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Archbishop makes first Synod Address

The Third Ordinary Session of the 31st Synod of the Diocese of Sydney began on Monday the 21st of September at the Chapter House. Holy Communion was celebrated in the Cathedral at 2.30 p.m.

The Archbishop was the celebrant, and Canon H. M. Arrowsmith preached in place of Archdeacon S. H. Denman, who was ill in hospital. The text was Psalm 8:3.4.

The preacher made reference to the recent successful launching of a rocket to the moon, and in the light of such scientific progress, he said the Biblical conception of man must be constantly reiterated.

At 4 p.m. the Synod assembled in the Chapter House, where the galleries were packed to hear the Archbishop make his first presidential address.

The Archbishop made a number of observations on Australian Church life and a report of this address is to be found in this issue of the "Church Record."

The Archbishop was televised during his presidential address, which was the first time any part of Synod proceedings had been televised. The rest of the afternoon session consisted of routine procedure of receiving reports.

Assessment

In the evening various motions were dealt with. The Rev. A. W. Prescott, of Moss Vale, moved that the net assessable income of a Parish be reduced by the sum of £100 for each centre in multi-centred parishes.

This motion was deferred till discussion on the General Assessment Authorisation Ordinance, 1959, when it was accepted by Synod.

On the motion of Rev. B. R. Horsley, a committee was elected to consider the question of preserving and cataloging Parochial and Diocesan records.

A difficult motion concerning the Parish of Camden was withdrawn and also the motion requesting a Cross on the Holy Table in the Cathedral. The Archbishop, before this motion was discussed, pointed out that the word "altar," which was in the motion, was not a legal term in the Church of England, and that if a cross was to be placed anywhere it was not to be placed on the Holy Table but on the Reredos.

The Rev. W. Siddens, of North Sydney, moved that the motion be withdrawn because of the un-

pleasant publicity that it would draw to the Church in the daily "Press."

The Rev. W. Gumbley moved that the Synod protest against the demolition of the Chapel at Fig Tree in the Hunter's Hill Parish.

The Synod reassembled for business on Tuesday.

Special Services

The Archbishop, in answering the question of Mr. R. J. Holland, said that the special forms of Service produced by the General Synod had not been authorised for use in the Diocese of Sydney.

He said that Archbishop Mowll had from time to time authorised special Services and that he hoped to authorise a book of special Services.

Bishop R. C. Kerle moved a motion without notice, expressing the pleasure of Synod that opportunity would be afforded to the Diocese to express its congratulations when Bishop Hilliard would celebrate the 25th anniversary of his Episcopate, and the 20th anniversary of coming to Sydney as coadjutor Bishop. The motion was seconded by Bishop M. L. Loane.

At the C.E.N.E.F. tea the Synodsmen were addressed by Rev. C. Goodwin concerning the Mowll Memorial Village, and at the evening Session of Synod, the Rev. D. Taylor addressed Synod on behalf of the World Council of Churches, and Canon H. M. Arrowsmith on behalf of the British and Foreign Bible Society.

The rest of the session was mainly taken up by the discussion in committee of the General Assessment Authorisation Ordinance of 1959.

Once, when a speaker could not catch the attention of the chairman, Bishop Hilliard, the Bishop apologised by saying, "You know I was once the Bishop of Nelson and I got the disease, I have a blind eye." The Third Reading of the Ordinance was passed before the House adjourned.

The Archbishop began his first



Synod Charge by expressing his appreciation of his warm welcome to the Diocese, and his realisation of his responsibility as successor to Archbishop Mowll, to whom he paid a tribute.

His Grace continued:

"The Archbishop of this Diocese should have time to meet people, both to represent the Church in the life of the community and to exercise a pastoral ministry. He must also have time to read and to think and so be able to give a lead in the important issues of the day. I shall, therefore, seek more and more to delegate details of administration to my Coadjutor Bishops and Archdeacons and to others both clerical and lay."

The Archbishop also spoke of the Archbishop's Commission which will be appointed soon "to carry out a survey of the administrative organisation, property and finances of the Diocese in order to assist and advise the Archbishop at this stage of his Episcopate," and said that he hoped to announce the names of its members soon. He said that it might be able to issue its report before next Synod.

Lay Witness Needed

The Archbishop expressed his thanks to Bishop Hilliard and others during the interregnum. He also remarked on the need for consecrated men and women to offer themselves for the work of the Church, and spoke of the encouraging picture of Moore College, with a record 101 students.

"Whilst it has been right for me to emphasise the need for more full-time workers in our Church," the Archbishop said, "I would go on to say that personally I am inclined to regard as even a more pressing matter the need for Christian men and women in professional and political life."

"Thank God for those splendid people who are giving such fine Christian witness in the difficult

(Continued on page 5)

During his Australian tour, Mr. Festo Kivengere, of Central Tanganyika, visited C.M.S. Missions in North Australia with the Reverend Lance Shilton, Rector of Holy Trinity, Adelaide, from July 25 to August 21. The above picture was taken at Roper River Mission. From left: Dennis Daniel (Lay Reader at Roper River), Mr. Shilton, Philip Roberts (Health Department Medical Assistant at Darwin) and Mr. Kivengere.

Dr. White Addresses Melbourne Meetings

Dr. Paul White, better known as "Jungle Doctor No. 1," recently spent a busy week in Melbourne addressing meetings, after returning from a 25,000 mile safari which took him to East Africa, Pakistan, India and Malaya.

At lunch-time on Monday, Dr. White spoke at the Christian Business and Professional Men's Luncheon at "The Victoria," Little Collins Street.

"When I first went out to Tanganyika 25 years ago, it took me two months to get there," Dr. White said. "This time, travelling by Qantas plane, I was actually in East Africa within two days of leaving Australia."

Dr. White referred to racial problems very evident in Africa today. Nationalist conferences were, in some cases, followed by strong agitation, which touched off serious riots.

However, some capable, highly-educated African leaders were emerging.

Bishop Omari

Dr. White referred in particular to Bishop Omari and others who have visited Australia.

£2,150 In One Day

At the recent Dedication Festival at Christ Church, Ormond, in the Diocese of Melbourne, an offertory of £2,150 was received.

This is thought to be a record for a single day in the Diocese, as many parishes have adopted other systems of giving. The Vicar is the Reverend H. J. Thorp.

recently. Reminding his audience that the mosquito was still a greater world menace than the atom bomb, accounting for five million victims a year, he said that he first met Omari as a desperately ill patient admitted to his hospital in Tanganyika with a temperature of 107 degrees.

