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Australian Mission Field Survey

A statistical report on the present scope of Australian Missions and the fields in which they are operating has been released by the Church Missionary Society and World Vision Inc.

It covers the work of both Protestant and Roman Catholic missions up to June, 1958, and is therefore already somewhat out of date, though the over-all picture is substantially unaltered.

It was stated in the report that the total Protestant missionary force in the world is estimated at 38,606 in March, 1959.

The United States and Canada, with a population of 84 million, have 25.85 Protestant missionaries (65 per cent of the total). The United Kingdom, with a population of 41 million, has 7000 Protestant missionaries (18 per cent of the total).

The report on Australian Missions covers Roman Catholic missions, 11 Protestant denominational missions, and 38 inter-denominational or non-denominational missions, as well as other groups. Australian missionaries are working in 63 countries. The report gives the following figures:—

Aust. Missionaries

Missionaries	Mission-aries Fields
Roman Catholic	609 28
Anglican—	
Australian Board of Missions	172 10
Church Missionary Society	199 11
Presbyterian	99 5
Methodist	255 8
Baptist	111 5
London Missionary Society	37 8
Churches of Christ	30 3
Lutheran	101 3
Y.W.C.A.	3 3
	1087

Missions represented on the Missionary Fellowship Councils of Aust.	Missionaries	Mission-aries Fields
Aborigines Inland Mission	58	1
Africa Inland Mission	11	2
Aust. Aborigines Evangelical Mission	7	1
Bamu River Mission	2	1
Bible and Medical Mis. Fellowship	7	2
Bolivian Indian Mission	15	1
Borneo Evangelical Mission	32	1
British Syrian Lebanese Mission	8	1
Central Japan Pioneer Mission	9	1
Ceylon and India General Mission	15	3

China Inland Mission—		
O.M.F.	82	7
Christian Literature Crusade	11	5
Christian Radio Missionary		
F'ship	4	1
Dr. Graham's Homes		
Kalimpong	8	1
Gospel Recordings Inc.	1	1
Japan Evangelistic Band	2	1
Jewish Evangelical Witness	10	2
Middle East General Mission (E.G.M.)	6	1
Mission to Lepers	1	1
Missionary Aviation F'ship	10	1
Near East and Arabian Mis.	5	1
Oriental Missionary Society	2	1
Poona and Indian Villages Mission	20	1
Qua Iboe Mission	2	1
Regions Beyond Missionary Union	7	1
South Sea Evangelical Mission	17	2
Sudan Interior Mission	55	7
Sudan United Mission	39	1
Unevangelised Fields Mission	57	5
United Aborigines Mission	80	1
Worldwide Evangelisation Crusade	52	12
Wycliffe Bible Translators—		
S.I.L.	17	2
	652	

Other Missions—	Missionaries	Mission-aries Fields
South American Miss. Society (Anglican)	1	1
Australian Missionary Tidings (Brethren)	98	13
Salvation Army	63	15
Seventh Day Adventist Assemblies of God	249	15
International Church of the Four-square Gospel	4	1
Apostolic Church	23	4
Church of the Nazarene	4	3
New Tribes Mission	4	1
Aborigines Mobile Mission	1	1
Sola Fide Mission	7	1
	492	

Aggregate—	Missionaries	Mission-aries Fields
Roman Catholic	609	
Missions represented on the National Missionary Council (55 per cent of all Protestant Miss.)	1007	
Missions represented on the Missionary Fellowships (35½ per cent of all Protestant Miss.)	652	
Other Missions	492	
Total for Australia (Missionaries)	2760	

A further breakdown of these figures reveals—

Protestant Denominational	1169
Roman Catholic	609
Interdenominational and Non-denominational	664
Seventh Day Adventist	249
Other Groups	69
	2760

Of the non-demonstrational missions the largest are: China Inland Mission — O.M.F., 82

(Continued on page 3).



Sydney Clergy School

The largest number of Sydney clergy for many years gathered at S.C.E.G.G.S, Moss Vale, for the annual clergy school, from August 24 to 26.

The practical note was sounded at the first morning session when the Archbishop spoke of the great need for Christians to bring their insights and convictions into vital contact with the life of the world outside the churches.

Throughout all the teaching and discussion periods, the purely theoretical was kept, as if by common agreement, out of sight. Bishops Kerle and Loane took the clergy to the pages of the New Testament, and then out into a world needing healing through the witness of consecrated lives. In the late evenings the Rev. W. J. Siddens led the men along the road to Emmaus with the risen Lord, and showed that the answers to human problems were to be found in Him.

A highlight of the daily program was the word-study given by Dr Leon Morris each morning. The theme was "Judgement," and in a diverting and compelling way, the clergy were taught the Biblical doctrines of judgement and confronted with their personal implications.

In the evenings various clergy led discussions on work in problem areas, on special ministries, parochial finance, and post-Crusade evangelism in the parish. The lively discussion following these talks showed the deep sense of urgency that has seized the clergy of the Diocese.

By common agreement, however, perhaps the real value of the school was found in the opportunity to meet and talk with fellow clergy of different schools of thought.

Boys arriving by ferry at Camp Howard at the start of the holidays. This September the Youth Department accommodated more children than at any previous September Camp.

500 CHILDREN AT CAMP HOWARD

More than 500 boys and girls attended the last school vacation Camp Howard at Pt. Hacking, National Park, more than have attended an August-September camp before.

This was made possible because the new Deer Park is now available for youth work. During the holidays the Deer Park Youth Centre was in full use for Camp Howard Girls' Camp. Although several of the cabins have been used for previous camps, this was the first time the centre was in full operation for Camp Howard.

Over 120 girls were camped

Reformation Rally in Sydney

The thirty-first annual Reformation Rally was held in the Chapter House, Sydney, on Friday, September 11.

The rally opened at 7 p.m. with a screening of the Billy Graham Crusade film, "Caribbean Crusade," after tea had been served at 6 p.m.

After the screening of the film at 7.45 p.m., an audience of 500 heard Archdeacon T. C. Hammond and the Reverend Dr. D. B. Knox speak on "Calvin and the English Church."

This was the subject of the rally. Four hundred and fifty years ago John Calvin was born, and four hundred years ago the definitive edition of his great theological work, "The Institutes of the Christian Religion," was published.

each week at Deer Park and Chaldecot under the leadership of Miss Joan Ash of the Girls' Friendly Society. Deaconess Jean McDonald of the G.F.S. Hostel and Deaconess Joan Thompson of St. John's Darlinghurst acted as chaplains for the camp.

Kon Tiki

An unusual feature of this camp was a Kon Tiki expedition, and the boys used pontoons as Kon Tiki rafts on which campers from both girls and boys' camps explored Port Hacking.

Seven boys, under the leadership of a counsellor, had the thrill of participating in a canoeing out-trip, lasting four days. They were transported by car to the headwaters of Woronora River. From here they journeyed to Prince Edward Park and spent the night at Wanawong C.E.B.S. camp. From the Woronora the expedition moved into the Georges River and then carried the canoes over the isthmus from Botany Bay to Cronulla. They then paddled back to Rathene along Port Hacking.

The other usual camp activities included rifle, archery, sailing, boating and commando. The whole programme was based, as always, on a period of Bible Study each morning.

