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New Archbishop Elected

Sydney Synod on Saturday, November 29, elected the Suffragan Bishop of Barking, England, the Rt. Rev. Hugh Rowlands Gough, seventh Archbishop of Sydney.

BISHOP GOUGH, 53, has given an assurance that he will maintain the Evangelical tradition of the Sydney diocese.

Synod took seven hours to choose the new archbishop from a final list of four candidates, including three Australian candidates.

The final ballot became a straight issue between the junior coadjutor bishop, the Rt. Rev. M. L. Loane, and Bishop Gough.

Bishop Loane, a strict Evangelical, had earlier in the synod been expected to be very close to Bishop Gough.

Bishop Gough was nominated by the Dean of Sydney, the Very Rev. E. A. Pitt, and seconded by the Rector of St. Michael's, Vaucluse, Dr. Howard Guinness.

His election represents a victory for the liberal Evangelical section of the diocese over the strict Evangelicals who supported Bishop Loane with Bishop Kerle as their second preference.

The final session of synod was held in the Chapter House of St. Andrew's Cathedral.

It was the fourth long secret session of the biggest Sydney synod that has ever met.

The synod consisted of 200 clergy and 400 laymen.

The successful candidate had to gain a majority in both the House of Clergy and the House of Laity and the highest aggregate majority.

Voting figures for the main candidates, the four bishops, were:

	Clergy		Laity	
	Yes	No	Yes	No
Gough	130	63	233	108
Hilliard	25	166	67	268
Kerle	70	123	157	178
Loane	85	107	138	195

The election was the result of the death of Archbishop H. W. K. Mowll on October 24.

It has to be confirmed by the bishops of N.S.W. before it will be officially announced.

The approval of the N.S.W. bishops consists of pronouncing on Bishop Gough's canonical fitness (ecclesiastical qualifications).

This is basically a machinery measure but until the approval is given the Bishop Administrator and president of synod, the Rt. Rev. W. G. Hilliard, cannot pronounce Bishop Gough elected.

As Suffragan Bishop of Barking, Bishop Gough is one of the two assistants to the Bishop of Chelmsford, Essex.

Before Bishop Gough became Bishop of Barking and Archdeacon of West Ham in 1948, he was Rural Dean of Islington.

In the war he served as a chaplain in the Western Desert, Tunisia and Italy and was wounded and mentioned in dispatches.

He was awarded the O.B.E. in 1945.

Bishop Gough was ordained deacon in 1928 and priest in 1929.

He is an M.A. and while at Cambridge University was leader of the evangelical movement.

He has had wide pastoral experience.

He has been closely associated with the Children's Special Service Mission, the Scripture Union and the Crusader Movement.

He has been a forthright speaker as chairman of the Evangelical Alliance of Great Britain.

Bishop Gough's association with the Dr. Billy Graham crusade is believed to have lost him the chance of further preferment in England.

Bishop Gough has been responsible for a great deal of home mission work in London and appointed former English Test cricketer, the Rev. David Sheppard, warden of the Dockland Settlement, London.

In 1929 Bishop Gough married the Hon. Madeline Elisabeth, daughter of the twelfth Baron Kinnaird. They have one daughter.

Bishop Gough visited Australia last year at the invitation of Dr. Mowll.

A Sydney priest who worked closely with Archbishop Gough when he was in Sydney said of him: "He is a very charming man."