His life had been saved, and he had lived to become a leader in the growing African Church.

Dr. White referred in glowing terms to the service of Dr. Wellesley Hannah, of Heidelberg, Victoria, who has recently been elected a member of the Legislative Council in Tanganyika.

When invited to accept nomination, Dr. Hannah made clear his own uncompromising Christian outlook. "You are the type of man we need," he was told. "The cure of soul sickness is of more importance than the cure of our bodies."

Dr. White was present at an imposing celebration when Dr. Hannah was formally welcomed as a new member by his local constituency.

The African Chief who presided had also been one of Dr. White's first operative cases. "Dr. Hannah's skin may be the wrong colour," he said, "but his heart is truly right. He has brought the message of God to us. He will work under the guidance of Africans."

SEPTEMBER 30, 1959

"Anglicanism in its Purest Form"

"True Evangelicalism is Anglicanism in its purest form," says the Archbishop of Sydney in the September issue of his Diocesan Newsletter. This claim is not difficult to establish.

Evangelicals, and Evangelicals alone, worship in strict accordance with the Book of Common Prayer, the only authorised liturgy of the Church of England. However vociferously adherents of other traditions may claim to be loyal Anglicans, their refusal to keep to the Prayer Book speaks decisively against them.

Evangelicals, and Evangelicals alone, constantly emphasise the Thirty-Nine Articles of Religion and make them their standard. Other Anglicans do not, and again their failure in all too many cases to pay even lip-service to the authorised standard of their Church betrays their profession.

Evangelicals, and Evangelicals alone, submit unreservedly to the supreme authority of Holy Scripture over ecclesiastical tradition, however venerable, or human reason. In so doing they follow the directions of the sixth and twentieth Articles of our Church, and the teaching of our Lord Jesus Christ, who said plainly that the Word of God had priority over tradition (Mark 7:5-13).

It is therefore true that Evangelical Anglicanism is the only legitimate form of Anglicanism. And because it is true important consequences follow.

The first is that we are not free to compromise with followers of other traditions in order to promote harmony within the Church. Such a harmony would not conduce to the glory of God, because it would involve mingling truth with error, and this we are never free to do.

The second is that party strife within the Church of England is not, as is so often claimed, the fault of those who will not accept the status quo, in other words, of Evangelicals. The fault lies with those who are in the Church but who have no right to be there because they are not "pure Anglicans." We are subject to a duty to maintain or restore the purity of the teaching and worship of the Church; we must strive earnestly for the faith once delivered to the saints.

The third is that we cannot admit prescriptive claims to legitimacy on the part of other traditions. These other traditions ought not to have been allowed to establish themselves within the Church; further, in no other centuries than this and the last would they have been allowed to establish themselves. They would have suffered the same fate as the Puritans in 1662 and the Arian followers of Dr. Samuel Clarke in the eighteenth century, and rightly so. No matter what the underlying reason for their refusal to accept the Prayer Book and Articles, they would have had it made clear to them that those who did not accept them could not remain within the Church of England.

The fact that these erroneous traditions have grown up in the Church of England testifies only to the decay of discipline and sometimes of perception of God's truth within it, and not to a deliberate intention to comprehend within it that which is incompatible with its faith and worship.

It is, of course, quite clear that modern representatives of the Anglo-Catholic and Liberal traditions are not personally to blame for the sad state in which the Church finds itself today. The blame rests on the shoulders of their spiritual fathers and of the too complaisant ecclesiastical authorities of their day.

But loyalty to the beliefs and practices which we have been taught to regard as correct never absolves any Anglican from his responsibility to search the Scriptures and the formularies of the Church to see whether these things are so.

And our natural desire as Christians to live at peace with all men should not lead us to tolerate within our Church teaching and worship which are not in accordance with the Church's formularies. We recognise every man's right to believe and worship as he likes; but not his right to do so while remaining in the Church of England.

If this standpoint is unpopular, as it is, we must be prepared to fill the time-honoured role of Athanasius contra mundum vis-a-vis other Anglicans. Loyalty to God's Word written and to the clear teaching of our Church demands no less from us.

The Lambeth Conference and the Bible

(An address delivered by the Right Reverend Marcus L. Loane, M.A., D.D., Bishop-Coadjutor of Sydney, at the meeting of the British and Foreign Bible Society in Sydney Town Hall on Monday, August 17, 1959.)

The first of the five Committees set up by the Lambeth Conference was to consider "The Holy Bible: Its Authority and Message." The subject was introduced on the first full day of the Conference by the Archbishop of York in a very able, moderate and stimulating speech.

Any member of the Conference was free to express his views in that initial discussion; then the subject was left in the hands of the Committee for a fortnight. They prepared the Report which was brought before the whole Conference in its final week and twelve Resolutions were passed by the Conference in the light of this Report.

It can be said without hesitation that the Report and the Resolutions were most encouraging. There is reference to the development and recognition of the Canon; to the relationship between the Bible and the Church; and to the rise of Biblical criticism; but the terms of reference are guarded, and helpful, and conservative.

"Deeply Relevant"

There is no attempt either in the Report or the Resolutions to pronounce a verdict on the controversy which was conducted in the columns of "The Times" on what has been called Fundamentalism. The whole effect is to remind us that Holy Scripture has a message of divine authority for mankind in every generation, and we need to return to the Bible if we are to hear the Voice of God in the world of today.

The first Resolution is perhaps the most important of all. It states that "the Bible discloses truths about the relation of God and Man which are the key to the world's predicament, and is therefore deeply relevant to the modern world."

This Resolution springs straight from a study of the Report.

It is frankly agreed that "the Bible and the modern world seem at first sight to be very far apart, and even among those who wish to see the bearing of the one upon the other, there are many who are perplexed as to how to do so."

But it is just as firmly maintained that the Bible has "an urgent message to the modern world, probing deeply to the roots of its distress and bringing God's own remedy to it."

We are reminded that "if there is faith and imagination, the Bible and the modern world are not so far apart—for the modern

world is restless, torn by calamity, and seemingly near to catastrophe. It was in such an environment that the Bible was first written, and to such an environment it has the power to speak yet again."

The key that will unlock the one ageless and always contemporary message of the Bible as the Word of God is the humble, reverent, worshipping recognition of Jesus Christ as the final Revelation of God to Man.

"With this to guide us, we can read the O.T. as God's Word of Promise, and the N.T. as God's Word of Fulfilment." Thus we return once more to the mighty declaration in the first words of the Epistle to the Hebrews: "God . . . hath in these last days spoken unto us by His Son."