The Uniformity of Common Prayer

All sober, peaceable and truly conscientious sons of the Church of England will applaud efforts, such as those of the Bishop of Southwark, to restore a measure of order to the chaotic liturgical state of the Church of England.

They will recognise that uniformity of public worship is expressly stated in the Prayer Book Preface, entitled "Concerning the Service of the Church," to be one of the objects of the Reformation.

They will also realise that until this century the principle of uniformity was one on which all responsible Anglicans were agreed. There might be differences of opinion about what should be authorised, there were after the Oxford Movement ministers of the Church who, in the words of the Bishop of Southwark, broke their ordination vows and did not use the authorised form of service; but it was universally recognised that there should be a single, correct form of worship, and that once it was decided on it should be followed.

They will know, too, that the disorder which has developed since 1900, and particularly since the defeat of the attempt to revise the Prayer Book since 1928 has done the Church nothing but harm.

It is too frequently argued within the Church that the responsibility for the present lawlessness rests upon the State, which refused to allow the Church to adopt the revision of 1928. This argument is false and misleading.

It is based upon the premise that the State had no real moral right to forbid the Church to worship as it wished. In fact, however, it had a perfect moral right to do so. The Church of England is an established Church, that is, the State puts it in a specially privileged position vis-a-vis other religious bodies. It was fully entitled to say to the Church: "We insist that you conduct your worship in accordance with the 1662 Prayer Book. That is the condition on which we shall continue to grant you your special privileges."

When the State had spoken in this way, there

were two alternative courses, and two only, open to the Church. It could have surrendered either the 1928 proposals or establishment. It could have said: "We regard this revision as more valuable than the loaves and fishes which the State allows us, and we, therefore, demand to be dis-established so that we can be free to prescribe it." Or it could have said: "While we would have liked the State to let us have our proposals, we are ready to abandon them in order that England may remain officially a Christian country."

But the one thing the Church could not honestly do was what it did, namely, to have it both ways — to continue to take the benefits of establishment and simultaneously make it known that the Bishops would permit the clergy to use the 1928 proposals.

The morally indefensible position which this course has put the Church in, has done it untold harm over the last thirty years. To the outside world, it looks hopelessly divided, and completely lacking in the courage of its convictions.

The pathetic attempts to justify the contemporary situation by reducing it to a point of taste and predilection — one prefers 1928, English Missal or 1662 just as one prefers eggs fried, poached or scrambled, which are so much in vogue at the moment, convince very few. If people who belong to the same Church cannot even agree to worship in the same way, what other and more fundamental differences between them must there not be?

It is to be hoped that the leaders of our Church, both in England and in Australia, will see that there is only one way out of this humiliating situation. It is to be hoped, too, that they will be more consistent in taking that way out than the Bishop of Southwark, who has purposed to permit some deviations from the Prayer Book while forbidding others.

Not until the whole Church returns to its appointed liturgy and to the time-honoured Anglican principle of uniformity, will a needy world be ready to listen to it.

JOHN HOOPER

A 'Nonconformist' Martyr Bishop

(Concluding an article by the Reverend C. Sydney Carter, M.A., D.D., F.R.Hist. S.)

There is little doubt that the further revision of the 1549 Prayer Book was due in a large measure to Hooper's strong opposition to many things in it.

He had told Bullinger that "it was very defective and of doubtful construction, and, in many respects, manifestly impious." "If it be not corrected," he added, "I neither can nor will communicate with the Church in the administration of the Lord's Supper" (*Original Letters*, p. 70).

Hooper has been called the father of nonconformity. His declared aim was "to affect an entire purification of the Church from the very foundation" (*Original Letters*, p. 674); and in his strenuous opposition to the episcopal vestments and, indeed, to all special "habits" for the clergy, he was the pioneer of the party of advanced, or as they were soon called "Puritan" Reformers. But although he differed on minor matters of ritual and ceremony, he was in entire harmony with the other leading Reformers on vital and fundamental matters of doctrine.

He was most insistent on the right of the individual believer to appeal to Holy Scripture as the touchstone of Truth and as the final authority on matters of faith and doctrine. This was emphasised by the strong assertion of the supremacy of Holy Scripture throughout our Articles.

"Remember, Christian reader," said Hooper, "that the gift of interpretation of the Scriptures is the light of the Holy Ghost given unto the humble and penitent person that seeketh it only to honour God, and not unto those persons that acclaim it by title or place because he is a bishop, or followed by succession Peter or Paul. Remember therefore to examine all kind of doctrine by the Word of God" (*Early Writings*, p. 85).

Supreme Authority

"I believe," he declared, "that the same Word of God is of far greater authority than the Church. It is the true and perfect rule after which all faithful people ought to govern and order their lives" (*Later Writings*, p. 43). "Such as teach people to know the Church by these signs — the traditions of men and the successions of bishops — teach wrong" (*Early Writings*, p. 82).

"The See of Rome," to Hooper, "was not only a tyranny, but the nest of all abomination . . . God give him (the Pope) grace and all his successors to leave

their abominations and come to the light of God's Word." (*Early Writings*, p. 23).

But Hooper, while firmly denying the catholicity of the Roman Church, fully believed in one catholic or universal Church "comprising an holy congregation and assembly of all faithful believers." He declared, however, that this Church was "invisible to the eye of man and only known to God . . . and is scattered and spread throughout the world."

"It is the true Church maintained and upheld by the Spirit of Christ, and is ruled and governed by His Holy Word, and nourished and fed by His holy Sacraments." (*Later Writings*, p. 42.) Bishop Horn, at the Westminster Disputation 1558, said much the same: "By the Catholic Church we understand not the Romish Church, but that which ought to be sought in Holy Scripture and which is led and governed by the Spirit of Christ" (Cardwell, *History of Confessions*, p. 56).

Hooper concurred with Ridley in defining the "notes" of "the true Church of Christ" as "the Word, the Sacraments, and discipline" (*Later Writings*, p. 43).

Sacramental Views

When we look at his sacramental views we find that they are almost identical with the teaching of Cranmer and Ridley, while he rejoices that they are in perfect accord with the opinions of the Swiss Reformers.

"I believe," he says in his Confession of Faith, "that the holy Supper of the Lord is not a sacrifice, but only a remembrance and commemoration of the holy sacrifice of Jesus Christ" (*Later Writings*, p. 32).

Although a Zwinglian, Hooper did not regard the sacraments as "mere signs" as Zwingli's teaching is so often misrepresented to mean: "which sacrament," Hooper says, "is not a bare sign and token of His death only, as many men imagine."

"The Holy Supper," he told Martin Bucer, "is not a bare sign, neither in it is the true and natural body of Christ corporally exhibited to men in any super-natural or heavenly manner."

"The Holy Supper is a testimony of grace and a mystery of our redemption in which God

bears witness to the benefits bestowed upon us by Christ, not that the true body of Christ, which is in heaven and not on earth, is exhibited together with the bread, but that it may confirm that faith which I have in the death and passion of that body which was alive and rose again."

"The minister gives what is in his power, the bread and wine, and not the body of Christ, nor is it eaten by the communicant otherwise than in the Word preached, read, or meditated upon. And to eat the body of Christ is nothing else than to believe, as He Himself teaches in the sixth of John . . ."

"The promise of grace is received by faith, as are also the sacraments, of which faith they are the testimonies and seals" (*Original Letters*, p. 47).

