

THE AUSTRALIAN CHURCH RECORD

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New Bishop Coadjutor for Sydney

The Archbishop of Sydney, the Most Reverend Dr H. R. Gough, has announced the appointment of a third Bishop Coadjutor for Sydney Diocese to replace Bishop W. G. Hilliard, who will retire next May.

He is the Reverend Arthur William Goodwin Hudson, Rector of All Saints', Woodford Green, London.

EVANGELICAL LEADER

Mr Goodwin Hudson is a qualified architect, and his wife a qualified medical practitioner. His son is also a clergyman.

He is the first non-Australian Bishop Coadjutor to be appointed in Australia since Bishop C. Venn Pilcher in 1936. Like the first Bishop Coadjutor of Sydney, the Right Reverend G. A. D'Arcy Irvine, he is not a graduate.

Mr Goodwin Hudson was ordained in 1941, and after serving as a curate in the Diocese of Rochester and as Diocesan Missioner in the Diocese of Chelmsford, he went to South America with the South American Missionary Society. In South America he was headmaster of Windsor School, Santiago, Chile, and also chaplain at Santiago from 1945 to 1948.

He then returned to England to become General Secretary of the South American Missionary Society, a position he still holds. He is of definitely Evangelical churchmanship.

Archbishop's Statement

Before leaving Australia for London, where he is to perform the ceremony at his daughter's wedding, the Archbishop said:

"I have been very anxious to find a man who would take over the direction of all the evangelistic work in the Diocese, using the word evangelistic in its widest sense.

"We need to have someone more than just a Diocesan Missioner. We need a man of wide vision and experience of all kinds of evangelism, and one who will be able to train others to be missioners. If possible, he should have experience of television and radio work and also of religious films, as these mustn't

increasingly be used as a means of spreading the Christian gospel amongst those who do not yet understand it.

"These needs are the ones that have been uppermost in my mind in seeking a new bishop, because I feel it would be a great help if a future Director of Evangelism could have the status of a bishop.

"After careful and prayerful thought I proposed to Standing Committee the name of the Reverend A. W. Goodwin Hudson, who is at present Rector of All Saints' Church, Woodford Green, on the outskirts of London. I am glad to say that this nomination proved very acceptable to them.

Associated with Billy Graham

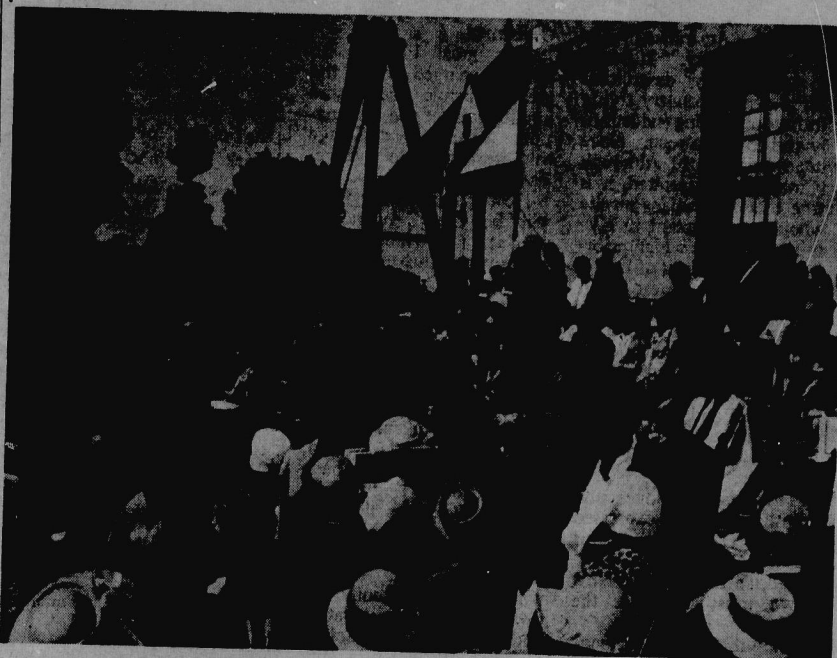
"Mr Goodwin Hudson seems to have the qualities to which I have already referred in a very remarkable way. He has, in recent years, been closely associated with the work of Dr Billy Graham, and is chairman of the committee in England which is responsible for his films. He has also had considerable experience of radio and television work in England and America, which he has visited on several occasions.

"It was in connection with religious films that he came to Australia for a short visit in 1958. Some of you may have met him at that time.

"Mr Hudson is also greatly concerned with the work of missions overseas, and for the past few years he has been the Secretary of the South American Missionary Society, and has brought new life and direction to its committee."

Before the Archbishop left, the Bishops of the Province of New South Wales notified him of their consent to the appointment.

STONE LAID FOR NEW S.A. BUILDING



Bishop Opposes Aid to Schools

The Bishop of Armidale, the Right Reverend J. S. Moyes, said at the Tamworth Church of England Girls' School speech day on December 11 that he was irrevocably opposed to State aid to Church schools.

He said that Church schools saved the Government a great

This issue of the
"Record" is the last
for 1959.

The Board of Directors and Staff take this opportunity of wishing all of our subscribers and readers a joyful Christmas Season and God's Blessing in the New Year.

deal of money each year, and educated thousands of children but declared that they must be independent of any Government control, be free to teach the Christian faith in its entirety and have a wider curriculum than that demanded by public examinations.

The Bishop urged instead a considerable increase in the income-tax deduction for education beyond the present limit of £100 per child per annum.