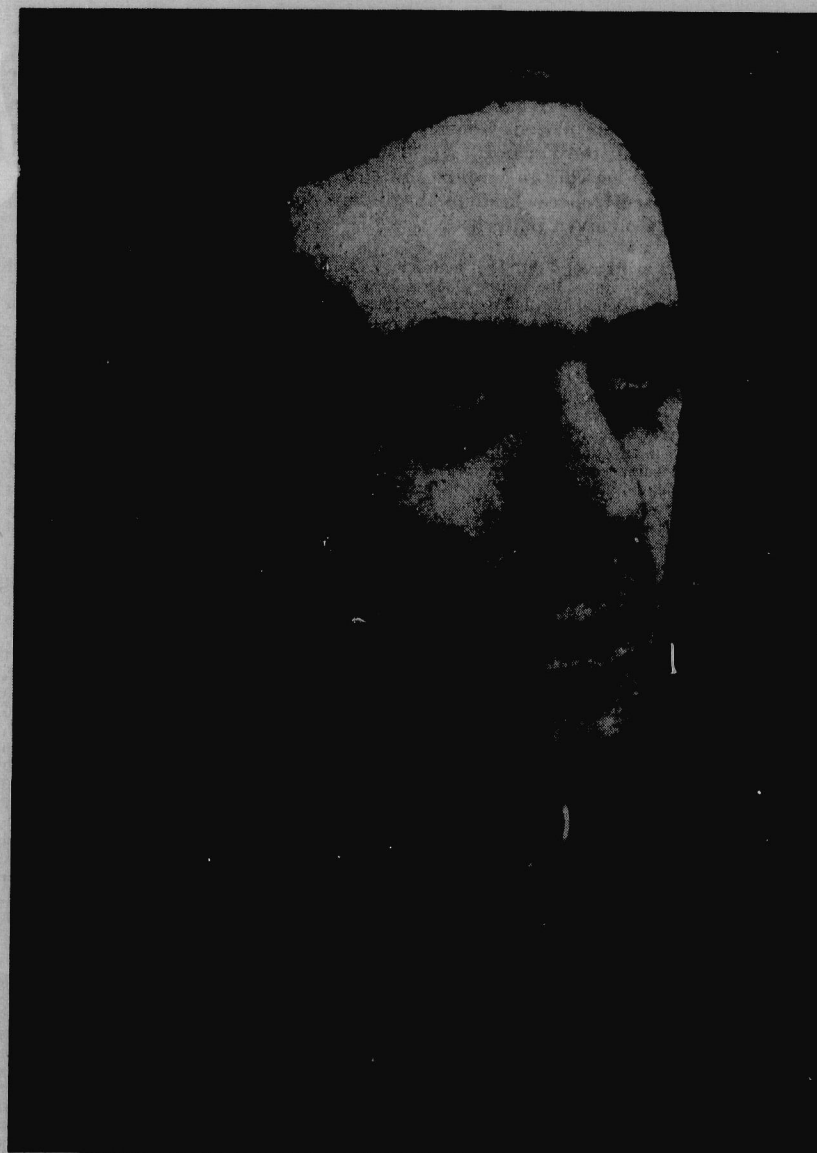
"He is gracious, kindly, human and down-to-earth."

"He is essentially a man's man."

"He gets the men into church, and captivates with his outstanding personality people who have drifted from the Church."

"He does this because he talks their own language."

Archbishop Gough is renowned also for his work among young people.



MELBOURNE ADVOCATE

THE position of Advocate of the Diocese of Melbourne, formerly held by the late Mr E. C. Rigby, has been filled by the appointment of Mr H. Keith Turner.

Mr Turner, a well-known solicitor of this city, has been closely connected with Diocesan affairs for many years, as was his father before him, and has been for some time a Lay Canon of St. Paul's Cathedral.

VICE-PRINCIPAL

It was announced at the Annual Presentation of Diplomas at the Croydon Missionary and Bible College last night that the Rev. Arthur Davidson Deane, B.A., Th.L., at present Rector of St. Paul's Castle Hill is to become the first full-time Vice-Principal of the College.

MR DEANE said on Monday that "it has not been an easy decision to make but I feel it presents a great opportunity."

Mr Deane is 36 years of age and is married with four children.

Mr Deane trained at Moore Theological College, Sydney, and was ordained by the late Archbishop of Sydney in 1949. He

served a Curacy at St. Andrew's, Summer Hill and was Chaplain at Cranbrook School from 1950 to 1952. He obtained his Bachelor of Arts Degree at the Sydney University in 1952. From Cranbrook he became the Chaplain for Youth and Director of CEN-EF Centre and held that position until 1956.

THE AUSTRALIAN CHURCH RECORD

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Sydney's New Archbishop

Sydney has made its choice—in the largest session of its synod's history—and has elected the Right Reverend Hugh Gough, Bishop of Barking, England, as its seventh diocesan.

Bishop Gough has been elected as a decided evangelical churchman, who has given assurance that he will maintain the practice of the diocese in the tradition of Archbishop Mowll; as an outsider bringing a fresh mind to the affairs of the diocese; and as a bishop already experienced in the diverse problems of parishes and of modern city life.