Swiss Reformers

Hooper's diligent preaching and teaching largely moulded the views of the English Reformers into a full accord with those of their Swiss brethren. He rejoices to tell Bullinger that all the Reformers are embracing the Swiss views on the Lord's Supper.

Cranmer credited Ridley with his changed views on the Eucharist, but Hooper claimed his share in this change. In 1549 he writes: "The Archbishop of Canterbury entertains right views as to the nature of Christ's presence in the Supper and is now very friendly towards myself" (*Original Letters*, p. 71). "His sentiments," he adds, "are pure, religious, and similar to yours in Switzerland." He was the means of gaining for Bullinger the respect and admiration of Cranmer.

"Vows Broken"

In his address the Bishop pointed out that his difficulties with Mr Harris did not arise from his recent liturgical directions to the Southwark diocese and that the problem of Carshalton stood by itself. Nor should it be thought that the Feast of the Assumption was the cause of the rupture.

The basic cause of the trouble was not a particular observance but the fact that Mr Harris, on his own confession, had ceased to believe in the Church of England as such. This sad story need never have been written if those who had occupied positions of authority in this place had been true to the spirit of the vows which they had solemnly made at the time of their ordination, said the Bishop.

"Unfortunately, some of the clergy of this parish, no matter what their personal virtues may have been, behaved as though the Reformation had never happened; they undermined the doctrinal position of the Church of England; they broke their vows; they betrayed their trust.

"They stand condemned for upon their shoulders rests the responsibility for the sad position in which we find ourselves today.

"Their lawlessness and disloyalty had a disastrous effect upon the parish," he continued. "The people of Carshalton who wanted to attend a Church of England Communion service according to the rites of the Church of England were unable to find it at this parish church

Bishop of Southwark Acts at Carshalton

The Bishop of Southwark (the Rt. Rev. Mervyn Stockwood) has accepted the resignation of the Rev. R. A. E. Harris, 72-year-old curate-in-charge of St. Andrew's Mission Church, in the parish of Carshalton, Surrey.

Flagrant disregard for the teachings and rules of the Church of England and a refusal to give up the Roman Mass were among the reasons given by the Bishop for the situation which had arisen.

The Bishop addressed the parochial church council, members of St. Andrew's church committee, and members of the electoral roll of the parish, at a meeting held in the parish church of All Saints, Carshalton, on Sunday. He said that for many years the clergy of the parish had openly and flagrantly disregarded the teachings and rules of the Church which they were committed to serve. He saw Mr Harris and reasoned and pleaded with him. "But it was of no avail."

The Bishop said: "Mr Harris told me that he was not interested in the Church of England as such; that he could not give up the use of the Roman Mass at St. Andrew and that he could not change his ways. He then gave me his resignation."

It was announced by the Bishop that St. Andrew's had been closed temporarily but would be re-opened as soon as a priest could be found. The Book of Common Prayer would be re-introduced, erroneous doctrines and practices would no longer be permitted, and the Catholic faith, as interpreted by the Church of England, would be proclaimed. On the day of the reopening he would himself celebrate Holy Communion according to the rite of the Church of England.

Aust. Mission Survey

missionaries: United Aborigines Mission, 80 missionaries; Aborigines Inland Mission of Aust., 58 missionaries; Sudan Interior Mission, 55 missionaries; Un evangelised Fields Mission, 57 missionaries; World Evangelisation Crusade, 52 missionaries.

This report includes only full-time workers, including wives. It includes only Field Personnel. Such organisations as Gospel Recordings Inc., with only one Australian worker in the field, will, because of the nature of their mission, have quite a large home base staff. In the case of the Mission to Lepers — several workers have been seconded to other Missions, and are included under those Missions.

Australian Area	Missionary	Occupation—	Total
	R.C.	Other	
Australia—			
Aboriginal	480	480	960
Jewish	9	9	18
Africa	15	280	295
Middle East	1	19	20
India, Pakistan, Ceylon and Central Asia	96	276	372
South-East Asia	65	169	234
Asia	71	68	139
N. Guinea and Pacific	350	814	1164
Central and South America and Caribbean	2	35	37
Other	7	1	8
	608	2151	2759

Seventeen per cent of all Australian missionary work (including R.C.) is in the Australian Aboriginal Field — Aboriginal Population: 75,000.

Only 8½ per cent of all Australian missionary work is in South-East Asia (populations of countries occupied by Australian missionaries — 172 million).

Approximately 42 per cent of all Australian missionary work is in New Guinea and the Pacific (population — 4 million).

Approximately 29 per cent of all Australian missionary is in New Guinea alone — Population

CHURCH ACTIVITY IN RUSSIA

Roman Catholic Increases

Professor L. Webb, Professor of Political Science at the Australian National University, Canberra, said recently at Melbourne University that within thirty years the Roman Catholic Church would be the largest denomination in Australia.

Professor Webb produced a table of figures showing that between the census of 1947 and that of 1954 the number of Roman Catholics in Australia increased by 491,540, a proportional rise from 20.7 to 23 per cent. Anglicans declined from 39 to 37.9 per cent, and Methodists from 11.5 to 10.9 per cent.

He also said that Roman Catholics were under-represented in certain "elite" groups in the Australian community, such as the business community and university teachers.

Although Roman Catholicism did not differ significantly from the broad social pattern in Australia there was quite a strong concentration of Roman Catholics, up to 32 per cent, in the inner metropolitan areas of Melbourne and Sydney.

Such a concentration could suggest a working-class identification in the Roman Catholic population which would go against the pattern of the census.

Continued from P. 1

Melb. Cathedral For Repairs

It is expected that £50,000 will be needed to renovate St. Paul's Cathedral, Melbourne. The stonework and pointing need immediate attention.

The Archbishop of Melbourne has said in his "Diocesan Messenger" that the work should be done because the Cathedral is a work of art, a place of worship and a centre of Christian instruction and preaching of high standard.

There are only 23 Australian missionaries in Dutch New Guinea (population 1 million?) compared with the other two New Guinea territories — 765 Australian missionaries (population 2 million).

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Billy Graham's Comments

Communist Party members in Russia have been told that Church activity is increasing and that they must beware of it.

An article in the official paper of the Party's Central Committee, "Partinaja Shishn" (Party Life), attacks indifference to the activity of the churches and says that "neglect of anti-religious propaganda greatly strengthens the Church's position in evangelising."

Among efforts made by the churches to adapt to contemporary life in the U.S.S.R., the article refers to "great versatility in applying new methods of winning people's allegiance, especially that of young people and children."

The paper mentions social evenings for youth, excursions, meetings, choirs and musical and dramatic clubs. "In addition to the official clergy, a number of active church members are specially trained for evangelism," the article declares.

The article takes a serious view of the tolerant attitude of some party members to religion and the Church. "There is no room in the party for Communists who fail to break away from their religious prejudices," the article concludes.

Dr. Graham's Comments

Writing in "Christianity Today," Dr. Graham made these comments on his recent visit to Russia:

"One of the great surprises to me was to find how many churches are open in the Soviet Union. We were told by religious leaders that there are more than 20,000 Orthodox and 5,400 Baptist churches holding services every week. We went to three services in the Moscow Baptist Church and heard six sermons.

"How thankful I am for the experience of worshipping in this church, sitting among the people and listening to six of the finest Biblical expositions I've ever heard. We heard the sermons through translators that were provided.