An outdoor congregation of 500 people was present when Sir Herbert Mayo, a judge of the Supreme Court of South Australia, laid the foundation stone of the new £12,000 Charles Beaumont Howard Building at Holy Trinity Church, North Terrace on Sunday, December 6.

It marked another milestone in the progress of the historic old church, the first in South Australia.

Sir Herbert Mayo's grandfather, Mr George Mayo laid the foundation stone of the parish hall in 1887, and Sir Herbert, in his address referred to his family's long association with Holy Trinity.

He also mentioned that St. Peter's College was first conducted on the church site, and a plaque at the rear of the church commemorates this.

The Rector, the Rev. L. R. Shilton conducted the ceremony and Mr Ray Kidney at the organ and Miss Pamela Donaldson at the piano provided the music with the Holy Trinity Choir and the Carina singers.

Pioneer Clergyman

In speaking of the Rev. Charles Beaumont Howard, the first Colonial Chaplain who was the first rector of Holy Trinity, Sir Herbert drew a vivid picture of the pioneer clergyman.

He is described in early records as having "an easy urbanity" and as being equally at home proposing a toast at a public dinner and ministering to the sick and needy.

He accompanied the Governor, Captain Hindmarsh, in the "Buffalo" and was popular with the passengers on the long voyage out. His skill as a violinist was appreciated when he played dance music for the passengers "to while away the tedium of the long voyage."

Charles Howard was a tireless worker. He carried reeds from the nearby river bed to make his first temporary church and borrowed a large sail for a roof, which he pushed all the way from the coast, 10 miles away, in a small handcart.

He had an unhappy time because of criticisms levelled at him, and wearied by his labours his health failed.

He died at the age of 36, after serving for eight years in the new colony, under three Governors.

At his funeral, his worth was recognised and Adelaide people attended "en masse."

The new building has become necessary because of the work resulting from the rapidly increasing congregations.

It will be two storeys high, and will include three offices, a fellowship room, which can be converted into choir vestries, and an upstairs flat for a verger.

In 1958 a new £5,000 organ was installed in the church and over-flow congregations made the Hardy Memorial Gallery a necessity. It was built last year.

Since the Billy Graham Crusade, an even greater influx of members has made a large fellowship room a necessity, and the staff of three clergy, a secretary, and other helpers have had to work in what was technically the rector's "study."

The new building will allow a greater expansion of the work of Holy Trinity at home and abroad. Since the new additions of organ and gallery missionary giving has doubled at the church.

THE AUSTRALIAN CHURCH RECORD

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TINSEL WITHOUT THE GOSPEL

A noted English playwright has recently described Australians as "beery and lazy." It is not a very pretty description for a young country trying to become strong industrially and to find a secure place in an Asian world. Although it may be exaggerated, it is true that Australians on the whole are reluctant to give spiritual values a high priority in their pattern of living. There is a smallness about our modern Christmas celebration, with its commercialism, its raucous songs and heavy drinking. In all the vulgarity, there are hints of the real and lost meaning of Christmas, only a minute likeness to the festival of Holy joy.

This modern coldness and scepticism is well expressed by W. H. Auden in his poem "After Christmas." "Well, so that is that. Now we must dismantle the tree, Putting the decorations back into their cardboard boxes — Some have got broken — and carrying them up to the attic. As in previous years we have seen the actual Vision and failed once again, To do more than entertain it as an agreeable Possibility, once again we have sent Him away, Begging though to remain His disobedient servant, The promising child who cannot keep His word for long."

There are attempts each year to bring the public into a deeper awareness of the meaning of Christmas. There are drives for Christmas cards with a religious theme, there are tableaux, and Nativity plays, which are a part of a wide-spread plan to put "Christ back into Christmas." However they achieve little in breaking through the commercialism or the sentimentalism of this Season. The only real way the Church has of making people properly aware of the relevance and meaning of this great act of God is by Evangelism. When

men are converted they know the real meaning of Christmas.

This great Festival, no longer charged with the great dynamic and titanic implications of the Incarnation, is another challenge to Churchmen to evangelise to the finish.

However, this year there will be many Australians who are understanding and celebrating Christmas in a new way. During the last 12 months great things have happened in Australia. God has wrought miracles of Divine Grace. Through the Evangelistic Crusades of Dr Billy Graham, and the general quickening of Evangelism since then, many thousands have been brought to a saving faith in Christ. For them the celebration of the Incarnation will not be an occasion for indulgence, but another wonderful opportunity for giving thanks for salvation and new birth. The Collect for that day will bring this to our minds effectively in the words "grant that we being regenerate and made Thy children by adoption and grace may daily be renewed by Thy Holy Spirit."

The Christmas message gives a unique dignity to human life. But at the heart of it all, the saving and converting work of Christ is the real reason d'être for Christmas. The Incarnation is not the crux of the Christmas message. Only the cross can be the crux of God's redemptive work. However, Christmas is a part of that redemptive work in as much as Jesus was born to die. He was incarnate to save His people from their sins by washing them in His Own Blood. The real gift, which is hinted at and typified in all other gifts and presents, is the gift of the forgiveness of sins, received through repentance and faith. Far too many this year will stop, as it were, at the tinsel and cellophane. We must proclaim the Gospel clearly, that Christ came to save His people from their sins, so they may receive the real gift.

Brief now for Feb. 2, 1960.

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THE TWO COMINGS OF CHRIST

(By the Reverend Alan M. Stibbs, M.A., Vice-Principal of Oak Hill College, London.)

