend Canon H. M. Arrowsmith, said that the circulation of Scriptures from the new Bible House there is increasing, and during 1957 totalled over 17,000 volumes.

Revision of the Motu New Testament is now complete and will shortly be printed. The translation of the full Bible in Motu and Kuanua is approaching completion. A Translation Committee is preparing a New Testament in Neo-Melanesian (Pidgin English). The first edition of St. Mark in this language is now sold out.

Translation is proceeding apace in another 20 languages. Arrangements are being made to establish agencies of the Society in Lae and Rabaul. Plans were made during Canon Arrowsmith's visit for an extension of the work of Scripture Colportage in the villages in the Port Moresby area.

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## Time for Pope "excessive"

Some vigorous protests have been made in Great Britain to the B.B.C. against what has been described as "the excessive time and prominence devoted by the B.B.C. to the passing of the late Pope and at the prejudiced and misleading statements made, and impressions conveyed, by announcers and speakers on the B.B.C. when referring to this event."

A letter from the Protestant Alliance points out that a Synod of the Church of Scotland representing 700 ministers, has repudiated its Moderator's description of the deceased in which he is reported to have said, "He was a constant influence for good, especially in the cause of peace."

In the 9 o'clock news on October 13 the B.B.C. said that the late Pope had been buried near "St. Peter, the first Pope." Among those who wrote protesting against this statement, "which was propaganda and not news," was the Rev. F. W. Martin, rector of Great Horkeley, Essex. The B.B.C. have now admitted that they "were wrong in suggesting as a fact that Saint Peter was the first Bishop of Rome."

A letter signed by Kathleen Haacke, of the Secretariat, said: "The tradition is believed by many Roman Catholics and treated with respect or toleration by many Anglicans, but it was wrong for us to use the statement without qualification in a news broadcast, and we must apologise for the slip."

Some time ago a statement that St. Peter was the first Pope was made in a "Top of the Form" programme. The B.B.C. apologised when protest was made by the Protestant Alliance. Mr Martin points out that this time the statement was made in a news bulletin, which he regards as far more serious. "The letter refers to 'the Bishop of Rome,' but the news item complained of referred to St. Peter as 'the first Pope,' an obvious anachronism," he said. "In any case there is no historical proof whatever that Peter was ever Bishop of Rome."

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George Street, Sydney.

WITH organs, familiarity tends to breed not contempt, but a misplaced feeling of omniscience. Thus at the parochial level it is most advisable to call in outside advice on all matters pertaining to the so-called "King of Instruments." It is better to spend a few guineas in fees for professional opinions at the outset, and to pay an independent expert to supervise constructional work, rather than rue later an inopportune expenditure of several thousand pounds.

In the first place, it must be recognised that the church organ will tend to reflect the local attitude towards church music generally, and the specific local aims of music in worship. For some people, the organ merely provides a background of sound suitable in their opinion for spontaneous singing. They are entirely uncritical of tonal limitations. Whatever instrument is obtained will be good enough for their requirements, so long as it has enough volume. For others, inspired by a more artistic use of music in worship, nothing but the best available instrument is good enough for the accompaniment of poetry set to music, which for them must represent man's highest aspirations.

But what is the best instrument? Certainly not necessarily the most expensive, just as the best music is often not the most elaborate and difficult, but rather a happy combination of simplicity and quality. One pipe organ, whose six ranks of beautifully voiced pipes are a delight to listen to and sing with, was recently installed in Sydney at a cost no greater than that of a medium priced car. But is even £5,000 too much for a Parish Church to pay for a well-built instrument which may be expected to last without major repair for at least 50 years? Organs certainly outlast motor cars.

## SPECIAL FUND

From a long-term viewpoint, a Parish Church might well have the foresight to set aside in a special Organ Fund a very small portion of its income from offerings so that money will be available at a distant future date when the organ needs to be replaced. Two per cent or even less would suffice in quite a number of cases.

It is not always necessary to have a completely new organ. Some churches contain organs which, though built before the turn of the century and now mechanically rather worn, contain first-rate pipe work, the counterpart of which can rarely be obtained today, and with which it would be foolish to part. In this respect, considering the high cost of good pipe work at the present

## "KING OF INSTRUMENTS"

# On buying a Church organ

By Dr. Neville Stephenson, President of the Organ Society of Sydney

Contrary to the beliefs of many people, the purchase of a church organ is not merely a simple, straight-forward, financial transaction.