It is no reflection on the archbishop-elect to say that the choice of another Englishman is a disappointment to many who had hoped that the mother diocese of Australia had reached sufficient maturity to have entrusted this high office to one of Australia's own sons. But, although three of the four names on the final list were Australian, other considerations in the end proved stronger than adherence to the principle of indigenous leadership.

Nevertheless, the breadth and variety of support for Bishop Gough's election ensures that he will enjoy the confidence and loyalty of all sections and shades of opinion in the diocese. When all debating was finished, the invitation to Bishop Gough to come to Sydney was made with a unanimity which was genuine and cordial. This is a token for good which should greatly encourage the archbishop-elect in his entering on so exacting a task.

Bishop Gough is a man of experience among men. He has served with distinction in the army, and as a vicar in many types of parish. He has taken a lead in evangelism on the parochial, diocesan and national levels, and he knows much of the problems of a city population. He is a man of deep personal piety and strength of character, of convinced evangelical churchmanship, of friendly and dignified personal presence.

Nor did it escape many synodsmen that, with only Bishop Gough and the three Sydney bishops remaining on the final list, they could vote for Bishop Gough and still retain the various gifts

and ministries of the other three. The Sydney "corporate episcopate" (assuming that the new archbishop will appoint Bishops Hilliard, Kerle and Loane as his coadjutors) will certainly be strong and versatile. If the churchmen of Sydney will unite under Bishop Gough's leadership, as there is every confidence they will, the whole Australian church can look forward to a period of blessing and fruitfulness in the service of God.

In many respects the archbishop-elect is like his predecessor. He has the same sort of evangelical roots as had Archbishop Mowll. He was president in his day of the Cambridge Inter-Collegiate Christian Union, he is a Keswick speaker, and chairman of the Evangelical Alliance. Those who looked to Archbishop Mowll from outside our own church as a spiritual leader, will look in the same way to Bishop Gough.

Sydney churchmen, however, must remember one thing. The tensions which, though greatly exaggerated, many feel to exist in the diocese, arise not merely from differences of opinion, but from the exercise of personal responsibility within the highly democratic method of government and administration provided by the Constitution of our Australian Church. It is mere wishful thinking to suppose that a bishop new to the diocese can, simply by being new, resolve these tensions.

The moment the new archbishop arrives he will be involved in a system of church government to which he must at once begin to work and make his decisions.

The solution lies, not with the new archbishop, but with the old diocese. Unity inadequately based may bring the peace only of sleep and ineffectualness. Unity is spiritual and grows only in an atmosphere of prayer and devotion to the truth. Evangelicals themselves must in prayer and fellowship seek a greater measure of unity of spirit and purpose, and all churchmen must cultivate a greater loyalty to those things which are the bond of unity within the Church of England: the Prayer Book and Articles and the principles of biblical religion upon which these are based.

STUDYING THE FAMILIAR

Marriage:

Its Place and its Pattern

By the Reverend A. M. STIBBS, Vice-Principal of Oak Hill Theological College, London

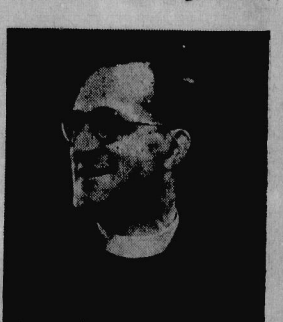
"For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh" (Ephesians 5. 31 (R.V.): see also Genesis 2. 24; Matthew 19. 45; Mark 10. 7, 8).

THESE words refer, of course, to the action of a man in getting married. They indicate why it should be done. If, therefore, we look at the context of these words, we may expect to find out something about the ground and the purpose of marriage. What is more, these words come more than once in the Bible. They occur first in Genesis 2. 24, and were quoted from it by our Lord as words of God, the Creator (see Matthew 19. 4, 5). In Ephesians 5. 31 they occur again. In seeking to understand this repetition we may rightly distinguish a two-fold reference—first, to the divinely-ordained place of marriage, and second, to its God-given pattern.

(i) The place of marriage. The first reference of this statement concerns the fundamental justification of marriage; it indicates the reason for giving it the place that it holds in human relations. This is found in the divine ordering of creation, and in God's plan and purpose as the Creator. For when God made man He made us male and female. He took the woman out of the man to provide a help-meet for the man, and a help of such an intimate character as to be his "other half." Therefore, it is right, it is what God the Creator intended, that a man should find human completion and fulfilment by leaving his parents to get married. This fundamental truth about human life is something whose significance we all need to recognise—especially those who get married and their parents. Let us consider a few of its aspects.