This time instead of expounding a single passage let us put together the statements and teachings of many passages.

We start with two statements made by our Lord Himself: (i) "The Son of man came . . . to give His life a ransom for many"; (ii) "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (St. Mark 10.45 and 14.62).

These two Comings of Christ we confess in the Creed. We declare our acceptance of the First Coming as a fact of history; and we declare our faith in the Second Coming as a sure and certain hope. Also, in the season of Advent the Collect, which our Prayer Book provides to be used daily speaks of (i) "the time of this mortal life in which Thy Son Jesus Christ came to visit us in great humility"; and (ii) "the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead."

Let us consider both how different and how complementary these two Comings are. Together they provide the fulfilment of God's purposes, and God's full answer to the need of man and his world.

(i) Christ came the first time in mercy and grace to save. "God commendeth His love toward us in that while we were yet sinners Christ died for us." (ii) He will come the second time in righteousness and truth to judge. It is part of the Gospel that by this same Jesus Christ, Who came to save men, God will judge men. "Because He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained." (See 1 Tim. 1. 15; Rom. 5. 8; 2. 16; Acts 17. 31.)

Victim and Victor

(i) He came in humility and in the form of a servant—"incognito," unrecognised, a man of sorrows, despised, rejected. He had not where to lay His head. It says of His enemies, "And they laid their hands on Him and took Him"; and of His friends, "And they all forsook Him and fled" (ii) He shall come in power and great glory, with attendant angels, with the manifested majesty of God. "And

every eye shall see Him." No one will then be able to disown or to disregard Him. At the Name of Jesus every knee shall bow; and every tongue confess that Jesus Christ is Lord. (See Phil. 2. 5-11; St. Luke. 9. 58; St. Mark 14. 46, 50; St. Matthew 24. 30; Rev. 1. 7.)

(i) He came to suffer—to face evil and Himself to become its victim. He was led as a lamb to the slaughter. He came by this road of self-sacrifice in order to save others—"to give His life a ransom for many." (ii) He shall come no longer to be an apparent victim, but the obvious Victor. He shall overthrow His enemies. They shall be made the footstool of His feet. He shall rule the nations with a rod of iron, and dash them in pieces as a potter's vessel. With the breath

This article is by the Reverend Alan M. Stibbs, M.A., Vice-Principal of Oak Hill College, London. His articles appear in the "Record" from time to time.

of His lips shall He slay the wicked. He will take vengeance on them that know not God and obey not the Gospel. (See Isaiah 53; Psalm 2. 9; Isaiah 11. 4; 2 Thess. 1. 7-10.)

(i) He came to give sinful men new life—spiritual renewal. He said, "I am come that they might have life." All who believe in Him are quickened by the gift of His indwelling Spirit. (ii) He shall come to give physical emancipation, the fullness of resurrection life, the redemption of the body. All the dead who are His shall be raised at His coming; and the bodies of those still alive will in an instant be changed. So shall all His People be given together at His appearing new bodies fashioned like unto His glorious body. So shall we be like Him; so shall we for ever be with Him. (See St. John 10. 10; 7. 37-39; Rom. 8. 11; 23. 1 Cor. 15. 20-23; 51-53; Phil. 3. 20, 21; 1 John 3. 1-3; 1 Thess. 4. 13-18.)

(i) He came to provide a refuge for sinners. He bade the heavily laden to come unto Him. Men said of Him, "This man receives sinners." (ii) He shall come to be a terror to sinners. Men will cry out to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." There can be nothing more terrible than the wrath of the Lamb. There is nothing more wonderful than to know that those who take refuge in Him now as the Saviour will have nothing to fear when He comes to judge. "We shall be saved from the wrath through Him." (See St. Matthew 11.28; St. Luke 15.2; Rev. 6. 12-17; Rom. 5.9.)

Terror to Sinners

(i) When He came the first time men were left free to choose. Some received Him; some rejected Him. Such freedom of choice is still ours. (ii) But when He comes the second time there will be no more freedom of choice. None will be able to gain say His command or dispute His decision. For example: "All that are in the graves shall hear His voice, and shall come forth"; "And before Him shall be gathered all nations; and He shall separate them one from another"; saying to the one "Inherit the kingdom prepared for you" and to the other, "Depart from Me into everlasting fire." (See St. John 5.25-29; St. Matthew 25. 31-46.)

Christ's Second Coming is, therefore, or should be, a subject either of supreme joy or supreme terror. It can be a supreme joy, but only if we are ready; and we can only be ready if we are by faith (a) appropriating the benefits of His First Coming, and (b) living with our hope set on His Second Coming, making it our ambition in everything to be well-pleasing unto Him when we stand before His judgment-seat. So, as we abide in Him, "we may have confidence and not be ashamed before Him at His Coming." (See St. Matthew 24.42-51; 2 Cor. 5.9, 10; 1 John 2.28; 3.2, 3.)

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Follow-up Report of Sydney Crusade

The Follow-up Committee of the Billy Graham Crusade in Sydney has now issued its report, in which it says: "Crusade Follow-up activity has now almost ceased. Occasional letters are still being received and tardy students still forward a trickle of studies for correction, but for all practical purposes the Department is now closed. The Crusade is 'over to the churches.'"

The report continues:—"We have not produced in Sydney such detailed statistics as have been prepared in other centres. In the Melbourne Crusade it became evident that considerable delay was being occasioned in taking all manner of statistics, with the consequence that the general purpose of speedy follow-up was being adversely affected."