The plain truth is that apart from the Bible, we would know nothing, nothing at all, about the Grace of God.

This is a fact which it is easy to overlook because we have for so long been familiar with the idea. But to know what it means, we have only to think of the pagan world of old or the heathen world of today. The City of Athens for example was the focal point of culture in the Greek world 2,000 years ago, the home of art and learning and literature; yet when St. Paul was in Athens, he was deeply stirred in spirit at the sight of a city wholly given to idolatry.

It was in the superstitious air of Athens that he found the altar inscribed to the Unknown God. Perhaps the fairest flower of wisdom and goodness in the Greek world was Socrates.

Man's Limitations

Yet he is said to have expressed his own sense of limitation in words full of pathos: "Plato, Plato, it may be that the gods can forgive deliberate sin; but how, I can not tell." Socrates had no answer to the moral issues which perplex the conscience; he lived in the darkness where the light of divine Revelation had never shone.

There are millions like that today, for without the Bible, they know nothing—nothing at all—of God's mercy in Christ our Saviour.

We have never been more conscious of what man can achieve

than we are in this new post-war decade. Atomic power, the cosmic ray, penetration of outer space, breaking the sound barrier all open up vistas of knowledge and research beyond the dreams of an older generation.

Exploits such as the Ascent of Everest, the Submarine journey beneath the North Pole, the last expedition to the Antarctic, are helping to throw a flood of light on the world in which we live.

Science

There is a vast amount that man can learn in the pursuit of Science and Philosophy; and yet there is so much that he can never discover by his own unaided intellect. Things of space and time seem to be within his reach, but he has no fingers with which to grasp the infinite and hold the eternal.

That is why Agnostics in every age worship at the shrine of a God Whom they call the Great Unknown.

It is nothing but a sterile confession that man cannot lift himself by his own mental effort to the plane of what is divine. But there is no need for men to take refuge in such an attitude.

What men cannot learn for themselves, it has pleased God to reveal.

He has made the Truth known in a way that a child can understand. And that great Self-Revelation of God is found in the Bible.

That is why Christian faith and worship are inseparable from a Book.

To take away that Book would be to undermine the whole foundation of our Christian assurance.

We might learn much of God from the wonders of the created universe. "The heavens declare the glory of God, and the firmament sheweth His handiwork."

What we see in the world of nature may be enough to tell us that there is a God Who made it all. We may be wise enough to see both the goodness and the severity of God in the world to which we belong. But there are other questions for which we can find no answer in our own mind.

Where do we come from? Why are we here? What lies before us? (Continued on page 6)

NEW PRAYER BOOK FOR CANADA

The "Draft Prayer Book Canada 1959" was presented to the General Synod of the Anglican Church of Canada on September 3 and 4, and approved almost unanimously, after 65 minutes' debate.

It represents the latest development in a process of revision that has been in progress since 1943. Now it must be referred to the Provincial Synod of each ecclesiastical Province in the Canadian Church for its approval.

One set of details which should evoke interest far beyond Canada is the list of historical events noted in the Calendar. These include the consecrations of Bishop Lindel Tsen (the first Chinese bishop), Bishop Paul Sasaki (Japan), and Bishop Charles Inglis (first Anglican bishop in Canada); and the ordination of the first North American Indian, Henry Budd. They are a symbolic reminder, which might be paralleled from many other countries, of the universality of the Church.

The Reverend Dr. C. Sydney Carter, who is visiting Canada, writes in "The English Churchman" as follows:

"I have been given a copy of the proposed new Canadian Prayer Book and have been studying it carefully. It is a valuable compilation and one which if no serious objections or criticisms of it are made to it by 1962 will be accepted as the fully authorised Prayer Book for the Anglican Church in Canada."

The previous tentative revision put forth by the Canadian Synod at Edmonton, Alberta, in 1955 met with a certain amount of criticism. That book has now been carefully revised and from the Evangelical angle in some respects improved.

Objectionable Items

"But there are several inclusions in this new book which Evangelicals will not appreciate, and it is to be hoped these may be altered or at least modified before its final authorisation in 1962."

"For instance, in 1955 it was stated that at least two persons must communicate with the priest at every administration of the Lord's Supper. Now this is reduced to one at least, which easily allows for a 'Mass' with two priests officiating."

Again the Communion Section is introduced as "The Holy Communion or Eucharist," possibly a Scriptural term from St. Paul's language about your "giving of thanks." The actual service retains an Introduction, "The Order for the administration of the Lord's Supper or Holy Communion." The priest is ordered simply to stand "at the Table" and not at any particular side of it.

In the Bidding Prayer the minister includes "Let us remember before God those of our brethren who have departed this life and are at rest."

"The Prayer of Consecration is enlarged, and 'perpetual memory' of His precious death becomes a perpetual 'memorial' and the prayer concludes with 'we thy humble servants with all thy holy Church remembering the precious death of thy beloved son, his mighty resurrection and glorious ascension and looking for his Coming again in glory,' etc., and adds 'makes

before Thee in His Sacrament the memorial which He hath commanded," and it concludes with "and we pray that by the power of Thy Holy Spirit all we who are partakers, may be fulfilled" etc.

Loss and Gain

"The Prayer of Humble Access is then used after the Prayer of Consecration so that its language can naturally be applied to the already consecrated elements. Hymns and anthems, e.g., 'O Lamb of God, that takest' etc., may be sung during the Communion."

Our Third Exhortation, before the Communion Service, is ordered to be said immediately before the sermon or before "Ye that do truly and earnestly." The Black Rubric is retained with no material alteration.

The "Christian Year," with its Collects, Epistles and Gospels, is retained and the Feast of Transfiguration is included after that of St. James' or St. Peter and Paul.

It is good to see that this new Prayer Book includes the 39 Articles of Religion.

It also contains an Order for Communion and helpful prayers to be used in "Families" as well as all the "historical Prefaces" since 1549. There are also forms for services of Institution and Induction, for Harvest Thanksgiving and Young People.

In fact, many valuable new features are included which we badly need but are unable legally to obtain largely on account of unhappy internal divisions.

"As a good comprehensive Prayer Book it is one we may well envy, providing the points I have mentioned are met before its final authorisation."

—G.J.

Bishop on Lawful Authority

The Bishop of St. Edmundsbury and Ipswich (the Right Rev. A. H. Morris) said recently that he had the greatest respect for a sincere Roman Catholic, but no respect at all for a Church of England clergyman who introduced the Roman Mass when he had promised that he would only use the books that had lawful authority.