(a) Marriage is a divine ordinance. The witness of Scripture makes plain that getting married is not just man's idea. It is not merely an expression of the initiative and free choice of the couple concerned. Rather getting married is only doing what God the Creator has fore-ordained should be done. For He made us male and female. Our capacity and our desire for marriage are God-given. Therefore, the only wise and right way to live the married life is to seek to learn from God's word, by submission to His guidance, how it should be done. So, in a Christian wedding, the first thing the man and the woman do together as husband and wife is to kneel in prayer—a practice which they should often repeat. Also, since it is God the Creator who has thus joined man and woman together in marriage, men have no right to order, and still less to break apart, the marriage relation just to please themselves. So our Lord explicitly declared, "What therefore God hath joined together, let not man put asunder."

(b) The marriage relation is the primary social loyalty. It is by thus coming together in marriage that a man and woman become parents, and a new family is established. Therefore, the crowning fulfilment of marriage is to see one's children entering into the same completion, and leaving one home to start another. So parents should regard the marriage of their children not as loss but as gain. Also,



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

care for, one another, husband and wife through thick and thin thus stick together—till death do them part.

(ii) The pattern for marriage. The second reference of our text concerns the practice of married life, the pattern of its fulfilment, the way to enter into it worthily and richly. By the Christian, by the saved sinner who by God's grace and Christ's death has become a member of Christ's Church, this pattern is found in the divine ordering of redemption, in God's work as the Redeemer. For here at a higher level and in a mystical or spiritually allegorical sense the incarnate Son of God has taken the company of the redeemed to be, as it were, a part of Himself—to be His bride, and to belong to His body, to be, as it were, "of His flesh and of His bones." It is, therefore, in the fulfilment of this relation between Christ and His Church that the Christian husband and wife are taught to find the supreme pattern for living together and for one another. Read thoughtfully Ephesians 5. 22-33.

The pattern for the husband is loving self-sacrifice. The pattern for the wife is reverent submission and devotion.

So true marriage is a divinely-intended school of unselfishness, and a daily challenge to its practice. Its crowning paradox is that in the hour when each gets a life-partner to lean upon, each is called in a new and lifelong way to begin to give. The secret of happy and fruitful married life is found in giving—in giving first to one another, in giving second to our children, in giving third to all whom we welcome into our home; and above all, and through all, in giving to the Lord Himself in reverent submission and devotion and in loving self-sacrifice; remembering "the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive'" (Acts 20. 35).

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400th Anniversary of Accession

On Sunday, November 16, the Archbishop of Canterbury preached at a service at Hatfield Parish Church to commemorate the 400th anniversary of the accession to the throne of Queen Elizabeth the First.

THE service, which was conducted by the Rector of Hatfield (Canon R. D. Say) included thanksgiving for "the harmony and creative power of the first Elizabethan age" and prayers that "the subjects of our Sovereign Lady, Queen Elizabeth the Second, who are called to build a new Town in this historic place, may develop the life of our community in faith and truth, in love and fellowship."

The music and anthem in the first part of the service were by sixteenth century composers such as Orlando Gibbons, and in the second part of the service by modern composers including Vaughan Williams.

The Lesson was read by the Marquess of Salisbury, whose ancestor, William Cecil, was appointed Principal Secretary of State by Queen Elizabeth I before she left Hatfield after hearing news of her accession.

Writing of the service, his Grace said:

"On November 17, four hundred years ago, Queen Elizabeth I came to the throne. The news of her accession reached her at Hatfield. It was my good fortune to take part in a notable commemoration of this event at a service of thanksgiving in the Parish Church of Hatfield. Her accession saved England from the religious fanaticism and persecution and martyrdom inflicted under Mary Tudor; but for the rest, the outlook for the young Queen and her country was still obscure and perilous. It is recorded that when the news reached her, the Queen was reading, beneath an oak tree in Hatfield Park, the words of Psalm 118, 'This is the Lord's doing: and it is marvellous in our eyes.'"