The care with which a bride chooses her wedding gown is slight in comparison to the care which should be exercised in selecting or planning an instrument which, to give an isolated example of its use, will be played year in and year out for many generations of weddings.

sent time, an old organ may be a most valuable asset. For example, the old organ in St. Barnabas' Church, Broadway, Sydney, which is often used for broadcast recitals by the A.B.C., cost only £900 some 80 years ago. It probably could not be replaced by a similar instrument for ten times that amount today.

## RESTORE

In view of present day costs, a great saving may be effected by having old organs "restored" rather than "rebuilt." With the restored organ, the old mechanical action would merely be replaced, rather than modernised with some type of electric or electro-pneumatic action. Some informed organists would prefer this.

Bearing in mind what a valuable asset an organ is, no instrument should be allowed to deteriorate over the years. This is avoided where a progressive policy of organ maintenance is in operation, and where such things as re-leathering, re-felting, etc., are carried out systematically as required, and where worn action is attended to as soon as it becomes apparent.

Every organist should be requested to submit a report on the condition of the instrument once a year. At the console of many organs is kept a little note book. Apart from listing tuning requirements and minor adjustments needed, this book often contains acrid comments that have been exchanged from time to time between organ tuner and organist. These are quite revealing, but they are addressed to the wrong people for positive action.

Certain overseas churches have successfully used a method of raising funds for organ maintenance which, though novel at first sight, is really quite reasonable. At weddings, the bridegroom's expenses are rather light. When he is told of the organist's fee, he is invited to make a small donation of half a guinea, or even a guinea, to the organ fund to ensure that an organ is available to play the "Wedding March" for the next generation. Perhaps his children will want to come and be married in the same Church. This small donation is, after all, probably less than the taxi-driver's tip!

In visiting numbers of churches in recent years, I have formed an opinion that thousands upon thousands of pounds have been squandered in the building or rebuilding of organs of an undesirable type, or their placement in an unsatisfactory position. I strongly recommend the establishment of Diocesan Advisory Committees on Church Organs, and the adoption of strict procedures regarding faculty requirements for the purchasing, rebuilding or even renovation of church organs. In these, as in other matters, it is so easy for the unenlightened to spend a great deal of money with the best of intentions but to little effect.

## CHOIR TRAINING

Finally, it must be stressed that it is not enough to have good organs in our churches. Good organists are needed to play them, and, even more importantly, organists with a sound knowledge of church music and skill in choir training. Such people are becoming increasingly rare, and no doubt will continue to do so, until churches take a more positive and sympathetic attitude towards the provision of facilities and opportunities for training such musicians. What about half a dozen scholarships each year, with tuition fees paid and free practising, arranged for those selected, as a gesture a diocese might make towards better church music? The cost is scarcely worthy of question, for it would undoubtedly be bread cast upon the waters.

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## Chaplains as archdeacons

LONDON, October 1.—The Archbishop of Canterbury, with the approval of the Secretaries of State for War and Air, has conferred upon the Chaplain-in-Chief of the Royal Air Force the title of Archdeacon, which is already enjoyed by the Chaplain of the Fleet.

This title is given as an ecclesiastical title only and will not alter the status or Service responsibilities of those receiving it within the chaplains' departments.

Vast numbers of men and women—including those called up for national service and who served in World War II—owe a great debt to the devoted work of the Chaplaincy Services, and will be glad to know of this ecclesiastical recognition of them.

## Sydney elects an archbishop

The calling of the synod of the diocese of Sydney by the Administrator, Bishop Hilliard, to choose a successor to the late and beloved Archbishop Mowll, is an event of momentous significance. The diocese of Sydney is known throughout the Anglican Communion as a diocese predominantly conservatively evangelical in outlook. There are not many such dioceses. Sydney is the largest and the leader among them. All evangelical Anglicans looked on Archbishop Mowll as a leader, and such societies as C.M.S. drew a great deal of strength from the support of the Archbishop and his diocese. The Anglican communion as a whole would be the poorer if the distinctive witness of the diocese of Sydney to biblical evangelical religion ceased or was diminished. A greater responsibility therefore rests on synodsmen. The prayers of the whole church should ceaselessly ascend on their behalf.