Dr Morris, who was speaking at the institution of the Rev. R. B. Calder to the benefice of Martlesham, said that a great deal of publicity had been given recently to what should be allowed in the services of the Church.

At his institution the new rector made the declaration of assent to the Thirty-nine Articles and the Book of Common Prayer and agreed to "use none other, except so far as shall be ordered by lawful authority." He also took an oath of canonical obedience to the bishop.

Dr Morris added that he was not a free man any more than his clergy were. At his consecration he had made certain promises which he was pledged to keep.

One of the philanthropic activities of William Wilberforce, the bicentenary of whose birth was celebrated on August 24, was the encouragement he gave to "The London Society for Promoting Christianity amongst the Jews," of which he was one of the first vice-presidents.

Familiarly known today as Church Missions to Jews, this Society is this year celebrating its own centenary, and to mark the occasion has published a brief popular history, entitled "Go, Tell My Brethren," by George H. Stevens.

Among the facts not generally known which are to be found in this far from dull little book is the fact that several of the pioneers of the Missions were themselves converted Jews.

There were also martyrs among the Society's converts: many of the Falasha Jews of Ethiopia, having accepted Christianity, also accepted death or slavery at the hands of the invading Dervishes rather than deny Christ and become Moslems.

The work of C.M.J. in Israel, Ethiopia and Persia is described in some detail; there are also summaries of activities in various parts of Europe, North Africa and Egypt. The last chapter brings the record up to date.

Published by The Olive Press, 16 Lincoln's Inn Fields, W.C. 2, price 3/6.

Evangelicals Acquire English Church Paper

Two English Evangelicals, Mr John Cordle and Mr A. G. B. Owen, are purchasing the "Church of England Newspaper." The paper has a circulation of about 20,000.

Mr. Cordle was formerly a member of the Church Assembly, and Mr. Owen is the head of the Owen organisation, the largest privately owned engineering concern in Britain.

They have invited the Reverend John C. King, Vicar of Christ Church, Ware, to become

editor of the paper, and hope that he will take up this post early next year.

The "Church of England Newspaper" in 1948 bought out the Conservative Evangelical "Record." It has been more Liberal than Evangelical in its standpoint and policy, and since then English Evangelicals have lacked a national Church newspaper.

The new move is another indication of the increasing vigour of Evangelicals in the life of the English Church, and an encouraging sign.

Mr Cordle said last week that the paper would encourage a more positive evangelism within the Church of England.

He added: "A positive policy will be pursued, not a nebulous one," in support of a strong evangelical lead within the Church.

"We shall stand by the form of worship of the 1662 Prayer Book," he said. "Once you bring in frills and rituals and other ceremonies, people lose faith in the Church. We want to reintroduce a simple form of worship and regain for the Church the respect it seems to have lost."

Mr Cordle also said that a decisive approach would be taken to practical issues and national matters of importance such as divorce, hooliganism and juvenile delinquency.

An advisory board will be set up to assist the editor, and among those invited to join it will be the Reverend John Stott, Canon T. L. Livermore, the Reverend Melville Scutt, the Reverend David Sheppard, the Reverend Simon Phipps and Dr Oliver Barclay.

Federal Christian TV Association Formed

"This is an historic occasion," said the Rev. Ronald Coleman, Chairman of the Christian Television Association of New South Wales, when he welcomed delegates from six Australian States and from New Zealand to a nation-wide conference on Christian television.

The conference, with Mr. Coleman as chairman and the Rev. Keith Seaman of Adelaide as secretary, established a Federal organisation to be known as The Christian Television Association of Australia, with headquarters in Sydney and with representatives from each of the other States.

"The functions of this Federal body shall be to promote co-operation and co-ordination between the States," said Mr. Coleman at an interview following the first day's sessions, "but will leave with the States all matters relevant to their own control."

The opening hour of Wednesday's proceedings was an exciting one as delegates told of the way in which the Churches were using TV in their own States.

Mr E. H. Gifford, secretary of the N.S.W. association, spoke of the dramatic development in this State during the past three years. Mr Gifford paid a high tribute to their producer-director, Mr Harry Howlett, who had been the driving force behind the increasingly effective use of TV by the Christian Television Association of New South Wales.

In South Australia and Queensland, delegates reported, programmes were being presented. In Western Australia, Tasmania and New Zealand, TV has not begun, but plans are already in hand.

At Wednesday evening's session, Dr John Munro, of the A.B.C., delivered an outstanding address to the conference. "The television medium as a whole must be the Church's main concern," said Dr Munro, "and we must never forget that denominational differences are minor compared with the differences between the Christian and non-Christian."

Dr Munro made a plea for the Churches to use this dramatic new medium as an opportunity for an effective ministry to "fringe" people who were "not really very interested" in the Church's message.

The conference continued on Thursday and Friday and on Thursday night visited Station TCN to witness the actual production of the religious feature, "This Matter is Urgent."

TV BIBLE COURSE

More than 200 students took the final examinations recently in Washington, D.C., in the first Bible course ever offered over television for college credit.

Most passed the course and received two hours credit which they can apply toward a degree at American University, a Methodist institution.

An estimated 2,000 persons in all enrolled in the tele-course on "The Life and Teachings of Jesus" conducted by Professor E. W. Bowman of the University faculty.

The University and the National Capital Area Council of Churches which co-sponsored the programme have announced plans for a similar TV class next fall on "The Old Testament."

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SUPPORT FOR ARCHDEACONS

Dear Sir,
We support the stand taken by Archdeacons S. H. Denman, John Bidwell, A. L. Wade, T. C. Hammond, H. G. S. Begbie, G. R. Delbridge and F. W. Tugwell, of Sydney in relation to the statement by the Bishop of Coventry concerning the use of alcoholic liquors. Because of the dangers inherent in the use of such liquors in a sacrificial effort for the sake of our brothers, and especially our Youth, is the only way for the Christian, and because there are one in thirty-three Australians who are alcoholics, we the undersigned, "wowers" and "abnormal" Anglicans, are proud to be endeavouring to bring some sane information on this matter of alcohol education to the "normal" majority. It is our earnest prayer that God will use us to triumph over a powerful vested traffic in human souls, which our Church by its indifference and apathy to the plight of the victims ignores.

Yours, etc.,
HAMMOND EDUCATION
FELLOWSHIP.
W. Terry, Brisbane, Q.
B. P. Wrightson, Williams, W.A.
C. H. Dawes, Adelaide, S.A.
R. J. Young, Launceston, Tas.