Mr Troutman and your Chairman examined this situation and, after consultation with Mr Charles Riggs, took out only such statistics as were required by the Crusade Team, viz: age grouping in male and female; type of decision; ministerial referral replies, and a full range of Bible study corrections. In addition an analysis of "splinter" groups was prepared (previously submitted to this Committee), statistics on children, students, servicemen and selected professional groups (also previously submitted to this Committee).

Figures from various denominations, and the numbers assigned or designated to these various denominations, have not been taken out, save when extracted during the Crusade by representatives from the co-operating groups. Nor have figures been prepared as to how many referrals each church or district received.

"Great Response"

"So great was the response that any attempt to have taken out these figures during the Crusade would have occasioned serious delay. Should the Executive so desire, statistics could be prepared from the cards now under seal. This would take many hours of work by skilled people, and the Chairman feels that it would have to be undertaken as something apart from the Follow-up work."

"Final figures—The Follow-up Committee presents these final figures:

(a) Total inquirers: At the Crusade Meetings 56,800 Land-line inquirers . . . 4,275 Subsequent decisions . . . 527 "Of the 56,800 inquirers at the Crusade itself, 75.7 per cent were first decisions and 24.3 per cent were second or other type decisions."

(b) Minister Visitation — 47,513 ministers' referrals have been returned by the ministers, representing 83.6 per cent. Cards of those not visited by a minister as at 20th July were carefully examined, and 9,800 special letters sent out inviting such inquirers to say whether they were happily settled in a church and/or if they required some further counselling at Crusade headquarters. 2,894 people replied saying they were happily settled, and 80 interviews were given, most of these being conducted by members of the Designating Committee.

Ministers' replies indicated 80 per cent agreement with counsellors' decisions, 14 per cent disagreement, and 6 per cent not stated.

(c) Bible Studies—Total number of studies corrected 61,337. Excluding children under 12 (of whom most, 6,881, did their specially prepared studies), and making due allowance for land-line decisions,

58.3 per cent completed their first Bible study.
24.5 per cent completed the second Bible study.
14.4 per cent completed the third Bible study.

Suggestions

"Because of the phenomenal response in such a short period, some adjustments in the standard operating procedure of the Graham Follow-up methods should be made. Likewise some faults in the study programme have become apparent. This material is being listed, and will be forwarded to Mr Charles Riggs for guidance in future Crusades."

"As chairman of the Committee I wish to express my appreciation to my colleagues who served with me on the Follow-up Committee, the Designating Committee and the many Sub-Committees connected with the Follow-up work. Their unflinching co-operation and dedicated service made possible an effective follow-up of the unprecedented numbers of inquirers."

"On behalf of the Follow-up Committee and the many workers who shared in the task, we record our gratitude to God for the privilege of service. We rejoice that so many thousands are now living for Christ in the fellowship of their local church, and are thankful that we had a share in building them into their new found faith."

HARRY ORR,
Chairman, Follow-up Committee.

Christmas Presents

Readers of the Record are reminded that a splendid Christmas gift can be made to a friend in the form of an annual or six-monthly subscription to the paper (£1 or 10/- respectively).

Such subscriptions can be posted direct to the "Church Record" office, Diocesan Church House, George Street, Sydney. Friends are also reminded that in drawing up their wills they can make bequests for extending the work of the "Church Record" or for other Christian work (at home or overseas) through the Church of England Evangelical Trust of N.S.W. All communications should be addressed to the Hon. Secretary of the Trust, Diocesan Church House, George Street, Sydney.

C.M.S. SECRETARY TO RETIRE



The Venerable R. J. Hewett, who will conclude over 35 years of service to the Church Missionary Society when he retires from the position of Federal Secretary on December 31.

CAMP HOWARD RECORDS BROKEN

The 1960 Camp will be the longest yet, with five weeks for Boy's Camp, four weeks for Girl's Camp, and three weeks for Junior Camp.

Since its opening in January, 1956, more than 3,000 school-children have visited the camp, which is situated in three large properties surrounded by 36,000 acres of the Royal National Park, 25 miles south of Sydney.

The aim of the camps is to bring boys and girls face to face with the challenge of Christian living in a way they will understand best.

A feature of Camp Howard is its "personalised" approach to children. To every five or seven children, one counsellor (a school teacher or university student) is allotted, and he or she becomes parent for those campers.

"Confidence and Initiative"

The Sydney Diocesan Chaplain for Youth, the Rev. N. C. Bathgate, instigator of Camp Howard, said today, "In Camp Howard we are applying many of the principles of Christian Camping used in the United States and United Kingdom."

There is not one aspect of Camping we do not tackle. Some of the activities include:

- * Extended Out-Trips
- * Swimming
- * Boating
- * Canoeing
- * Sailing
- * Archery

Coorparoo Leads Queensland

The Evangelical parish of St. Stephen's, Coorparoo, Brisbane Diocese, had the greater number of acts of communion during the past year of any Anglican parish in the predominantly Anglo-Catholic province of Queensland.

The figure was 25,000. The second on the list was St. John's Cathedral, Brisbane, with 16,000

MEMORIAL TO LATE PRIMATE

On Sunday, December 13, a bronze memorial plaque in memory of the late Primate and Archbishop of Sydney, Dr H. W. K. Mowll, was unveiled by the Governor-General, Sir William Slim, and dedicated by the present Primate and Archbishop, Dr H. R. Gough.

About 1,200 people were present at the ceremony, which took place during the service of Morning Prayer at St. Andrew's Cathedral, Sydney. Among those present were the Governor of New South Wales and Lady Woodward.