"Even though it was a sweltering weekend, the church was jammed, and hundreds stood through the two-hour services in the aisles, peering in the windows and standing outside. In watching the people, no one could doubt their sincerity or the depth of their commitment. The preachers have to stick to the Bible, they do not make comments on social or political issues. One sermon was on the Spirit-filled life, another on the blood of Christ, another on the power of prayer in times of hardship, and another on the Second Coming of Christ.

"In answer to a newsman's question, one of the pastors said: 'There is no modernism among Baptists in this country . . . We believe the Bible to be inspired by God and we preach it with conviction and authority.'

Later we were told that no one under 18 is admitted to membership. When a person applies for membership, he is put on probation for 18 months to three years. No one that drinks or smokes is allowed to be a member. The churches practise strong discipline. If a member is not living an obedient Christian life, he is called before the Church; and if his ways do not change, the Church withdraws fellowship from him.

"It is quite evident to a visitor that to be an open Christian is costly in Russia. To be a member of a church is a great privilege and responsibility. The cost has been carefully calculated over months or years. This open declaration for Christ adversely affects the social and especially the economic life of every individual. No wonder all physically able members show up every Sunday. I wish every American Christian could have seen them almost fighting to put money in the collection plate. The collections support the Church with its many pastors and assistants. The gifts are not deductible from income tax!

"After the Revolution, nearly all branches of the Christian Church, exclusive of the Russian Orthodox, were united and called 'Baptist.' In the midst of hardship and persecution a true spiritual unity, based on common need, the authority of the Scriptures, and the person of Christ, was found. This may be the finest example of true ecumenism existing in the world today.

"We had often heard three criticisms of the Russian Church. First, that there were no young people. The young Communist League has been conducting a campaign against what they call a return to religion among the youth of Russia. We estimated that at least one-fifth of each audience consisted of teenagers even though there are no Sunday schools or youth organisations. For a young person to attend church is exceedingly difficult if he wants to get on educationally.

"Second, we have heard that some of the ministers may be Communist agents. I cannot answer this, for I don't know. However, I believe I have some spiritual discernment and I am convinced that most of the pastors we met are godly men who have paid an unbelievable price for their faith. I asked myself many times what I would do if I had been born and reared in the Soviet Union during the past 40 years. It is easy for us to sit in our comfortable homes, well-furnished studies and protected religious freedom and point an accusing finger. But suppose there are some unbelievers within the Church — Christ had His Judas! That does not mean that all the other disciples were condemned.

"Third, there is little religious freedom in the Soviet Union. This is only partly true. Certainly there is not freedom as we know it. The Church definitely operates within restricted and limited areas. Yet within those areas there seems to be great freedom — especially in the preaching and teaching of the Bible. Here is the most exciting thing I discovered in Russia: the Bible which the party thought to be outdated, unscientific, and relegated to the eighteenth century was handed to the pastors and some of the people. It was thought that no intelligent person, especially the youth, would believe or accept it. They did not realise that this Word has its own built-in power. 'Is not my word . . . like a hammer that breaketh the rock in pieces?' And it is God's sickle to reap a 'spiritual harvest.'

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NORFOLK ISLAND

Dear Sir,
The Norfolk Island Churches are on the edge of the sunrise for Australia. The islanders are trying to re-roof the lovely memorial chapel to Bishop Paterson. The other Church is part of the goal.

Their partly finished hall opened by the Governor-General in 1956 is next door to the Roman Catholic Church, which was only begun two years ago at a cost of over £20,000. This hall is our Sunday school and will become the central Church. There are no lights, but only broken oil lamps. 240 volts electricity is near. Would some Anglicans give me the joy of switching on the lights?

The organ makes no sound. Ten thousand times ten thousand ants brought by the American Army have taken possession. I can restore this when I have visited all the old sick folk. D.V. Archbishop Gough is dedicating the 13th Church I have had a share in building on Lord Howe Island this year, where I pushed the bike for two years. I am now 75. My Churches range from Victoria to Arnhem Land. Maybe this will be my last if Christ tarries!

Yours in the blessed hope,
(The Reverend) Alf Dyer.
Lord Howe Island.

DRINK QUESTION

Dear Sir,
It is quite apparent that your contemporary is trying to belittle the stand of the Archdeacons whose letter appeared in your last issue, August 20.

A strange fact is that within the Anglican Church are people who applaud the man whose efforts finally condemned the slave trade, yet because of social custom, are prepared to allow men to be enslaved by a much more serious traffic in human souls.

There are many in other Dioceses whose loyalty to the Church fades away because they can find no spiritual food given from the pulpits, and because the use of alcoholic liquors lowers the standards of the clergy, to whom laymen and women look for guidance.

In this day when moral standards are dropping so rapidly to zero, a spiritually alive Church is an absolute necessity.

Yours faithfully,
W. Terry.
Brisbane, Q.

Dear Sir,
It is truly astonishing the way extremists always imagine that they, and they alone, possess the guaranteed cure for the social ill of their particular fancy. Thus we have the spectacular phenomenon of eight Archdeacons accusing a world-travelled and widely experienced Bishop, the Right Rev. Cuthbert Bardsley ("Church Record," 20/8/59) of encouraging alcoholism amongst youth. It is significant that no one else misunderstood the good Bishop's very sober remarks.

The real cause of alcoholism is a deep spiritual disorder which needs the ministrations of a highly specialised ministry, but as long as some of the clergy continue to be obsessed with liquid in bottles and the consumption thereof, they will remain as ineffectual in solving the problem of alcoholism as prohibition was in turning America to righteousness.

The vice of tee-totalism (which is NOT temperance) is that it may insidiously conceal a secret fear of being unable to face alcohol unemotionally for

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should 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.

fear of becoming its victim—so that the tee-totaller is already vanquished by the thing he fears. Where there exists the slightest trace of fear it is utterly impossible for that individual to reach his fullest and deepest spiritual stature unless and until he can stand in the presence of his greatest temptation and remain unmoved and untempted; thus the anti-alcoholic moralist can never become a spiritual giant.

The fear of alcohol can be as spiritually destructive as its misuse and the emotional hater of alcohol may be in as much need of divine healing as the alcoholic, having also become enmeshed in the imbalance of proportion that his hypertense attitude inevitably produces in his mind and thought habits.

It would be interesting to discover why a section of the un-specialised clergy persistently concern themselves with the symptoms of social disorders instead of recognising the collectively underlying causes. Too many Christians still naively imagine that they have saved the alcoholic from his insobriety simply by snatching the bottle from under his nose.

Surely the solution to alcoholism is that if God has seen fit to make alcohol possible then we are obliged to learn to use it not only wisely, but well, as we would learn to use any other of His gifts. This may, or may not, make us abstainers. To talk of moderation on these grounds is merely a fiction.

Yours sincerely,
J. R. Blair,
Naremburn, N.S.W.

Dear Sir,
Much as I appreciate the opinions of the Archdeacons on other matters I disagree with them in their attitude to Bishop Bardsley's comment on drinking. I and many others endorse the attitude expressed by a statement attributed to the Archbishop: "If I believed the Bible condemned drinking in moderation, I would stop."

It is an interesting and I believe significant fact that many younger adults like myself, in thinking through their own attitude to drink in the light of their Biblical knowledge, have been forced to endorse such an opinion as valid in theory and in practice today, in at least some of the circles in which they move. This opinion, quite contrary to the teaching most of them received in their church fellowships, has been reached in most cases quite independently, and hence I would venture to suggest that their opinions deserve respect.