"At Hatfield we thanked God for her piety and devotion; for her wisdom and courage; for the loyalty she evoked from all her people and for the unity of purpose which she gave to the action; for the permanent enrichment of the life of our country by the scholars, poets and artists of the Elizabethan age; for the traditions of freedom and justice which we have inherited in these islands."

"But of all the achievements of that great epoch, the greatest and the most far reaching achievement for the Church of God, for the expanding history of this people and for the world, the one apart from which there could have been no national resolve and no national unity, was what under God she was enabled to do for the Church of England. That Church was already and must always be, along with the rest of the Church of Christ, one, holy, Catholic and apostolic. The Elizabethan settlement set it free to recover the apostolic use of Bible, Creeds, sacraments and ministry, unfettered by the institutional tyrannies and perverted loyalties which a thousand years of previous history had imposed upon the Church. The Elizabethan settlement was, inevitably, imperfect, incomplete, achieved out of many conflicting loyalties and passions. But it was a deliverance, a reformation, and a freedom to go forward in the right direction. Because of it the

Church of England is free as the Churches of the first days were free; is in a real sense the Church of the English people even when they find fault with it and forget it; and is the Mother Church of the whole Anglican Communion which in every part of the world upholds faithfully the freedom of the Gospel and the apostolic character of the Church.

"No work here on earth is ever a finished work, no reformation a final reformation. The Church must ever be reforming itself in obedience to the Holy Spirit of God to remedy its own faults and unfaiths and to meet the contemporary assaults of the world, the flesh and the Devil. We may sincerely and humbly believe that in the reign of Elizabeth II the Church of England, after long periods of lethargy, divided counsels, private enterprise and confusion, is hard at work remedying the disorder, bringing harmony out of division, shaking off lethargy and shouldering its duties, united by the renewal of its own God-given unity. Because of our inheritance of Catholic faith and freedom, we can thus renew our strength; and because of that inheritance are able now, as no other Church in Christendom is in the same degree able, to reach out in humility and affection to all other Churches, that together we may follow Christ in reforming the Church to its true likeness as a family and household in the Kingdom of God."

This is the more true when we remember that the word "righteous" is inevitably tainted with the thought of self-righteousness in the modern mind. But here the "righteous" man is one whose righteousness is not his own but another's, "the righteousness which is of God by faith". He reflects God's

Enthronement of Bishop of Willochra

Bush Church Aid missionaries from Ceduna, Minnipa, Cummins and Orroroo travelled to Port Augusta on Wednesday (Nov. 26) to be present at the enthronement of the Bishop of Willochra, the Rt. Rev. T. E. Jones, formerly Organising Secretary of B.C.A.

More than 300 people filled St. Augustine's Church, Port Augusta, and others listened to a relay service in the grounds.

The Dean of Adelaide, the Very Rev. A. E. Weston, represented the Bishop of Adelaide. More than 40 people made the trip from Adelaide, and others came from Port Lincoln, Peterborough, Gladstone and Crystal Brook.

The new Bishop's son, the Rev. T. V. Jones of Ceduna, acted as his father's chaplain. At the end of the impressive enthronement service, when the new Bishop had knocked for admission with his staff at the door of the church, had preached his first pastoral sermon and given the bidding prayer, came the final blessing—"Go forth into the world in peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; honour all men; love and serve the Lord..."

The Bishop appointed Canon E. Robinson, rector of St. Augustine's, Port Augusta as Archdeacon of Willochra.

Speaking to the congregation in his sermon Bishop Jones gave a clear call for a personal love of Christ rather than a formal observance of religion. His text was "Be of good comfort, your faith hath made thee whole—go in peace."

In a day of crowd psychology it is easy to become lost in the turbulent pressures and the numbers around us and morals and ethics become lost because we submit to the crowd, he said.

"When the woman touched his garments in the midst of the crowd, Christ felt the personal touch and responded to it."

"Those who follow Christ in the crowd at least are travelling in the right direction, but congregational worship is not enough."

"In grief, or pain or fear we need Christ."

"The woman who was healed realised she must touch Him with her own hand, personally tell of her own needs, hear Him speak to her and have His power release her."

"We too must see Jesus with our own eyes, we must touch Him with our own hands; we must love Him with our own hearts so that we may know His power."