The memorial plaque reads as follows:

"To the glory of God and in affectionate remembrance of Howard West Kilvinton Mowll, C.M.G., D.D., sometime Bishop of Western China, Archbishop of Sydney, Metropolitan of New South Wales 1933 to 1958, Primate of Australia and Tasmania, 1947 to 1958. He died in the midst of his labours on the 24th October, 1958. He was missionary-hearted and visited the peoples of many lands and many

tongues, seeing all the world for Christ. Throughout Australia he travelled frequently, not only to the chief cities but also to the remote corners of the land. Within the Diocese he inspired in every sphere a great extension in the things of the Kingdom of God. He was a great leader, a man of vision and ideas whose daily life was ruled by the Holy Spirit; an untiring worker, a master of detail, a diligent pastor and a warm-hearted friend. His ashes rest nearby in this Cathedral in which he loved to worship. This plaque is the gift of his friends far and near."

The Archbishop preached on 1 Corinthians 4:2: "Moreover it is required in stewards, that a man be found faithful."

He began by expressing his regret and that of Australian Anglicans at Sir William and Lady Slim's imminent departure from Australia, in view of their leadership and Christian example. He then welcomed Sir Eric and Lady Woodward to the service.

Faithfulness

He pointed out that God requires from His servants not success, but faithfulness. He said: "Today we remember with thanksgiving the life and service of one whose stewardship does indeed bear the hallmark of complete faithfulness. Howard Mowll was truly trustworthy, reliable and dependable, because he was a man of faith—faithful, full of faith in God."

"He did great things for God. He was a great man, great in stature, great in dignity, great in gifts of personality, leadership and character. But he was essentially a humble man, and if he were able to speak to us today he would say, in the words of St. Paul: 'It is not I, but Christ Who liveth in me.' He would claim that out of human weakness he had been made strong with Divine strength, and that it was entirely through his faith in God's faithfulness that his earthly stewardship was completed."

"Remembrance of such a man challenges us all. It is not enough that we should today thank God for Howard Mowll. 'He being dead yet speaketh.' He calls us to follow in his train, to tread as he did the path that leads to Calvary. He urges us to receive by faith the gift of God which is eternal Divine life, and to rise and go forth in the power of that new life to serve, to trust and to obey."

S.U. GROWTH

Mr B. Hodgson, chairman of the N.S.W. Scripture Union Committee, writes in the November issue of "On Special Service":

"The Scripture Union has seen a year of phenomenal growth. Notes circulation in this State has risen from 37,350 in August, 1958, to 53,200 in August, 1959, and the Australian membership now exceeds 100,000. We have 1,450 S.U. branches in N.S.W. compared with 1,050 in July last year."

"Two factors have been responsible for this remarkable expansion. Thousands have begun daily reading of the Bible as a result of the Billy Graham Crusade. The other major influence was the second National Scripture Union Week held in July this year."

"The Committee is at present in the process of appointing District Representatives in both metropolitan and country areas. These men are responsible for the promotion of S.U. in their region and are the point of contact between the Committee and ministers and S.U. secretaries. In this way the standards of the work and the personal nature of its ministry will be maintained."

New Office for Church Army

The Church Army in Australia has opened a Federal Office at 7 Deane Street, Burwood, New South Wales, to replace the former headquarters in Newcastle.

The Registered Office of the Society will still be at Tyrrell House, Newcastle, as will the Bookshop, The Training College will remain at Stockton.

PRINCIPLES OF GIVING

Dear Sir,—

"I write this as a young reactor to my more experienced brethren in the ministry seeking some constructive advice for criticism. It seems to me some of the principles concerning Christian giving are as follows: (1) All our money is God's because we are His children by grace.

(2) The great motive is love for Christ as we survey His redeeming love for us.

(3) The needs of Christian brethren should urge us to give liberally.

(4) The work of God should be supported by the Lord's people.

"There are others, of course. This, surely, does not exclude labours of love when talents are used to God's glory (e.g., Sales of work). Also it would seem we have the example of Barnabas to vindicate our selling of possessions for the extension of His kingdom (e.g., jumble sales).

"In the light of all this, where do such things as concerts and film nights fit into God's plan for His church, when the sole aim of these functions is to raise money for God's work? We entertain all and sundry regardless of who they are to attain our end. As I feel I cannot agree with such functions, the matter is complicated when to your objections people say, 'But other Churches do it!' as some records seem to have no doubts about such things could they please show me the scriptural principles underlying such actions?

"Perhaps there may be criticisms of other things I have said.

"Yours in Christ,

"(The Reverend) John Imisides, Wallerawang, N.S.W."

CLERGY RETIRED

Dear Sir,

I do not think that any Churchman will cavil at the description "undignified" as applied to the Retiring Collection on Christmas Day in aid of the Pensioners of the Clergy Provident Fund. True, the Pensioners of those retired prior to 1955 of a maximum of 10/6 a day for a man, married or single, and 5/6 a day for a widow need large increase, but a "Retiring" Collection is neither a suitable nor an adequate means to employ.

The vote of £3,000 in 1958, too, suffers from being inadequate to duly augment the Annuities of some 150 Pensioners and I trust the Standing Committee will make good not only inadequacy of Retiring Collections instituted in 1953 but also the regular and larger help needed by the block grant of £3,000.

Yours faithfully,

(The Reverend) W. J. Owens,

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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.

made in 1958. The Standing Committee, too, would do well to remember that many of the clergy and widows on the low-scale 1920 pensions are in their 70s and 80s and daily growing feeble.