Alcoholism is a symptom of an inner deficiency, a less desirable symptom than say addiction to tea or soft drinks, but one the less only a symptom; it is the cause which needs treatment, and which should concern the Church more, as it did our Lord. Out of the heart proceeds evil.

Much is said by many on not

offending the weaker brethren, but we are often so careful lest we offend the weakest hypothetical Christian that we carve a huge gulf between ourselves and the non-Christian world which is well-nigh impossible to bridge. Strangely enough, the non-Christian has even less ability than the Christian to see the deep love some Christians have for their fellow-man, which may be so well hidden from him by a formidable array of things that it might as well not be there. Our Lord deeply offended His weaker brethren among the Pharisees, so much so that they dubbed Him a gulton and a drunkard.

Yours sincerely,
(Miss) M. C. Cunningham,
Roseville.

Sir,
We have read in the Church and secular Press a good deal of late about moderation. May I say a few words about the like virtue of toleration?

1. Sixty years ago on the Northern Rivers, a dairy farmer came to me with a request to sign the pledge for total abstinence from intoxicating liquors. "Well, Fred, you find the grog is getting the better of you?"

"It is not that, Parson, I do not like to meet my mates in the hotel on Saturdays and have a bit of a yarn with them." One says, "Have a drink, Fred." That is all right. Another says, "Have a drink, Fred," and that is all right. Then the trouble begins. I know pretty well all of them and each wants me to have a drink with him and it means a fight if I don't. I can take a drink or maybe two or three, but after that I get shickered and spend more than I can afford and there is a row when I get home. The only way for me is not to drink hard stuff with anyone."

2. I drove up to a sheep station out west. After the usual greeting—"Well, Parson, have a whisky." "No, thanks." "Well, Parson, I am always suspicious of the man who won't take a drink—it seems to me that either they are afraid of it, or that they are too mean to buy it."

"Right you are, Maurice. You have hit it exactly; I am afraid of the stuff because I have seen so many good men go under because of it and I am too mean to buy it and make my wife and children go short."

3. In 30 years' experience in the bush and the city I can say that personal moderation is always open to general intolerance. I have known of at least five of our ordained clergy who in deference to public opinion stood up to the bar and took their drink "like a man" who made shipwreck of their own lives and furnished an evil example to others.

And, after all, why should I trouble about the insolent intolerance of public opinion to my behaviour? I not only have the right to drink or smoke if I feel like it, but I have the right to say no without endangering my peace or friendship. It is muddled thinking which brings in the question of "High Church or Low." I have my inalienable right as a child of God to order my life in conformity with what I believe to be His will.

This is the Anglican inheritance in true Catholic tradition, and it is unfortunate that the Bishop of Coventry in his ignorance of the Australian mode of life did not lay equal stress on the need of toleration as well as moderation in the Christian life.

Yours faithfully,
(The Reverend) W. J. Owens,
East Roseville.

Notes and Comments

EVANGELISM DAY BY DAY . . .

Since the close of the Australian Crusades, Christians have slowly been rising, one by one, to a new conception of the task of the individual Church member. More people than ever before, in the Church of England, are beginning to regard evangelism as the task, not only of the itinerant "evangelist," nor even there. Our Lord deeply offended His weaker brethren among the Pharisees, so much so that they dubbed Him a gulton and a drunkard.

This is something new in our Church. Too often in the past the individual worshipper has been quite content to leave the entire responsibility of winning others for Christ in the hands of the clergyman. Today the clergy

REFORMATION WITNESS . . .

The Reformation Rally in Sydney emphasised again the debt which the Anglican Communion owes to its fathers, in the days when profession of the Protestant faith meant proscription and in many cases death.

With no intention of raising party issues, but with a sense of responsibility for maintaining the Reformation basis of the Church of England in modern times, Evangelicals teach the men and women of the Church of today's generation, the doctrines upon which the Church in England ventured forth from a familiar harbour into uncharted seas, to

ALL BARRIERS DOWN . . .

If St. Paul listened to the young men of today talking with their elders, he would probably feel the need to add to his Galatian list of barriers dissolved the phrase "neither dignity nor colour youth." For it seems that we have entered upon a time when inexperience no longer carries with it a sense of modesty, when in fact Jack is as good as his neighbour, even if there is a disparity of years between them.

When a sprightly graduate of our theological college addresses a mellowed veteran in the serene and yellow forties or fifties as "Bill," we have indeed reached the ultimate in clerical comradeship.

Between the generations there ought to be a bond of mutual appreciation, based upon that distinctive quality for which each is in fact worthy of respect. Familiarity destroys these distinctions; and clergy of all ages would do well to make some effort to restore a relationship which a few years ago was marked by a courteous attitude of mutual respect.

DELINQUENT PARENT—AND CHURCHES

In Detroit, the parents of delinquent youths are gaoled. Perhaps a temporary solution for our local suburban gang threat might be found along these lines.

In any suburb of an Australian city today, groups of rowdy and rude youths gather around the milk bars, roam the streets, and parade their immaturity in various unattractive ways. In these gangs are the boys and girls who find their way into our juvenile courts, crowd our "Shelters," and cost the country a great deal of money. In most cases the blame could justly be sheeted home to the parents for their own failure to face up to the obligations of ordered community life in a Christian country.

In many homes there is no sense of responsibility exhibited by the parents. There is little

attempt to teach children how to live, to control them within Christian standards, and to punish them when they defy the rules.

Might we bring this problem closer to our churches, and admit that for many years we have made youth work the centre of our church life, and have dismally failed to win men and women for Christ? The Christian culture of the home has gone by default. Work amongst young people is comparatively easy and we have concentrated upon it. We have forgotten that Christ called men, not young people in their teens, to follow Him; and until we recover this primitive directness of approach to the very fountain-head of family life, we shall fail to produce anything like a Christian generation.

WILLIAM WILBERFORCE

The Man Who Freed the Slaves

(By a contributor)

Two hundred years ago on August 24, there was born in Hull, Yorkshire, a man who was destined to become perhaps the most outstanding Anglican layman of all time, with the possible exception of Lord Shaftesbury.

William Wilberforce came of an old Yorkshire family, which had prospered greatly in commerce. Wilberforce himself inherited a large fortune when his father and an uncle died in his childhood.

His childhood was uneventful. He lived in the days of Whitefield and the Wesleys, and an aunt with whom he was living after his father's death was thought by his mother to be trying to make him a Methodist, but all such influences ceased when his mother took him back to Hull.

At 17 he entered St. John's College, Cambridge, where he began his friendship with William Pitt the younger. He was immensely popular and renowned for his pleasant singing voice. He lived a life that he afterwards described as "not licentious, but gay," and even developed a taste for gambling, until one day when he realised that part of his gains were made at the expense of someone who could not afford the loss. He never gambled again.

In 1780 he was elected M.P. for Hull—the same year as his friend Pitt also entered Parliament. Almost at once he made his mark. His melodious tones, grace of gesture and natural eloquence soon earned him a nickname as "nightingale of the House." When Pitt was made Prime Minister in 1783, Wilberforce consistently supported him, and might have looked forward to a Cabinet post and a career as a statesman.