At the present time conservatism evangelicalism is not in the centre of Anglicanism. The present current often flows contrary to it, and exerts against it pressures which other dioceses do not experience. It follows that if such a diocese is to maintain its character, its bishop must not only be an evangelical who sympathises with its character, but, equally important, he must be a man of discernment who can perceive what it is which enables an evangelical diocese to remain evangelical. In the past, there have been many dioceses which have ceased to be evangelical, because their bishop, excellent though he may have been, lacked the necessary sound judgment and strength of character which would have enabled him to hand on to his successor his heritage.

The method of choosing an archbishop in Sydney is by open election in synod (though the meetings of synod may be, and probably will be, held in private). This method is different from that, for example, adopted in Melbourne and Brisbane, where synod elects a committee who in turn elect an archbishop. But it requires above that evangelicals possess the virtue of unity of spirit. The largest measure of unity possible should be attained among all who wish to see the evangelical tradition of Sydney maintained. When a common mind has been arrived at, individual preference should not be pressed to jeopardise the unity.

Above all, all should unite to support only those candidates who not only are sincere evangelicals, but who also have been given those endowments which will enable them to hand on to their successor what they themselves have received, an evangelical diocese.

## "Church Times" Obituary

The "Church Times" carries in its issue of October 31 an obituary of the late Archbishop Mowll written by Canon T. G. Mohan. It says as follows:

"The death of the Archbishop of Sydney is a grievous blow to the people of that diocese and to his many friends in this country. His warm-hearted friendliness, his generous sympathy for those in trouble, his great humility and simplicity and his deep spiritual qualities endeared him to people the world over.

"Howard West Kilvinton Mowll was born in 1890, and, after leaving King's College, Cambridge, was ordained from Ridley Hall to the staff of Wycliffe College, Toronto. He served as a professor and later as Dean, until the call came to West China. He was consecrated as Assistant Bishop in Westminster Abbey in 1922, and became Bishop of the diocese on the death of Bishop Cassels, in 1926. There he met and married a missionary, Dorothy Martin, who was his devoted and capable helpmeet until her death last year. Who, that stayed at Bishops Court, can ever forget the charming atmosphere of their home?

"In 1933, following the death of Archbishop Wright, Howard Mowll was invited to succeed him, and he remained as Archbishop for 25 years. Though a confirmed and uncompromising Evangelical, he was elected Primate in 1947. He will be remembered as a man greatly beloved, both by those who shared his views and by those who did not, and by many also who did not share his faith. He was tireless in his contacts in the diocese and in travelling throughout Australia and the Pacific.

"His tall, commanding figure made him conspicuous wherever he went, and it is difficult to

think of the diocese without him. He impressed his leadership and personality upon it, and the same tolerant sympathy and friendliness, together with a resolute loyalty to principle, is reflected in his clergy and people. Their remarkable contribution to overseas missionary activity is likewise a tribute to his own devotion to the missionary cause."

## First National Conference

Representatives of 12 Protestant and Orthodox churches in Australia will attend the First National Conference of the Churches ever held in the Commonwealth.

Twelve leading Asian churchmen and two from New Zealand have been invited to join the 450 Australian delegates to the Conference.

The chief speaker would be Bishop Lesslie Newbigin of the United Church of South India.

Other overseas churchmen invited include the Anglican Bishop of Nanking, China, Dr Ting; Bishop Sobropena of the Philippines, chairman of the East Asian Christian Conference; Mr M. M. Thomas of the Syrian Orthodox church in India; and two laymen, Dr Leimena, vice president of Indonesia, and Professor Takenaka, Professor of Industry, Tokio University.

The Australian churches have been asked to appoint their own delegates, roughly in proportion to their membership.

The Conference will study the ultimate authority for the Church's mission and life, and consider ways of serving together in Christian obedience, as partners with the churches of Asia.

The Conference theme would be "Servants of the Word" and the Bible study, I Peter. Every delegate will have a copy of C. E. B. Cranfield's S.C.M. study book, "The First Epistle of Peter."

## Faith of Prime Minister

The new Prime Minister of South Africa, the Hon. H. F. Verwoerd, is reported by the "Monthly Newsletter" of the Dutch Reformed Church in South Africa as having said after his election, "Every day I shall seek my strength in the Word and not in myself."