FURTHER COMMENTS

Sir,
In connection with the reported statements of the Bishop of Coventry on the drinking and smoking issues, here are some practical observations.
During the Crusade an acquaintance of mine was converted. Some weeks later, he was telling me of the transformation which had begun to take place in his life. Among other things, his desire for strong drink had changed. He had never been a heavy drinker, but usually kept something in the house to serve when friends called. Following his conversion, he was about to take his drink on such an occasion, when a sudden revulsion to it overcame him. He slipped out quietly and poured it down the drain.

A second man whom I know was converted some months before under different circumstances. A few weeks later he told me (almost in wonderment) that whereas he had previously been a heavy smoker, since he had accepted Christ the desire to smoke had left him.

I should add that I had never discussed these matters with the men concerned.

There is no doubt whatever in my mind that the Spirit of God has been at work in their lives. Dare I then presume to teach them to do again (even in moderation) those old things which have passed away as they became new creatures in Christ?

Again, the Bishop seems to suggest that we should learn to do these things in order to get across to the people. That has not been my experience. As a member of a Sergeant's Mess during the war I drank lemon

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.

squash with others who took their choice. I found that my taste was respected, and by some at least the lead was appreciated. I believe my effectiveness as a witness for Christ was enhanced by quietly being clear-cut.

Since ordination, I have been a member and unofficial padre to an ex-Servicemen's club. On numerous occasions I have joined the men in the club bar and lounge, but, to reach them, I have not felt obliged to exchange my lemon squash for their dry bitter, any more than I have felt compelled to play the one-armed bandits clanging behind me. Yet the club committee, when about to expel a member for misconduct suspended action on condition that he came and saw me. He came, and I was humbled to find that my presence in the club had helped him — a former Sunday School teacher — under conviction of his spiritual need. I was able to point him to Christ.

For these and other reasons, while I admire the Bishop's desire to take the Church to the people, I find the suggestion that "we have got to smoke and drink in moderation and teach others to do so" untenable and unnecessary. It can, indeed, be simply taking the line of least resistance.

Yours sincerely,
(The Reverend) Arthur Deane,
Croydon Park, N.S.W.

LOCKED CHURCHES

Sir,
Your interesting article on St. Anne's Church, Ryde, raises the question why such a vital church, in common with other distinguished Evangelical churches in Sydney, is kept locked during the day. The Archbishop's licence which I heard read at a recent dedication distinctly specified that the church was to be a place "to which the people might at all times resort, whether for public or private prayer or meditation" (or words closely to that effect).

In my nine years at Milson's Point, where the church is half a mile from the rectory, the church was always open, and the only time anything was stolen was when the whole place was crowded at a Christmas party. On the other hand, it was used almost every day for private prayer.

It would be interesting if the Rector of one of our locked churches would justify his practice in writing in these columns.

Yours, etc.,
(The Reverend) Ralph Ogden,
R.G.H., Concord.

CLERGY PENSIONS

Sir,
It may come as a surprise to Anglican Church people that — unlike in England — there is no provision in the Australian Church for the needs of its retired clergy and clergy widows. In lieu thereof the various Dioceses have their own arrangements — in Sydney a compulsorily subscribed Church Provident Fund. Up to 1955 the Sydney Clergy Provident Fund provided clergy pensions of £3/15/ and widows' pensions of £1/18/.

The very great increase in the cost of living and depreciation in the value of the pound has brought increased hardships on clergy and widows in their 70s and 80s, at the very time when age and infirmity had reduced or cancelled out their capacity to supplement their meagre pensions by their own labour. Many are not eligible for the Government Social Service pension and are dependent on relatives or charitable gifts to pay for their food and rent.

Such a state of affairs should not be permitted to exist, and I ask that the Church subsidise all clergy pension funds to enable them to provide pensions adequate to meet the high cost of living.

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

Parish Centre At Tweed Heads

Plans have been drawn up and tenders will shortly be called for the erection of St. Cuthbert's Parish Centre, adjoining the existing Parish Hall at Tweed Heads.

It is hoped that the centre will be completed and in use by the beginning of November, and plans for the opening date will be announced shortly.

The main aim of the new centre will be to provide adequate facilities for Sunday School and other activities in the field of Christian education, and for the operation of young people's activities on a full youth club basis.

Altogether four new rooms and a patio entrance will be added to the existing hall at its northern end, in an area at present partly occupied by the bell and carillon tower.

Sydney Church of England Grammar School for Girls, Redlands, 274 Military Road, Cremorne.

The Council of the School will award two Scholarships to be held on Friday, 16th October, 1959. The Scholarships cover full tuition fees and are tenable for the Secondary School Course if progress is satisfactory. One Scholarship is open to candidates from outside the School.

Papers will be set suitable for pupils at Sixth Class Primary standard. Application forms and further information may be obtained from the Head Mistress.

L. A. Humphrey,
Head Mistress.

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Notes and Comments

THE MOON IS RED . . .

The Red Flag now flies on the Moon. The leadership of Soviet technical know-how in the world of our generation has been demonstrated; and with this spatial invasion we are all caught up, for the race is on, and the scientific conquest of the great Unknown has now become a possibility of our own time.

Russia has disclaimed territorial pretensions to the Moon, but the victory of Soviet science cannot be denied; and whatever the political implications may turn out to be, Russia's technical experts are taking the Hammer and Sickle with them and making the Red, White and Blue in their various configurations look rather stay-at-home by comparison.

On the merely human level we salute a scientific achievement of undoubted significance for the future of the human race. At the same time, as Christians, we recognise that the Day of the Lord is not hastened or hindered by the acrobatics of man in time and space. The mills of God grind on, and will eventually grind to powder the pretensions of human pride. Man's little achievements have their day and die, until at last, as a thief in the night, the Judge of quick and dead is come, the Iron Curtain and all other human barriers are fallen, and we stand with Khrushchev and Eisenhower before the judgement-seat of Christ.

Let us not be over-impressed by the sign of the sickle; rather let it be to us as one of the signs of the times, reminding us of the greater sickle which God will wield at the Last Day. There is a danger that we might become spiritual lunatics if we are too obsessed with Luniks.

OUR "ISLINGTON" . . .

Sydney's evangelical conference is now to be held on Friday, November 13, with a Cathedral Service and some significant sessions.

The Dean of Melbourne will be the special guest speaker, and important discussions will take place. The Anglican Church League, whose part in the life of the diocese has been so creative in the past, is showing a present-day vitality that promises real leadership in the important sphere of evangelical witness.