English Service for Archbishop Mowll

THE Duke and Duchess of Gloucester were represented by Lieutenant Robert Thompson, R.N., and the Archbishop of Canterbury by the Rev. R. T. Jourdain (Home Secretary, Overseas Council of the Church Assembly) at the memorial service for the Most Rev. H. W. K. Mowll (Archbishop of Sydney and Metropolitan Primate of Australia) held recently at St. Peter's, Vere Street.

The Rev. J. R. W. Stott officiated, assisted by the Rev. L. F. E. Wilkinson (principal of Oak Hill College). The lesson was read by Sir John Wenhams, an address was given by Canon T. G. Mohan (honorary Canon of Sydney Cathedral), and the blessing was pronounced by the Right Rev. J. R. S. Taylor.

Below is the text of Canon Mohan's address:

"The righteous shall be (had) in everlasting remembrance" (Ps. 112. 6).

The theme of this psalm is the blessedness of the righteous man. But it exalts not man, but God, who manifests His glory in His people. Whatever therefore we may say about the late Archbishop of Sydney, if there be any virtue, and if there be any praise, it is to the Lord alone that the glory is due.

This is the more true when we remember that the word "righteous" is inevitably tainted with the thought of self-righteousness in the modern mind. But here the "righteous" man is one whose righteousness is not his own but another's, "the righteousness which is of God by faith". He reflects God's

goodness and draws attention, not to himself, but to his Lord.

It was this quality of goodness which we associate with Howard Mowll, it sprang from a deep personal faith in the Lord Jesus as his redeemer, and issued in a life of total commitment to his Service. It was seen in his Cambridge days. A contributor to the "Times", who was his contemporary there, spoke of his beloved and inspiring leadership, and of its influence upon, perhaps, a tenth of the members of the University. It was seen in Toronto, where he was Professor and Dean of Wycliffe College. It was seen in China, where he served with, and later succeeded, Bishop Cassells, one of the Cambridge Seven. Professor Forster writing in the "Times" of the occasion when Bishop Mowll was captured by brigands in China, says that his "benign presence and the spiritual note that accompanied him... so overawed the brigands that they—not he—became afraid, and without further ado told him to depart as quickly as possible," releasing him without the usual payment of ransom.

It was this quality of goodness which showed itself in his relations to others and made him a man greatly beloved. With his towering stature and commanding presence there went an extraordinary gentleness and humility. In this he so commended his Master that he was loved by those who did not share his views or even his faith. It was an ardent Roman Catholic who said to me, "We all love your Archbishop." He displayed the simplicity of Christ in his thoughtfulness for others and in his sympathy with those in trouble. It was his custom as he travelled about his diocese to visit the sick and the bereaved and to pray with them, and many are the stories one hears of those who will have his goodness in everlasting remembrance. His funeral revealed the affection and esteem in which he was held by the people of Sydney. It is estimated that 160,000 people lined the streets, many of them weeping, as the procession left the Cathedral. He drew out the love of the great as well as the humble.

Again, it was this loving spirit which enabled him to maintain his strong Evangelical convictions and still retain the affection of men of all schools of thought. He must surely be unique among men, that in an age of easy accommodation to popular thought and custom he preserved his lifelong principles and practices, even when exalted to the highest position in the Church, in which he would be specially open to temptation to drift with the tide and move with the times. He believed firmly that forms of worship must be honest expressions of faith, and must show forth to the world the purity of doctrine, confirming and applying the oral proclamation of the Biblical gospel. He could not accept an untheological devotion. In this steadfast refusal to adapt himself to the climate of popular opinion, he laid himself open to misunderstanding by men of lesser spiritual insight in this country, but it did not prevent his election by the Australian bishops as Primate.

Sir William Slim, the Governor-General, spoke of "his fearless Christian leadership." This quality of leadership has left its mark on the Diocese of Sydney and not least in its extraordinary missionary heartedness. The Archbishop had communicated the infectious enthusiasm of what the Prime Minister, Mr. Menzies, called his "burning missionary zeal." Here, perhaps supremely, his leadership "redounded to the glory of God and to the advancement of His Kingdom, and it is by this measure that we must judge his success rather than by his own personal accomplishments, though the one without the other would have been impossible. His influence was felt far beyond his own diocese. He was held in veneration throughout Australia and in the countries bordering the Pacific. Though he did not enjoy travel, he was tireless in accepting invitations to visit other dioceses and other countries.

He was very thrilled to receive in 1956 an invitation to visit the Church in China. He and

Continued on page 4.