In a national broadcast he followed this up by declaring, "It must be stated at the outset that we, as believing rulers of a religious country, will seek our strength and guidance in the future, as in the past, from Him who controls the destinies of nations." "No one need doubt for a moment that it will always be my aim to uphold the democratic institutions of our country."

## CHRISTMAS TABLEAUX

Crusade for Christian Christmas Committee has gained the co-operation of the Sydney City Council for the production of three Tableaux depicting the Christmas Story, which will be held in Hyde Park on Saturday 20th, Monday 22nd and Tuesday 23rd December.

Invitations to be present and speak on these occasions have been accepted by His Excellency the Governor of the State, the Premier of N.S.W., and the Lord Mayor of Sydney.

The Crusade Committee consists of representatives from all Christian denominations in Sydney, and "The Call" to the Nation.

## ADELAIDE CRUSADE

While the diocese of Adelaide is not officially associated with the invitation to Dr Billy Graham to lead a crusade in that city, as reported in the "Church Record," of October 16, the Dean of Adelaide, the Very Reverend A. E. Weston, has made it clear that this action has "not bound anybody, but left it open to any of our clergy or people to act as they feel disposed."

In fact a number of churches and parishes are strongly supporting the crusade, and at least two clergymen of the diocese are on the executive committee, which is handling the crusade in Adelaide.

## AGAINST PSALMS IN LATIN

MELBOURNE, November— "I am sorry to see that some English cathedrals are singing the psalms in Latin," the veteran organist of St. Paul's Cathedral, Dr. A. E. Floyd, said today. He preferred the dignity of the plain Prayer Book service, "without any 'frills'."

The choir of St. Hilary's, East Kew and a string trio consisting of violin, viola, and cello, had rendered items by Haydn and Dohnanyi in the chancel of the parish church during a Pleasant Sunday Afternoon service.

Every revival of religion, Dr Floyd noted, was accompanied by an outburst of hymn-singing. One of the earliest was when Paul and Silas sang praises in the gaol at Philippi. He liked to think, too, of the great gatherings in front of St. Paul's Cathedral, London, when in Reformation days the psalms were being sung in English for the first time.

In the eighteenth century, when the Church was almost asleep, arose the great hymn-makers—the Wesleys—one of them producing the first hymn-book of the Church.

"When feelings become too strong to be expressed in words, we take refuge in music," Dr Floyd continued. A verse from the Psalms, "Sing lustily unto Him with a good courage," was a good motto for congregational singing, he added.

Elwatan is a property which comprises a very large villa of modern construction together with outbuildings. The main house contains spacious lounge, dining and billiard rooms, a large library as well as reception rooms. In the upstairs section, there are six suites of rooms with bathrooms attached, as well as eight individual bedrooms, all of which have hot and cold water. The house is well service with kitchen, pantry and offices and on the property there are six well-built cottages. Several of these, together with the main house, will form the nucleus of a Church Veterans' Village.

There are 117 acres of land and the main entrance to the property is from Castle Hill Road, near Rogan's Hill.

It may not be possible for the C.E.N.E.F. Board of Manage-

ment to retain all the land, but it is expected that a substantial portion around the main house will be incorporated in the scheme for which we have the assurance that the Commonwealth Government will subsidise the establishment of the Village under the Aged Persons Homes Act on the basis of £2 for every £1 raised by the church.

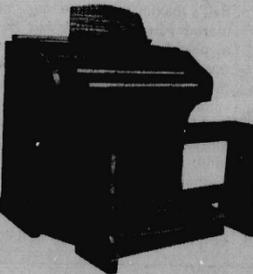
The C.E.N.E.F. board of management, being very conscious of the fact that the making of a Church Veterans' Village for the diocese was something which our beloved Archbishop and Mrs Mowll were most concerned about, feels that it would be an appropriate move to make the establishment of the village on the Elwatan property a Diocesan Memorial to them both and obtained the approval of the Synod to this end.

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Inquiries are invited, regarding the use of new Kindergarten Hall of Christ Church, Gladstoneville as a Day Kindergarten. Ring WX2631.

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# Personal

The Reverend Alan B. Webster, Vicar of Barnard Castle, County Durham, is to be the new Warden of Lincoln Theological College, in succession to Canon Oliver Tomkins, Bishop-designate of Bristol. Mr Webster was formerly Vice-Principal of Westcott House, Cambridge.