It is announced that the Conference will be open to all churchmen of Sydney who are concerned that a constructive approach should be made to the questions, such as Prayer Book revision, that are relevant to the situations in the Church of England today.

SKY CARS FOR GOLFERS . . .

American aircraft manufacturers announce the Inflatoplane — an airplane which can be folded up like a plastic raincoat and carried in the boot of a car. Its two-cycle 40 h.p. engine makes it fly. Then there are the Gizmo, the Air Car, and the Sky Car—all designed to get people to golf courses and other places of innocent amusement and avoid road jams on Sunday afternoons.

No doubt, among the first to discover the possibilities of these one-man sky wanderers will be the golfing dignitaries of our Church. It will be possible now to enjoy a round between an early afternoon committee and Evensong. We shall hope, however, that there will not be an ecclesiastical sporting invasion of the sanctity of Sunday afternoon. We shall hope also that the deflated machine will be kept in somebody else's boot, to prevent too easy access if a new sort of "slice" suddenly suggests itself to the preacher's mind during the sermon. A robed ecclesiastical descending from the sky will put even the most practised golfer off his shot.

BAPTISMAL REFORM . . .

A Report of the Liturgical Commission, presented to the English Archbishops at the end of last year, is now available to the public. Those who are troubled by problems of administration of Baptism in our Church under present-day conditions will study the document with sober interest. In common with all such suggested orders of service as are here presented, details may be made the subject of debate; but the attempt to modernise the Service of Baptism, and relate it organically to Confirmation, is worthy of commendation. This is done in the suggestions relating to the reception of adults; and for the Baptism of infants there is an attempt to make the service more intelligible.

The question which is perhaps of the greatest importance today is one which still needs a realistic approach on the part of the whole Church. This is the question as to who is to be baptised.

The indiscriminate Baptism of infants, the children of parents who may or may not be Christians, demands the attention of the Church. Sallies have been made at it from time to time, but to the troubled clergyman who wants to see action such movements have seemed more in the nature of faints by half-hearted authorities unwilling to grasp the nettle. The Church must face this question—more than a question, this scandal—in connection with the rite of Christian initiation. Baptismal reform is the task at least of a diocese: no clergyman in his own parish can exercise any discipline along these lines, because the disgruntled can always secure what they want from the parish next door.

SYNOD

(Cont. from page 1)

surroundings of so-called secular occupations. The world would be an infinitely more unpleasant place without them, but there is a tendency to regard secular employment only as a means of earning a living and not as primarily a sphere of witness for God.

"It is unfortunate that we have become accustomed to speak of the work of a clergyman or missionary as 'full-time' Christian service. It implies that Christians in professional life are only able to give part-time service to God.

"In reality it is a serious mistake to divide life up into the sacred and the secular. For the Christian the whole of life is to be sacred, that is, dedicated to God and shared with God. Everything that a Christian does is to be done for the glory of God.

"The Christian is to regard his week-day business as much Christian Service as his taking a Bible Class on Sunday. A Christian in politics or in business can truly be regarded as a missionary, for a missionary is one who is sent into the world to witness for Christ, and to demonstrate by his life the character of God."

Church Schools

His Grace commended the Church Schools of the Diocese, but sounded what he described as a "note of warning."

"I would urge all members of the staff and councils of these schools to remember their primary purpose is to 'produce' Christian men and women and instructed and loyal members of the Anglican Church. I wonder how far this objective is being reached? For example, I have been told by one past member that he never was taught the Catechism at his school! I note also that in recent years more than one Ordination candidate are coming from these schools.

"The Sydney Diocese," the Archbishop went on to say, "has a wide reputation for its Evangelical churchmanship but we must never confine our witness behind our own Diocesan boundaries. In England, the Evangelicals of the Anglican Church are entering upon a new period of influence because after a long time of exclusiveness in which they have shut themselves away from the main stream of Church life, they are now entering fully into it and seizing the many opportunities that surround them.

The result may well be seen in a new Evangelical Revival in England in the coming years. We, as a Diocese, must in the same way play our part in the life of the Anglican Church as a whole and in Australia in particular. We have a lot to learn from others as well as a lot to give."

After speaking of the Billy Graham Crusade and the visit of the Bishop of Coventry, Archbishop Gough said:

"Let us not merely look back in thanksgiving to God for what has happened but let us look forward. Dr. Graham has pointed to us the way to Revival. He has taught the clergy the need for dogmatic declaration of the Gospel and has shown what happens in response to such teaching."

Christ Church, Old Guildford

75th Anniversary

The district of Guildford was first given its name by Colonel North after his native home of Guildford, Surrey, England. Colonel North was given a grant of land here which amounted to one hundred and fifty acres.

At this time, and for some little time afterwards, Guildford formed part of the parish of St. John's, Parramatta.

Afterwards, in 1885, Christ Church was given to the then new parish of St. Mark's, Granville. Once more it was divided into the Conventional District of St. Matthew, Holroyd and Christ Church, Guildford, in 1913.

He has taught the laity, both the need for personal witness, and the means by which they can give it. If, in each parish, the Crusade is followed up in the way in which it should be, then this Diocese can enjoy the experience of the Early Church in the days immediately after Pentecost when the Lord added daily to the Church such as should be saved."

Postwar housing development in this area has meant that Christ Church has experienced new life. Then population increase caused by Housing Commission and private building had meant that whereas only 15 years ago there was one service each Sunday, there are now three services, with an overall attendance of about 100 people.

The present Curate-in-charge, the Reverend David Duchesne, testified to the impact of the Billy Graham Crusade in his Parish, especially in regard to stimulating the Church members to greater activity.

In 1958 the church was painted and the furniture more conveniently arranged. Later in that year a modern Rectory was erected, the foundation stone being set by the late Archbishop a few weeks before his death.

Christ Church now is joined with St. Cuthbert's, East Fairfield, in a Provisional District in which both churches have equal status; like its sister church, St. Cuthbert's has also experienced much growth and development during the past few years.

In May, 1884, the Foundation Stone was laid and in September, 1884, the church of Christ Church was opened for service by the Dean of Sydney, the Very Reverend W. M. Cowper.

"Sydney was stirred to its depths by the Crusade. It is now waiting to see whether it was a flash in the pan or the kindling of a fire which nothing can put out. Tens of thousands of men and women who were convicted by the Spirit of God through Dr. Graham's ministry still remain in a mood of indecision. They are waiting to see what happens in the Church and through the Church. Their decision depends upon the quality of life and witness which we give.