His Conversion

But in 1784, just after he had been triumphantly returned as M.P. for Yorkshire, he underwent a change which altered his whole career. He describes his life up till that time in these words:

"Often while in the full enjoyment of all that the world could bestow, my conscience told me that in the true sense of the word I was not a Christian. I laughed, I sang, I was apparently gay and happy, but the thought would steal across me. 'What madness is all this, to continue easy in a state in which a sudden call out of the world would consign me to everlasting misery, and that when eternal happiness was within my grasp!'"

The crisis came when Wilberforce was touring the Continent with a party which included Isaac Milner, an Evangelical Cambridge don, who later became President of Queen's and Dean of Carlisle. On the sands of Nice in conversation with Milner, Wilberforce began to feel again a love for spiritual matters, and the process was completed by a perusal of that once-famous book, Doddridge's "Rise and Progress of Religion in the Soul."

Conversion was a big step for a man in Wilberforce's position. There were very few practising Christians among the upper classes. But Wilberforce arrived

home in the autumn of 1785 determined to put his faith into practice. He began to pray and read his Bible and to attend services. Later he came into contact with John Newton, the great pastor of the early Evangelical movement, and once himself a degraded slave-ship captain.

Newton, whose attitude to those who sought his counsel can be seen from his remark, "When I hear a knock at my study door I hear a message from God," urged Wilberforce to take his religion with him into Parliament, and discouraged his vague thoughts of taking orders or itinerating as a lay preacher. He determined to take his faith back to the milieu to which God had led him.

The Slave Trade

About this time Wilberforce became concerned about the slave trade. He read his friend Thomas Clarkson's essay condemning it, and listened to Newton's reminiscences. He soon became convinced that it ought to be abolished, and that it would not be unless someone persuaded Parliament to abolish it.

To us, as Wilberforce himself said, it appears "almost incredible that such a system should so long have been suffered to exist in any part of the British Empire." But the difficulties in his way were immense.

It was argued that the prosperity of the West Indies and therefore of England itself depended on the slave trade, and that it would be suicidal for Britain to abolish it unless all other European countries did the same. Also, unfortunately, Wilberforce's campaign got under way just as the French Revolution broke out, and this made Parliament very unwilling to make even necessary reforms for fear of a revolution in Britain.

So although in 1788 and 1789 he almost carried the day in the Commons, a decision was deferred, and it was not until 1807 that the battle was won and what John Wesley called "that execrable villainy" abolished.

"What Next?"

Wilberforce and his friends had persuaded Britain to abandon a lucrative commercial enterprise for purely moral reasons. And the abandonment was complete and final. The Royal Navy promptly drove British slave-ships from the seas.

On the very day that the Bill for Abolition had been carried, Wilberforce asked his friend Henry Thornton: "Well, Henry, what shall we abolish next?" Thornton's reply was: "The lottery, I think."

And after another campaign, it was abolished in 1824.

But there still remained the abolition of slavery itself, and this again involved a campaign lasting years. Wilberforce himself was growing older and his health was failing, and the bur-

den fell increasingly on the younger generation of the Clapham Sect, especially Zachary Macaulay (the father of Lord Macaulay the historian) and Thomas Fowell Buxton.

The battle against slavery developed into a mass movement. All over England Christian families refused to eat sugar because it had been grown by slave labour; petitions poured into Parliament, public meetings were held, pamphlets were published.

Wilberforce had to retire from Parliament because of his health, but those whom he had inspired went on till the Bill abolishing slavery in all British dominions was passed in 1833, on payment of £20 million compensation to the slave-owners.

The news was carried to Wilberforce on his death-bed. "Thank God," he said, "that I should have lived to witness a day in which England is willing to give £20 million sterling for the abolition of slavery."

He died on July 29, 1833, and was buried in Westminster Abbey.

His Faith

Throughout these years of struggle and controversy, Wilberforce's inspiration came from God. He regularly gave away a fourth of his income, and was always an early riser for prayer and Bible study. He also found strength as a regular communicant.

In 1797 he published a best-seller — "A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in the Country, Contrasted with Real Christianity." (This book has recently been republished, in an abridged form, by the S.C.M. Press.) It has been described as "a grave and tender appeal to consciences deadened by conventionalities. It reminds them of the great realities of life and death, sin and repentance; it insists that 'faith, when genuine, always supposes repentance and abhorrence of sin.'" The book produced a tremendous effect — particularly on the class of people to whom it was addressed.

Wilberforce was an Evangelical and an Anglican. He appealed constantly to "the Holy Scriptures, and with them, the Church of England."

Not all men spoke well of him: Some regarded him as a pious busybody. He worked for causes that were unfashionable — missions, Bible circulation, the suppression of vice, the reformation of the criminal code, popular education, and the abolition of slavery.

He devoted his life and sacrificed his health for these things because of his Christian convictions, and it can be said of him that he left the world a better place than he found it. The Church and the world today could do with more laymen like him.

Continued from P. 2

John Hooper

dence with him after his return to England in 1549. As early as 1546 he wrote to Bullinger: "Suffer me, I pray you, to be numbered amongst those who, truly and from the heart admire the majesty of your religion"; and after his two years' stay in Zurich he was so thorough in his admiration of the great Swiss pastor, and of the purity and simplicity of the Reformed worship there, that the return to England was a real blow to him.

"I have often grieved over my departure 'from you,'" he told Bullinger. "If my slender powers are of any benefit to the Church of Christ, I confess, and will confess as long as I live, that I owe it to yourself and my masters and brethren at Zurich." ("Original Letters," p. 73).

Apostolic Zeal

Foxe gives us a fascinating picture of Hooper's apostolic zeal and piety in his short episcopate.

"He employed his time with such diligence as may be a spectacle to all bishops. So careful was he of his cure, that he left neither pains untaken nor ways unsought how to train up the flock of Christ in the true word of salvation. No father in his household, no gardener in his garden was more or better occupied than he in his diocese amongst his flock . . . going about teaching and preaching to the people . . . his children and other members of his household were not forgotten. His palace in all its arrangements presented abundant evidence of his piety and wisdom."

His liberality also was no less conspicuous, his surplus revenue being expended in the exercise of the most enlarged hospitality. His own personal convictions were fully in accord with the Anglican emphasis on justification by faith. In his *Brief Confession of Christian Faith* he says: "I do believe that Christ's condemnation is mine absolution, His blood is my cleansing by which only I am washed, justified, purified and cleansed from all my sins, so that I neither receive nor believe any other purgatory, but only the blood of Christ by which we are all purged and made clean for ever." (Cf. Churchman, p. 48, Jan., 1936).

Hooper must many times when staying in Zurich have joined in fellowship round the Lord's Table with his Swiss brethren, and he commends their method of administering the Lord's Supper as "most simple" and also "most pure"; and we should remember that the Church of Zurich was not episcopal in its government at this time. It does not appear that its chief pastor, Henry Bullinger, had ever been episcopally ordained, but had simply received the call, which he records, to the pastoral office by a Reformed Synod presided over by Zwingli (Bullinger, *Decades*, V, p. 3).

This furnishes us with a practical illustration that Hooper did not regard episcopal orders as a "necessary" mark of "the right use of ecclesiastical discipline." He, like the later Marian exiles,

would not have refused to join in a united Communion service, nor would he have regarded the reception of the Sacrament in a non-episcopal Church, and still less in the South India Church, as "inconsistent with the principles of the Reformed Church of England."