The Reverend Bruce Reed has been appointed locum tenens of the famous church of St. Mary-le-Bow, near the Tower of London, following the transfer of the Reverend H. A. Evan Hopkins to Cheltenham. The well-known "bow bells" church was demolished by bombs during the war except for its spire, and services are still held in the crypt. £70,000 has already been spent on the restoration of this Norman part of the church, and it is hoped to complete restoration of the whole church. The church has a valuable ministry to city workers through lunch-hour services.

At its meeting on October 21 the Council of Malvern Memorial Grammar School, Diocese of Melbourne, appointed Mr. D. B. Coutts as Headmaster of the school.

Mr. Coutts is a prominent educationist. He is a former headmaster of Huntingtower and has been closely associated since his graduation at Melbourne University with literary and educational activities in Victoria. He is a former editor of "The Australian Educational Review," the official magazine of the Incorporated Association of Registered Teachers of Victoria. He was founder of the Melbourne University Literary Society, and co-editor, with Professor A. T. Strong, of "Melbourne University Verse" and "Australain University Verse."

## IVF TO PUBLISH NEW BIBLE DICTIONARY

A new major literary project which may take three or four years to complete has just been announced by the Inter-Varsity Fellowship. This is a "New Bible Dictionary," approximately one and a quarter million words in length or about the same size as the "New Bible Commentary," which has now sold over 69,000 copies and to which it will be a companion volume.

The editors of the new volume are Dr F. F. Bruce, Professor of Biblical History and Literature in the University of Sheffield; the Rev. R. V. G. Tasker, Professor of New Testament Exegesis in the University of London; Dr J. I. Packer, Senior Tutor at Tyndale Hall, Bristol; and Mr Donald J. Wiseman, Assistant Keeper in the department of Western Asiatic Antiquities, the British Museum.

The organising editor is the Rev. Dr J. D. Douglas, and Mr Andrew Walls, lecturer in Theology at Fourah Bay College, Sierra Leone, has agreed to help in the preliminary work of planning the articles.

Dr Douglas, who was recently appointed as Librarian at Tyndale House, the I.V.F. Biblical Research Centre at Cambridge, will be devoting much of his time to the production of this important work. The articles number well over 3,000 and between 120 and 150 scholars in the British Commonwealth and U.S.A. will be invited to contribute to the volume. It will be published simultaneously in Great Britain and the U.S.A. The American Publishers will be the William B. Eerdmans Co., of Grand Rapids.

## NEWS IN BRIEF

A further forward move in the work of the Home Mission Society in the diocese of Sydney was marked on Sunday, October 26, by the opening of a new "Chesalon" Parish Nursing Home at Beecroft. The Home is situated on Beecroft Road and will accommodate 23 patients.

On Sunday, October 19, the late Archbishop of Sydney, Dr Mowll, laid the foundation-stone of St. Peter's Church, Schofields, in the Parish of Riverstone. The new building will be of timber construction and will cost only about £500 as parishioners will contribute voluntary work in its construction.

Special services were held on Sunday, November 2, to commemorate the 106th anniversary of St. Mark's Church, Darling Point, N.S.W. During morning prayer, the 96-year-old organ, now built at a cost of £9,000 was dedicated by the Rt. Rev. R. C. Kerle. The Governor of N.S.W., Sir Eric Woodward, read a lesson during the service.

The Billy Graham Crusade Organisation has announced a further All Night of Prayer for the forthcoming crusade. It is to be held throughout the Sydney metropolitan area on Friday, November 28. Organisation of each prayer gathering is in the hands of local groups.

At the present time the Graham Organisation is seeking counsellors for the Crusade meetings. Local ministers are being asked to submit the names of suitable counsellors.

Special events are being arranged to commemorate the 90th anniversary of the consecration of St. Andrew's Cathedral, Sydney. Special services will be held on November 30 (St. Andrew's Day), the anniversary of the consecration.

The original foundation stone of the Cathedral was laid by Governor Macquarie in 1819 in what later became the centre of George Street. In 1837 this stone was removed and laid as the foundation stone of the present cathedral, the building itself not, however, being consecrated until 1868.

The new Church of St. James, Castlereag, N.S.W., will be opened and dedicated on Saturday, November 29. The church cost £11,000 to build.