"These are days of tremendous opportunity for the Church. These are days of Destiny. Never before have the words of Moses to the people of Israel sounded with greater meaning to the people of the world: 'I have set before you life and death . . . therefore choose life.' The alternative to Revival is Ruin for the whole human race; which it will be depends largely on you and me and all who call themselves Christians."

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The Ladies' Home Mission Union

Annual Communion Service

Friday, 23rd October, 1959 in St. Andrew's Cathedral at 11 a.m.

The Archbishop of Sydney will conduct the service

The Address: Rev. R. G. Fillingham
General Secretary, Home Mission Society

Luncheon: The Lower Chapter House, 12.30 p.m.

Followed by: The Women's Rally in the Chapter House at 2 p.m.
THE HON. MRS. H. R. GOUGH WILL BE PRESENT.

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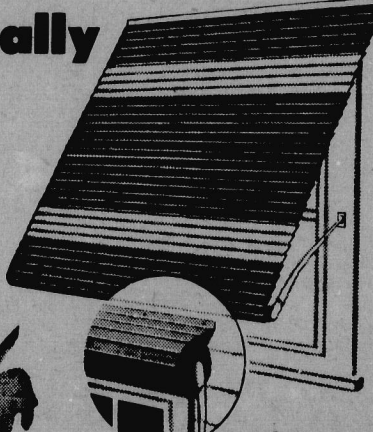
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same glorious colours and horizontal stripes.

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Lets in light

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cooler

Lambeth Conference

(Cont. from page 2)

yond the grave? What is our
origin? What is our destiny?
The wisest man cannot find
the answer to those questions in
his own mind; but he can find
it in God's great Revelation of
truth in the Bible.

This Book alone can tell us
the truth of our creation and
redemption; this Book alone ex-
plains how man was made in
the divine likeness but was torn
by sin from the divine fellow-
ship; this Book alone reveals
God's great plan of rescue
through the life and death and
resurrection of His own Son;
this Book alone can show us
how to find strength and securi-
ty both in time and eternity.

We owe the means of grace
and the hope of glory to the
faith which this Book inspires.

"Preach the Word"

In the Lambeth Report, there
is also an attempt to point out
ways in which we may grasp
the "contemporary significance"
of the Bible.

The Fifth Resolution is of di-
rect practical interest: "The Con-
ference welcomes every sign of
the revival of Bible Study within
the common life of the Church.

"It calls on all Church people
to re-establish the habit of Bible-
reading at home, and commends
the growing practice of group
Bible Study."

This is all the more relevant
to us in Australia in view of
our recent experience. The
National Scripture Union Week
which was first organised only
last year has seen an increase of

over 25 per cent in the mem-
bership of the Scripture Union.
The Graham Crusades held in
every capital city of the Com-
monwealth have brought before
us in vivid manner the message
and authority of the Bible.

There has been a new and
remarkable demand for Bibles
and group Bible Studies have
been established in many
churches as a vital part of
Church life and activity.

One great result of the Eng-
lish Reformation was that Eng-
land became the nation of one
Book, and that Book was the
Bible. This took place in the
course of a single generation;
and what happened in the reign
of Elizabeth I by the grace of
God could happen again in the
reign of Elizabeth II.

One other Resolution deserves
to be quoted: "The Conference
affirms the importance of preach-
ing, both evangelistic and ex-
pository, ministered as a means
of grace, by men who have ex-
perienced the power of the Gos-
pel in their own lives."

This is something which ought
to need no special emphasis; it
has always pleased God by the
foolishness of preaching to save
them that believe. But in a day
of religious films and telecasts,
it is more than ever necessary to
remind ourselves of the divine
pattern for the spread of the
Gospel.

To preach the Word of God
is far more than to teach the
facts of the Gospel.

It is the means whereby the
Son of God becomes real and
vivid to our mind and con-

science.

It is to confront men and wo-
men with the claims of Christ
on their lives. And where evan-
gelistic preaching has done its
work, the preacher still has no
more urgent task than the ex-
position of the Scriptures.

The Creeds declare what we
believe, but it is the Bible which
alone can impart the authority
from which every right expo-
sition is derived.

We live in days full of ten-
sion; in them the wise may hear
the Voice of God. And that
Voice seems to say: "I am the
God of all the earth; I bestow
Kingdoms as I please.

"On you I have bestowed
strength and freedom: I have
given them you in trust for
the world. Are you willing to
hear My Voice?"

"This is your great chance, if
you will take it."

God has indeed put us in
trust with the message of the
Bible, and it is for us to exert
all our strength so that its mes-
sage will be made known.

We find ourselves in an age
of revolution when the things we
know are being rudely shaken;
let us make sure of our part in
that Kingdom which shall never
be moved.

"Heaven and earth shall pass
away; but My Word shall not
pass away."

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M.B.I. EXPANSION

This year 78 new students
were enrolled at the Mel-
bourne Bible Institute (an in-
crease of 40, as 38 graduated
at the end of 1958). Buildings
at present being erected, or
yet to be built, will enable 180
students to be accommodated
in 1960.

This was revealed by Mr
A. E. Coombe at the annual
meeting of the Institute recently
in Collins Street Baptist Church,
Melbourne. He stated that, at
the last annual meeting, he had
spoken of the proposed forward
move to provide for the increase
in the number of students ex-
pected to follow the Graham
Crusade.

Applications received before
the Crusade from 78 students,
however, made it necessary to
plan for much greater expansion.
"We are now planning for an
enrolment of at least 180 stu-
dents next year — a tremendous
increase," said Mr Coombe.

In view of the anticipated
increase in 1960, alterations were
made to the C. H. Nash Mem-
orial Hall (at present in course
of erection). This will include
two lecture rooms to seat 104
students each. A library will be
attached, which can be used for
lectures for smaller groups.

"At present we have accom-
modation for 130 students," Mr
Coombe declared. "We will need
housing, bedding, etc., for an
additional 50."

The total amount still need
to complete the projected build-
ing programme is £35,500.

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Speakers:

Rev. W. Stuart Harris, of European Christian Mission,

from Great Britain.

Mr. Bill Cochrane, A.I.E. staff evangelist.

Mr. Lionel Thompson, of the China Inland Mission O.M.F.

on furlough from Japan.

Mr. E. A. Collins, of the Aborigines Inland Mission.

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F.R.G.S., returning from U.S.A.

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Wynberg-Allen School, Mussoorie

(By Philip A. Kidd, B.Sc., Headmaster, Wynberg-Allen School.)