Foxe gives us an ideal picture of Hooper's episcopal home life. "There lacked no provision" in him, to bring up his own children in learning and good manners; inasmuch that you could not discern whether he deserved more praise for his fatherly usage at home or for his bishop-like doings abroad; for everywhere he kept one religion in one uniform doctrine and integrity. So that if you entered into the bishop's palace you would have supposed yourself to have entered into some church or temple. In every corner there was some smell of virtue, good example, honest conversation, and reading of Holy Scriptures. There was not to be seen in his house any courtly rioting or idleness; no pomp at all, no dishonest word, no swearing could be heard there." ("Acts and Monuments," I, p. 644.)

(With acknowledgments to "The Church Gazette.")

Five Dock Centenary

His Excellency the Governor of New South Wales and His Grace the Archbishop of Sydney are taking part in the centenary celebrations of St. Alban's, Five Dock, Diocese of Sydney.

The celebrations begin on Saturday, September 26, with a Parish Centenary Tea at 6.30 p.m. in the Parish Hall, which will be addressed by the Right Reverend R. C. Kerle.

They will conclude with a Centenary Men's Fellowship Tea at 5.30 p.m. on Sunday, October 18.

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The Most Reverend H. R. Gough, Archbishop of Sydney, enters the vestibule of St. John's, Darlinghurst, on Sunday morning, August 23, to dedicate the Church's reconstructed carillon, tower clock and sanctuary prayer desk. This was Archbishop Gough's first official visit to the parish.

**RIDLEY COLLEGE
CONFERENCE**

A profitable and enthusiastic Evangelical Conference was held at Ridley College, Melbourne during the first week in September.

Careful planning had been made by Dr Barton Babbage, Dean of Melbourne, and principal of Ridley, both for the comfort of those attending and in the preparation of the program. It was a Conference for Evangelicals on the "Unities of the Faith." The program contained a message from the Dean as follows: "Evangelicals have a concern with the proclamation of the Gospel, and what Evangelicals have to say in immediate and inescapable issues such as Reunion, Prayer Book Revision, and the Constitution. The Conference provides an opportunity of serious study in the context of Prayer and Fellowship."

There were good attendances of enrolled members at the morning and afternoon Sessions with increasing numbers at the evening gatherings which were held in the City at the Assembly Hall in Collins Street.

After Morning Prayer in Ridley Chapel, Bible Studies were conducted by Dr. Leon Morris, the Vice-Principal of Ridley College, dealing respectively with the principles outlined in St. Paul's message "one Lord, one Faith, one Baptism." This was followed by talks on "Evangelicals and the Proposed Constitution," by Archdeacon T. C. Hammond, "Evangelicals and Parochial Evangelism," by Bishop Donald Baker and "Prayer Book Revision," by Dr Leon Morris.

Varieties of Opinion

After lunch, a series was devoted to Conference on the Constitution and Prayer Book Revision. Variety of opinions were expressed on both these subjects and many questions asked. These sessions were followed, after

afternoon tea, by talks on "The Unity of the Spirit," by Dr. Barton Babbage and on "Reunion," by the Rev. R. Swanton. The latter paper evoked a number of questions and discussion. At the evening Public Meetings addresses were given by Archdeacon T. C. Hammond on "Evangelicals and What They Stand For," "Evangelicals and What They are Doing," by the Rev. K. Perry of C.M.S., Borneo and Rev. R. Harks, General Secretary of C.M.S., Victoria and "Evangelicals and the Unfinished Task," by Dr Barton Babbage. The Chair was occupied at the Public Meetings by Bishop Lipp, formerly of the Church of South India and now working in the Diocese of Melbourne, Bishop P. W. Stephenson and Bishop J. D. McKie, Coadjutor Bishop of Melbourne.

The Conference was most stimulating and informative and members heard with deep satisfaction that it was decided to hold a similar Conference in the first week in September, 1960, with the proposed subject "The Supremacy of Holy Scripture." At this year's gathering there were representatives from Melbourne, Sydney, Tasmania, Gippsland and Ballarat. All proclaimed the Conference as extremely valuable.

St. John's, Darlinghurst.

Parish of 100,000

The historic Church of St. John stands as a testimony to the gospel of Jesus Christ in the most densely populated part of Australia. Within the Parish, which covers the Kings Cross, Elizabeth Bay, and Potts Point area, with part of Rushcutters Bay and Paddington, and extending south to Taylor's Square, there is an estimated population of 100,000.

This month St. John's celebrated its 103rd anniversary. The special services included a Marriage Reunion Service, held on Sunday, September 12, when several hundred people married in St. John's joined together for worship.

There will be later this month a special service to commemorate the ministry of the Reverend C. A. Lucas, Rector of the parish from 1923 to 1955. A memorial plaque will be unveiled.

St. John's, Darlinghurst, is one of the few churches in Sydney with a Parochial School still in operation. At a special luncheon to be held this month it is hoped that the oldest living pupil of the school in Sydney, Mr R. H. Clark, will be in attendance. Other pupils included Sir Kenneth Street, Sir Garfield Barwick and Sir Percy Spender.

The present Rector of St. John's, the Reverend Canon A. W. Morton, is endeavouring to cope with the tremendous problems of schools, hospitals and high density population. He is assisted by a Deaconess and two catechists, a parish secretary and verger.

It is interesting to note that 50 years ago, when the population was considerably smaller, the Rector of St. John's was assisted by no less than two curates and a deaconess. The Archbishop of Sydney recently paid his first visit to the parish, when over 1,000 people were present for morning prayer. His Grace dedicated the restored bell carillon.

Prior to the service the churchwardens greeted His Grace at the borders of the parish, and escorted him to several places of interest, including the house in which Bishop Broughton had once lived at Pott's Point.

Like other churches which put their all into the Crusade preparation, St. John's has greatly benefited, a regular weekly meeting for Bible Study is held with an average attendance of 60 people. Looking to the future and endeavouring to see the best way in which the parish church could make a greater impact on the life of "the Cross," the Rector envisages the building of a Christian Community Centre behind the Rectory to provide a real link between the Church and people.

"The unquestioned equality of all races, peoples and manifestations of the true Church must be recognised according to the Scriptures."

The Dutch Reformed leader went on to say that his church supported the view that "no direct scriptural evidence can be produced for or against the intermixture of races through marriage," but "the well-being of the Christian community and the pastoral care of the church necessitate that due consideration be given to the legal, social and cultural factors which affect such marriages."

Mr Meiring said he was quoting a statement made by the General Assembly of the Ecumenical Synod of Reformed Churches held at Potchefstroom, South Africa, in August, 1958.