I have been advised that clergy on the active list have a prior (?) claim to assistance in case of sickness and incapacity.

NEXT ISSUE:

The next issue of "The Australian Church Record" will appear on Wednesday, January 20, 1960.

I very much doubt this. Not only because they are in receipt of regular stipends from £750 upwards WITH allowances while clergy pensions range from £130 p.a. to a maximum of £193/15/ p.a. WITHOUT any allowances BUT for the reason that the Clergy Provident Fund holds amongst its accumulated funds the £10,000 of the Special Relief Fund instituted in 1952. Enquiries at the recent Synod elicited the fact that this £10,000 was returned to the accumulated funds of the Clergy Provident Fund in 1955, and, now, I understand, forms part of the £20,000 surplus in the Actuarial Balance Sheet, as reference to the Actuarial Report should confirm. This £10,000 formerly earmarked for special relief is still held intact and should be readily available for sick and incapacitated clergy. Grants from it should be applied for at the office of the Secretary, 27 O'Connell Street. Applications for copies of the Actuarial Report should be sent to the same office.

Yours faithfully,

(The Reverend) W. J. Owens,

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The Role of Converted Jews

THE way in which Hebrews converted to the Christian faith become evangelists with a stability and strength of character unmatched by many of their Gentile brethren, was illustrated by the Bishop of Liverpool (the Right Rev. Clifford Martin), when he preached at the final service marking the third jubilee of the Church Missions to Jews in St. Margaret's, Westminster, on Saturday evening.

Dr Martin, who is chairman of the Overseas Council of the Church Assembly, said that he had had the privilege of knowing such a family in recent years.

"Its background was a strict religious home in the Jewish faith. After World War I, the father of the family became agnostic. But one by one of that family have been won for Christ. It started with the son, a student at Liverpool University, who was converted through the influence of the Student Christian Movement secretary. That young man was baptised, confirmed and later ordained. He is now an incumbent in a Northern diocese.

"The mother came next, and she is now enrolling member of the Mothers' Union in her parish church. Lastly, the father came to Christ. On an Easter Eve, after Evensong, he was baptised in the presence of a large congregation, and straight away confirmed. He made his first Communion on the Easter Sunday. He is now churchwarden of an important city church and treasurer of its planned-giving campaign."

6.30 Meal Break is Social Safeguard

"The pressure now being exerted on the N.S.W. Government to abolish the 6.30 p.m.-7.30 p.m. tea break in hotel trading hours is another example of the Liquor Traffic's relentless seeking for greater markets for its products," said the Reverend Bernard Judd, President of the N.S.W. Temperance Alliance, in a recent statement.

"They certainly believe in the principle 'If you don't succeed the first time, keep on trying'.

Early this year the U.L.V.A. (before it had changed its name to the Australian Hotels Association) approached the Government with a request to abolish the tea break, but without success. It was pointed out at the time that electors were given to understand that the meal break would be introduced if 10 p.m. closing were carried at the 1954 referendum. Now the Liquor Trades Employees' Union has come forward to support the earlier plea of the hotel keepers. They both say they find this meal break an irksome interference with their own convenience and that, of course, should decide the matter — in their view.

"The Church needs to wake up to its responsibility in relation to the increasing impact of the insidious liquor habit and the growing power of the ruthless Liquor Traffic. Many informed citizens throughout the community are aware of the alarming proportions to which this social problem has now grown but unless the Church is true to its prophetic calling in this regard nothing will be done to stem this engulfing tide."

Notes and Comments

A DIOCESE REORGANISED . . .

Far-sightedness and a statesmanlike refusal to procrastinate, marked the recent announcement by the Archbishop of Sydney, of moves that sum up to a "new look" for the Sydney Diocese. Archdeacons who will have time to give to their duties, instead of manfully trying to do two major jobs at once; the separation of certain local city areas from the greater geographical divisions of the Diocese under Archdeacons with other correlative responsibilities, who can give to these areas the special attention they need; this is something the Diocese has needed, and the Archbishop seized the right moment for implementing such a reform.

The settlement of the Registrarship in such capable hands as those of Archdeacon Begbie has also given satisfaction. The Diocese recognises its great debt to Bishop Hilliard, and it is good to know that the position which he has filled with such dignity and ability will devolve at his retirement upon such a tried administrator.

NEW BISHOP FOR SYDNEY . . .

The announcement of the appointment of the Rev. A. W. Goodwin Hudson as a Coadjutor Bishop in the Sydney Diocese has met with widespread approval.

A man of gracious personality, approachable and humble in his own person, and one whose life is enthusiastically involved in the great missionary outreach of the Church today, the new Bishop will fit ideally into the Diocesan "team." His visit to Sydney not very long ago won him many friends, and he will widen his personal acceptance when he has an opportunity of moving about the Diocese.

There has, perhaps, been a slight sense of disappointment that the post did not go to an Australian, as many had hoped it would. This is understandable, especially as Sydney recently chose its Archbishop from England. The reasons for the passing over of likely Australian candidates will no doubt become clear as Diocesan strategy is more clearly seen in the near future. Meanwhile we shall prepare to welcome the new Bishop Coadjutor very warmly to his share in the administration of the great mother-Diocese.

AN UNGUARDED BIOLOGIST . . .

In his own field, Sir Julian Huxley is no doubt a force to be reckoned with; as an iconoclast in a field he obviously knows nothing about he is rather a pathetic figure.