In 1887 a few interested friends met in Kanpur, India, to dis-
cuss the best way to meet the needs of Anglo-Indian children in that
area.

In 1888 the first small
school was founded with six
children in a rented house at
Jabar-Khet, quite close to the
present site. This was to pro-
vide for education in the Hills
for some 20 children of par-
ents who could not afford to
send them to more expensive
Hill schools. It was established
as a nonconformist school, al-
though from the beginning, as
far as funds permitted, no
needy children of any denom-
ination were refused admis-
sion.

In the year 1916, the Wyn-
berg Homes Society was formed,
the chief object being to provide
for and give to children, wholly
or partly of European descent,
an education based on Christian
Protestant principles, and to
maintain such children and give
them a practical training con-
ducive to their welfare and live-
lihood. The Schools are now
managed purely on Protestant
interdenominational lines by a
Board and there is no denomina-
tional discrimination in appoint-
ment of staff or the admission
of scholars. The one concern of
the Board is that young
people should be given a sound
education and led into surrender
and allegiance to Christ.

The Wynberg Girls' High
School and the Allen Memorial
Boys' High School are both situ-
ated on hill-tops, separated by
an intervening valley, and are
five minutes walk from one an-
other. The surrounding scenery,
consisting of wooded mountains,
is one of the finest of its kind
in the world. From the aesthetic
and health points of view the
situation of the Schools is the
best possible.

Both Schools teach up to the
Senior Cambridge Standard, and
in both the Board has constantly
in mind the urgent need for
such preparation as will help the
children on leaving School to
adjust themselves to the new
economic conditions confronting
the Anglo-Indian Community.

Spiritual Blessing

A particular emphasis is made
on the moral and spiritual wel-
fare of the children. Religious
instruction is regularly given on
Protestant lines, definitely Evan-
gelical but non-sectarian. The
Bible is the only basis and text
book of such education, and the
Scripture Union is a strong and
valued institution in the work
of the Homes. The spiritual ob-
jective is that children in these

Homes should come to know
Jesus Christ as their Saviour,
Friend and Lord. We want to
send out continually a stream
of healthy, educated, trained,
God-fearing boys and girls to
take their place successfully in
life and become worthy Citizens
of India.

The position of many mem-
bers of the Anglo-Indian Com-
munity which has been con-
stantly worsening during recent
years through Political and eco-
nomic factors, is now acute.
Unemployment is common;
some parents who held good
posts are now unable to pay full
fees or even reduced fees.

In both Schools a large num-
ber of our parents are unable to
afford any fees whatsoever.
When it is realised that because
of our nature as an interdenom-
inational School we receive no
support from any Mission Soci-
ety and yet open our doors to
all Anglo-Indian children inde-
pendent of means, we are con-
tinually thrown back on our
Lord's promise, "My God shall
supply all your need according
to His riches in Glory." We
have a total enrolment of 350
children.

Our Schools over the years
have received much spiritual
blessing. Each day commences
with a worship assembly but
perhaps more important than
this is the spiritual emphasis
which permeates the whole of
the School Life. A number of
our teachers are very keen
Christians and are continually
seeking for opportunities of
leading their pupils to Christ.

An illustration of such oppor-
tunities is seen in the life of a
Roman Catholic boy who joined
the School about three years
ago. A year after he had joined
us I received a letter from my
Headmaster saying that all the
Staff were finding it impossible
to control this boy and asking

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Religion, Evangelism, Practical Psycho-
logy and Apologetics. N.T. Greek is
optional. Tropical Medicine and Hygiene
may be taken at the University for one
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An optional course for L.Th. is now
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of the world keep students in touch with
present day needs and movements in
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The Reverend R. W. J. Fraser, who has been on leave of absence from Sydney Diocese, will act as locum tenens of the Provisional Parish of Abbotsford-Russell Lea, in the same Diocese.

We regret to record the illnesses of the Venerable S. H. Deaman, Archdeacon of Camden and Curate in charge of the Provisional District of Marsfield-Denistone East, Sydney Diocese, and the Reverend B. J. Dooley, Curate in charge of the Provisional District of St. Peter's, Mortdale, Sydney Diocese.

Canon H. M. Arrowsmith has agreed to give direction to the Department of Promotion, Sydney Diocese, until a permanent appointment is made.

Personal

The Right Reverend M. L. Loe, Bishop-Coadjutor of Sydney, has been appointed chairman of the Council of the Home Mission Society, Sydney Diocese.

Mr. A. Jack Dahn, the new Federal secretary of C.M.S., was made deacon this week by the Bishop of Chelmsford, England. He is expected to arrive in Sydney in November, and will subsequently be ordained priest by the Archbishop of Sydney.

We congratulate the Reverend and Mrs. Allen Quee, formerly of Gippsland Diocese, on the birth of a son. Mr. Quee has been appointed to the Provisional Parish of Mascot, Sydney Diocese.

SALE of the REMAINDER
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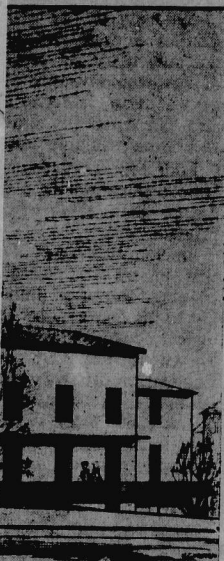
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en in Roman Catholic
ls. These figures represent
tively 14.7 per cent and 7.6
nt of the total school popu-
of 4,338,851.

percentage for the Church
ngland declined from 17.2
0, while the Roman Catho-
portion increased from 7.2
nt in 1950.

1957 Church of England
rs in secondary schools
ered 3,418 against 3,701
n Catholic teachers.

the end of 1958, the total
er of churches and chapels
0,289, of which 2,241 were
parochial places of wor-
such as chapels in the
l forces, universities, col-
schools, prisons, hospitals
omes. There were 12,397
churches, 5,482 daughter
es and mission halls, 169
ngs licensed for services in
tional districts making a
of 18,048 parochial
es; and this shows an in-
of 68 on the previous

January, 1957, there were
Church of England
ls, of which 6,583 were
and infant schools, 956
schools and 256 second-
schools.

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llowing complaints about
opments in its Brussels
ancy, the General Com-
e of the Colonial and
mental Church Society
manipulously passed the
ving resolution.

view of the understand-
hich has arisen, the society
ms that it does not ap-
of the use of vestments in
chaplaincy for which it has
sibility.