## "Here endeth..."

A columnist in the "Church Times" of London says that numbers of people have written in complaining about various features of the New Lectionary approved by Convocation. He says that the best comment has come from a correspondent, who tells how the first lesson of Mattins, read on Tuesday of last week (September 16), broke off in the middle of a sentence. The lesson as officially noted in all new calendars was Jeremiah xxxii, 1-16. "The gravity of the Office in our parish churches was sorely strained," writes my correspondent, "by the delicious reading: 'Now when I had delivered the evidence of the purchase unto Baruch the son of Neviah, I prayed unto the Lord, saying, Here Endeth the first lesson.'"

## The late Bishop Bell

LONDON, October 17.—  
Not only the diocese of Chichester, and the Church of England, and the Anglican Communion, but great bodies of Christians of many other denominations throughout the whole world, will mourn the passing of the Right Rev. G. K. A. Bell.

His was a life of devoted service to great causes. An inspiring don, an extraordinarily energetic and imaginative Dean of Canterbury, a wise Bishop of Chichester, and an ecclesiastical statesman of immense world-wide knowledge, he ably seconded the late Archbishop Temple in building up the World Council of Churches.

### DEAN

Yet it is probable that he will be remembered longer for another achievement. If asked to name the most important book on modern Church history, most people would unhesitatingly name Bell's great life of Archbishop Randall Davidson. Certainly no book so clearly surveys the life of the Church through the transition from the Victorian Age to our own. Many of the Victorian controversies may now be said to be at rest. Others are with us still. No other book seems to throw so much light on both.

At the memorial service in Chichester Cathedral on October 10 for the late Dr G. K. A. Bell,

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formerly Bishop of Chichester, the Archbishop of Canterbury, in the course of a long personal tribute, said:—

### WRITER

"His knowledge and interests, though all embraced in his singlemindedness, were so astonishingly varied. No one interest monopolised him or got out of proportion. The Oecumenical Movement, Inter-church affairs, was only one of his interests though a supremely important one. He did also, as Dean of Canterbury, and onwards, an enormous work in bringing back into a living partnership with the Church, the world of literature, art, music, drama and poetry. He not only thought the partnership important; he worked for it, laboured for it, recreated it in part, inspired it and saw it come to pass. But he was as intimately concerned with the Church's internal problems or in its external relations—indeed more so. In every aspect of the life and thought of the Church of England he had a view, a contribution to make, a prayer and an ambition."

All this proceeded from Dr Bell's maxim that there was "no mortal person or thing but had a place in the love and purpose of Christ, which he was there to serve." The Primate summed up: "He will go down to history as one of the special glories of the Church of England: in days to come when the Catholic Church recovers again its lost unities, men will remember the debt for that recovery owed to George Bell."

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*The proposed  
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cannot select teachers di-  
 And they fear the new  
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 lead to political indoc-  
 of pupils.  
 bill, according to the edu-  
 minister, will determine  
 and for teachers, admini-  
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 f qualified teachers. The  
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ers of Christian education  
 this provision will make  
 ally impossible to main-  
 tain schools with a Christian at-  
 titude and Christian princi-  
 ples, although even now teach-  
 ers of Christian schools repre-  
 sent different religious back-  
 grounds, the school managements  
 it it has been possible to  
 maintain certain standards and  
 mental conditions even  
 though there is no overt teach-  
 ing of Christianity during re-  
 creational sessions.  
 church leaders feel" that  
 this is the end of Christian  
 education in a State where one-  
 third of the population is Christ-  
 ian. The church leader says his  
 aim is to try "to go it alone"  
 by charging fees, reducing the  
 number of students, paying  
 out of income received  
 in conducting fewer schools.  
 This will create great economic  
 problems, particularly in regard  
 to the maintenance of teachers.

### HARD HIT

Teachers who wish to run pri-  
 vate schools may do so if they  
 employ "qualified teachers," Minister Mun-  
 declared.

Members point out that since  
 1945 in Kerala is more  
 than 50 per cent under the  
 management of private schools  
 majority owned by them the  
 Government will seriously restrict  
 the activity of private schools.  
 The argument that teach-  
 ers should be paid exclusively by the  
 Government does not take into con-  
 sideration the historical fact that  
 education for the entire  
 country for many years was  
 provided almost exclusively by  
 private schools.

Even an Catholic, Mar Thoma,  
 Orthodox and Church of  
 India schools are among  
 those which will be hard hit by  
 the new bill.