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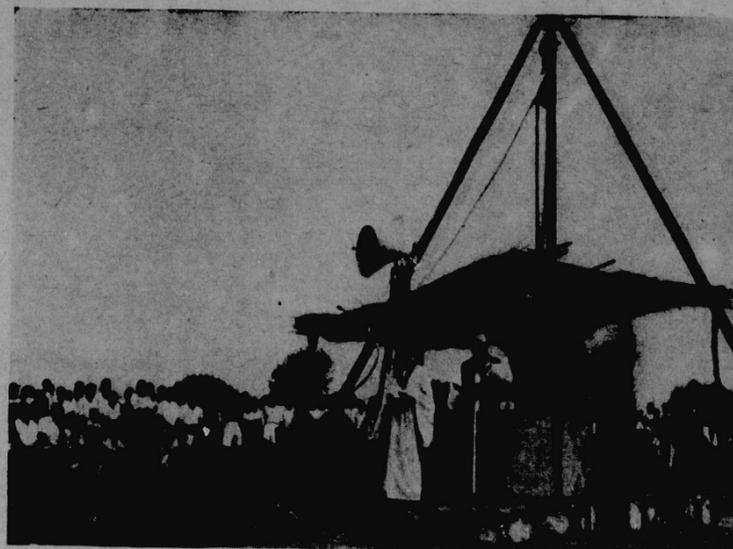
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New Sudan Cathedral



Albert Namatjira

**An Example of
Saving Grace**

Writing in "New Life," Mr W. Arnold Long, a missionary in Central Australia, gives this impression of the spiritual experience of the late Albert Namatjira.

"Many Christian people had brought Albert before the throne of grace in their prayers, and these have not been in vain. The Lutheran Pastor, the Reverend F. W. Albrecht, magnified God's grace in the funeral address.

"Pastor Albrecht revealed that early in the 1930s Albert had offered to go out as an evangelist to his people, living their primitive life in the districts west of Hermannsburg. He had gone out, but had found it impossible to continue living on native food in those conditions after the life to which he had been accustomed.

"During the years of popularity, Albert was beset with temptations and fell, until he became miserable beyond expression. It seemed to him that all that he had gained through the years of training in the Word of God had been lost, but it was not so.

"Even in the darkest times his Bible was still dear to him. At the last, when Pastor Albrecht was kneeling beside his bed in prayer, Albert said: "Only the Lord Jesus Christ can help me now."

"It has been the writer's experience, also, to deal with Albert during the last few years, to talk with him about the things that endure, to hold Gospel meetings at his camps round about, to pray with him and his family circle, and to receive him at his home in the name of the Lord."

(Top) Dr MacInnis, the Archbishop in Jerusalem, preaching at the laying of the foundation stone of Juba Cathedral, Sudan, on February 15, this year.

(Above) Ordination picture taken at Juba on February 8. Back row (l. to r.): Assistant Bishop Daniel, Archbishop MacInnis, Bishop Allison, Archdeacon Riley.

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The building of this church was made possible by gifts from the Mission to Lepers, the Church Missionary Society, from communities in Kumi and parishes in England.

Not everybody realises that leprosy is now curable if treated in time. The tragedy is that 90 per cent of the sufferers in the British Commonwealth (who number 3,500,000 of the world's new total of about 10 million lepers) receive no help.

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Deaconess G. Hall has re-
signed from the position of Hon.
Secretary of the Sydney Dea-
coness Fellowship, which she
held since 1940, and Deaconess
P. Crutenden has been unani-
mously elected to fill the posi-
tion.

A public meeting was arrang-
ed by the Committee of the
South American Missionary So-
ciety of Sydney on Friday, 30th
August, to farewell the Rev. A.
C. Yuill, prior to his departure
to visit the mission fields there.

The Archbishop of Sydney
presided at the meeting. Mr
Yuill left for America on 8th
September.

The Rev. E. O. Harding has
accepted nomination to the
parish of Carlton, Sydney Dio-
cese.

The Reverend R. W. Bowie,
Acting Rector of St. Barnabas',
Broadway, has been appointed
Curate in charge of St. Nicholas',
Croydon Park, both in the Dio-
cese of Sydney.

The Reverend T. F. McKnight,
Acting Rector of All Souls',
Leichhardt, in the Diocese of
Sydney, has been appointed
Rector of St. Augustine's, Neutral
Bay, in the same Diocese.

The Reverend D. T. Foord
has been appointed Curate of
Christ Church, Gladsville, in
the Diocese of Sydney.

Mr F. A. Carruthers, a
churchwarden, Parochial reader
and Synod representative of St.

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Personal

David's, Arncliffe, Diocese of
Sydney, has been appointed
Stipendiary Magistrate at Lis-
more, N.S.W.

The Archbishop of Canterbury
has appointed the Reverend
James Chang Ling Wong to be
first Assistant Bishop of Borneo.
The Bishop-designate is Chinese,
and was an engineer before his
ordination in 1938.

The death is reported of the
Reverend S. C. Carpenter, a
former Master of the Temple and
Dean of Exeter, and a leading
Church historian, at the age of
81.

The Right Reverend S. C.
Bradley, Assistant Bishop of the
Church of England in South
Africa, and Rector of Holy Trin-
ity, Capetown, has been appoint-
ed Rector of St. Paul's, Kenil-
worth, Johannesburg. The new
Rector of Holy Trinity is the
Reverend W. D. Douglas, a
former missionary with the
Sudan United Mission.

The Reverend B. W. J. Gook,
formerly Director of the Hour
of Decision, has been appointed
Rector of St. Barnabas', Broad-
way, Sydney Diocese, and Chap-
lain to Anglican students in Syd-
ney University. He will be in-
ducted on Friday, October 2, by
Archdeacon Bidwell, and will
conduct his first University Ser-
vice on Sunday, October 4.

The Rev. A. Palmer has been
appointed to Waterloo (Sydney).

The Rev. G. Feltham has been
appointed Rector of Woolwich
(Sydney), and a Chaplain to Men-
tal Hospitals.

"Gilbulla" Fete

The Sydney Diocesan Church-
women's Association will hold
the annual fete for the funds of
"Gilbulla" Conference at Men-
angle (for this year only), in the
Parish Hall of St. Matthew's C.
of E., The Corso, Manly, on Sat-
urday, September 26, 1957.

"Bring and Buy" Afternoon

The Moore College Women's
Auxiliary is holding a "Bring
and Buy" Afternoon at the home
of Mrs R. C. K. K. "Barker
House," 33 Fairfax Road, Belle-
vue Hill, on Wednesday, Septem-
ber 30, from 1.30 p.m. to 4.00.

"Pallister" Home To Be Extended

The official opening and dedi-
cation of a new Church Home
in Sydney for girls aged 15-17
years, will take place on Satur-
day, 26th September, at 3.00.

The Home, which is to be
known as "Lisgar," is situated at
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Festo Kivengere, of Commissions in North Australia, Director of Holy Trinity, Adelaide. The above picture was taken at the funeral of the late Mr. Daniel (Layman), Philip Roberts (Health Officer) and Mr. Kivengere.

Addresses Meetings

known as "Jungle" spent a busy week in meetings, after returning which took him to East Malaya.

Reminding his audience the mosquito was still a ter world menace than the bomb, accounting for five on victims a year, he said he first met Omari as a erately ill patient admitted to hospital in Tanganyika with nperature of 107 degrees. is life had been saved, and ad lived to become a leader e growing African Church. White referred in glowing s to the service of Dr Wel- y Hannah, of Heidelberg, oria, who has recently been ed a member of the Legis- e Council in Tanganyika. hen invited to accept nomi- n, Dr Hannah made clear own uncompromising Chris- outlook. "You are the type an we need," he was told. e cure of soul sickness is of e importance than the cure ur bodies."

White was present at an ming celebration when Dr ash was formally welcomed a new member by his local tityency. e African Chief who pre- l had also been one of Dr e's first operative cases. "Dr ash's skin may be the wrong u," he said, "but his heart uity right. He has brought essage of God to us. He work under the guidance of eans."