With the wave of a nonchalant hand he would brush aside the accumulated spiritual wisdom of centuries. His conversation abounds in the most charming absurdities. He assumes that religion would be discredited if the early chapters of Genesis could be proved to be a collection of myths. He speaks of a particular theory of evolution as if it held undisputed sway in the thinking of present-day scientific men. Man must, he says, acknowledge his kinship with the lower animals and so assume his place as the dominant power in the universe; he does not explain this paradox.

Now it is painfully true to the experience of any man who says anything quotable, that misquotation is the hard fate he is to expect. But out of the mass of things Sir Julian is recently reported to have said it simply accords with the law of averages that he must have said at least some of them, and in the way he is reported to have said them. And once this is granted, it is a short step to the conclusion that the place of Sir Julian today is not in the halls of learning, but in the chimney-corner, retailing to other supernumeraries tales of forgotten battles. He has no contribution to make to understanding the modern world, or the place of man in it, for he does not know where to find the key; or if he does, with a cheeky insouciance he affects to disregard its importance.

CHURCHMEN ON PILGRIMAGE . . .

The fashion among churchmen today is to make frequent pilgrimages to Moscow, as though the city of revolution had become a shrine of concord.

A contingent from the World Council of Churches is at present spending three or four weeks in the Soviet capital. Primarily planned as a return visit to the Orthodox Church, the occasion will enable the five churchmen, representing various denominations and countries, to add their impressions and prognostications to the growing number of "first-hand reports" that have been tantalising us in recent years.

The enigma of Russia is not less an enigma for the unexpected and paradoxical things that are happening in that great country today. There is a liberalising movement, a "de-controlling" of life, upon which all visitors agree; but we do not forget that behind it lies the shadow of Hungary, 1956.

Is "post-Stalin" Russia a new Russia in any vital sense? Is the Khrushchev regime likely to prove one of progressive relaxation of internal fears and international tension? Now that Khrushchev is firmly in the saddle, are we to look for a new revolution, not the less intense because silent and bloodless—a revolution in which something like the traditional values of civilisation will receive more respect? We do not know the answers. But, meanwhile, the exchange of friendly visits can do no harm, and, indeed, might help to break down barriers.

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WHAT KIND OF SENSE IN THE DRAFT SERVICES?

"The palmery criteria of a liturgy," wrote Canon Charles Smyth in 1947, "are whether it makes sense or not (i.e. whether it has logical coherence), and what kind of sense it makes when measured by the standards of the Bible."

Let us begin by seeing what sort of "sense" our 1662 services make. Their intention, at least, is very clear, and is stated in the various exhortations.

Our baptismal service is framed as a covenant transaction. The Promise of God's blessing is declared, and the due response of repentance, faith and obedience is then made by the candidate. When both promises have been made ("wherefore after this promise made by Christ, ye must also faithfully, for your part, promise . . .") water is set apart for baptism.

The candidate is baptised and received into the congregation of Christ's flock, with thanks to God for the benefits signified, and prayer that the candidate may "walk answerably to his Christian calling."

Meaning clear

The meaning of baptism is thus clearly set out. It is a "sacrament of the gospel," for in it the gospel is plainly declared. It signifies the offer by Christ, and the acceptance by the believer, of the whole benefit of salvation—forgiveness of sins, regeneration by the Spirit, identification with Christ in His death, membership of His body, the hope of eternal life.

The meaning of confirmation is equally clear. Before the Reformation this ancient rite had become confused and obscure.

The Reformers might, with good excuse, have discarded it altogether, for it was not a biblical rite nor a sacrament. But they retained it for one good and sufficient reason, which they state in the opening words: "that children, being now come to the years of discretion . . . may themselves, with their own mouth and consent, ratify and confirm" their baptismal vows.

Confirmation, as envisaged by the Reformers and as practised in accordance with the Prayer Books of 1552 and thereafter, has little in common with the rite that was performed, either as part of the baptismal service or as a separate act, in the Church of early centuries, and it has no direct Scriptural precedent. Theologically, however, the Reformers were right. Their development of confirmation made it possible to retain infant baptism along with the doctrine of justification *sola fide*.

The Christian who was baptised in infancy was now able to make his necessary profession of faith after due instruction, and, on so supplying the deficiency which infant baptism would otherwise suffer, to receive the blessing of

the imposition of hands—a good biblical custom—was added by the Reformers "to certify them by this sign of thy favour and gracious goodness towards them," with the prayer that the candidates might be strengthened in their life and witness by the continuing power of the Spirit.

There can be no doubt that our present services not only make good sense when measured by the standard of the Bible. Compare, for instance, the "sense" of our service with the "sense" of the first Christian baptisms in Acts 2:

Peter proclaims: "Whosoever shall call on the name of the Lord shall be saved," and he forthwith sets out the Gospel.

The hearers, convicted, ask: "What shall we do?" Peter replies: "Repent and be baptised in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you."

Then those who gladly receive

the representative leader of the Christian society with prayer for his strengthening and increase in the Holy Spirit." (The Seal of the Spirit, p. 314.)

The new services, on the other hand, show many departures from this theology and procedure.

Blessing water

First, we find a restoration of the thoroughly medieval idea of "The Blessing of the Water," which, moreover, is regarded by the compilers as "the principal prayer in each service," so that an attempt has been made to express the whole biblical doctrine of Baptism therein.

The objection to this is twofold. First, the "blessing" of inanimate objects has no biblical basis. The expression sometimes means blessing or thanking God for some material benefit or other, but in a liturgy we should avoid looseness of expression.

The chief objection, however, to "The Blessing of the Water" is that it represents a moving

This is the third of a series of articles by the Reverend D. W. B. Robinson, M.A., Vice-Principal of Moore Theological College.

ed his word were baptised, and were thereby added to the church.

Covenant rite

Now, our baptismal service reflects both the theology, and the general covenantal context, of this "archetypal" baptism.

Confirmation was not part of this "archetypal" procedure, and the 1662 book does not pretend that it should be now. Its purpose is otherwise. Professor G. W. H. Lampe writes:

"Confirmation, as envisaged by the Reformers and as practised in accordance with the Prayer Books of 1552 and thereafter, has little in common with the rite that was performed, either as part of the baptismal service or as a separate act, in the Church of early centuries, and it has no direct Scriptural precedent. Theologically, however, the Reformers were right. Their development of confirmation made it possible to retain infant baptism along with the doctrine of justification *sola fide*.

The Christian who was baptised in infancy was now able to make his necessary profession of faith after due instruction, and, on so supplying the deficiency which infant baptism would otherwise suffer, to receive the blessing of

away from the Reformers' teaching that consecration means a setting apart for sacred use, not an imparting of mystical properties to material elements.

That the new services are open to this objection is shown by the fact that "The Blessing of the Water" precedes any confession of faith or expression of desire for baptism on the part of candidates.

Thus, the "sense" of the services, especially their covenantal character, is weakened by this order. It is equally lacking in "sense" that the Bishop, before any confession or promise is made by anyone, should affirm: "Know then that God will favourably receive these persons, who truly repent and come to him by faith," and should pray that those to be baptised "may be made members of thy Church, etc."

These references should surely follow, not precede, the promises made by the candidates.

Important change

The most important change in the new services, however, is the attempt to turn Confirmation from the confirming of vows made at Baptism into the receiving of the Holy Spirit.

This is done by detracting,

here a little, there a little, from the meaning of the Baptismal service itself. But the result is confusion and contradiction, and lacks theological support.

For if the Holy Spirit is given in Confirmation, what is given in Baptism? Baptism can no longer be a sacrament of the whole blessing of salvation, which it undoubtedly is in the New Testament.

There is plenty of stress in the new services on being "born again in baptism" and on receiving forgiveness of sins therein. But when we ask: Does baptism signify the giving of the Holy Spirit? the answer is equivocal. True, the Bishop assures the congregation that "God . . . will give (the candidates) remission of their sins and the gift of His Spirit."

But it is still necessary for him to say, at Confirmation: "These persons have been baptised; they have been instructed in the Christian religion; and they now come with repentance and faith to receive the Spirit . . ."

This uncertainty as to whether the Spirit is given in Baptism or not, is reflected in the prayer preceding confirmation in the archetypal service itself.

Given or not?

The candidate has just been baptised and is about to be confirmed. Then the Bishop says: "Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins: Send down from heaven upon them the Holy Ghost the Comforter. Amen."

So—God has given forgiveness, but we must presume He has only so far vouchsafed (i.e., promised) to give the Spirit. The confusion of this prayer is not dispersed when, with studied ambiguity, the Bishop lays his hand on the candidate and says: "Confirm, O Lord, thy servant with thy Holy Spirit, that he may continue thine for ever."

This wording is designedly equivocal. The Compilers say it is meant to include "both meanings" of confirm — "to strengthen and to complete" — "and these two meanings express two different ways of looking at Confirmation." Thus, the ambiguous phrase "will we hope, satisfy those who think of Confirmation primarily as *augmentum ad robur* and those who regard it as *charisma teleiote*."

The people it does not satisfy are those who follow the Reformers in regarding Confirmation as primarily a ratifying of baptismal vows, with the laying on of hands a secondary act of blessing.

In short, these services, while containing some interesting and commendable features, are vastly inferior in both theology and "sense" to the services we have at present. They are compiled on false principles, and do not represent the way forward for those who take the Scriptures for the touchstone of liturgy, and who believe in continuous reformation by the Word of God.

Sydney Cathedral Festival

A Cathedral Festival was conducted at St. Andrew's Cathedral, Sydney, from Friday, November 27, to Sunday, December 6.

Among the features of the Festival were a performance of J. S. Bach's "Christmas Oratorio," special services, and the performance by the Australian Christian Theatre Guild of "Cry Dawn in Dark Babylon," the successor to "Christ in the Concrete City."

On the final day of the Festival, the Archbishop of Sydney, the Most Reverend H. R. Gough, held his first ordination in the Cathedral. Among those he ordained to the priesthood were the Reverend A. Jack Dain, Federal Chairman of C.M.S. The preacher was the Right Reverend R. G. Arthur, Bishop-Coadjutor of Canberra and Goulburn.

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Personal

Mr A. F. Jeffery, Superintendent of St. George's Church of England Home for Children, Rockhampton, has been appointed Superintendent of the Church of England Boys' Home, Carlingford, Sydney. He will be replaced at Rockhampton by the Reverend John Holle, Curate of St. Alban's, Epping, Sydney Diocese.

The Reverend C. J. Letts, Curate of St. Philip's, Church Hill, Sydney Diocese, has been appointed Rector of Hartley and Mount Victoria, in the same Diocese.

The Bishop of the Church of England in South Africa, the Right Reverend G. F. B. Morris, is at present visiting his son, the Reverend P. Morris, in Nairobi, Kenya. He will return to South Africa after Christmas.

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