Letters

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

Church Finance

Dear Sir,
Your correspondent, Mr Powers, has done well to raise the question of Church finance. The emphasis that is laid upon the acquisition of funds in our Parish life could well be a major cause contributing to the lack of spiritual power in our diocese. We have kept our "deacons" serving tables, and have quenched the Spirit who would fill them and send them forth to spread the Gospel. The worth of a man's ministry is determined mainly from the balance sheet: the worth of the Women's Guild is judged by its contribution to the Parish finances; the worth of a district visitor is judged by the amount she collects.

As one who has taken part in "commercial enterprises" in the name of the Church, I feel now very strongly that they are a menace to our spiritual life, and I should therefore like to support Mr Powers' scriptural arguments.

Mrs R. Croft.
18 William St.,
Enfield.

Scholarships

Dear Sir,
It would be appreciated if an announcement of the following Scholarship Awards could be published.

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OTHER SCHOLARSHIPS

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Yours Faithfully,
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• From page 3.

Mrs Mowll had met, and married, and worked together there, and were overjoyed at the prospect of meeting old friends again. One remembers his excitement when he received a photograph from China in which he recognised two Chinese bishops whom he had known and loved but of whose welfare he had heard nothing since the Communists came to power. It gave him the deepest satisfaction to know that they were still alive and faithful to their calling.

We must all rejoice that he and Mrs Mowll were allowed, so shortly before their earthly pilgrimage ended, to visit the scene of their former labours and meet some of those saints to whom they were bound by the ties of Christian love.

During their stay in China she had a fall and on returning to Sydney, a recurrence of her illness. She was called Home in December, 1957.

On the day of his funeral a Sydney newspaper carried a banner headline, "I Have Kept the Faith." He would never have made such a claim for himself, but it was this enduring loyalty which endeared him to multitudes throughout the world. One of his own clergy has said that he was probably the greatest evangelical bishop since John Charles Ryle.

The secret of his greatness lay in the depth of his spiritual life. His outward calm and serenity reflected an inner harmony. The seventh verse of this psalm describes the righteous man as "not being afraid of any evil tidings because his heart standeth fast and believeth in the Lord."

This was the anchor of his soul both sure and steadfast, firmly lodged beyond the veil of time and space. It was his custom to rise every morning at 5 o'clock for prayer and Bible study. He had been a member of the Scripture Union for 63 years. His mother read the portions to him at the age of 3. This daily communion with God in the secret place gave him strength to endure in the fierce glare of public life and grace to fulfil the exacting demands of his high office.

It would be his wish that this service should be one of thanksgiving, thanksgiving not for him but for the Lord who called him by his grace and put him into the ministry. He would desire that we should all share his own experience of the redeeming love of God in Christ, and that divine assurance which is given to all who love and fear Him, that when this life is done He will welcome us into everlasting habitations, saying:

Come ye blessed children of my Father, receive the Kingdom prepared for you from the beginning of the world.

Those present included:—
Dr and Mrs J. Aston Martin (brother-in-law and sister-in-law), Mrs D. E. Mowll and Mrs R. J. Mowll (sister-in-law), Mr and Mrs C. M. Mowll, Mr Andrew Mowll, Miss M. Martin, Bishop Edward Mowll, Miss G. Mowll, Mr E. W. Mowll, Mr John Hadow, Colonel and Mrs Arthur Hadow, the Rev. Basil Mowll, Mrs R. G. Hodgkinson, Mrs H. M. Paine, Mr J. Paine, Sir Noel Goldie, Q.C., and Lady Goldie, Mrs A. J. N. Paterson, Miss Mollie Mowll, Miss B. Mowll, Mrs A. K. Mowll, Mr R. W. Pite, Miss E. K. Pite, Dr and Mrs Laird, Mr and Mrs Arthur Hutchinson, Mr and Mrs F. Stanford Hassall.

The High Commissioner for Australia, the Countess of

Gowrie, Lord Gifford, Bishop K. G. Bevan (representing bishops in West China), Lady Game, Lady Chance, Sir Frank Willis, Mr W. G. Norris (chairman of council, Children's Special Service Mission and Scripture Union), with Mr H. G. Ling (organising secretary, Scripture Union) and members of the staff; the Very Rev. P. A. and Mrs Mickleth, Mr H. Venn Brown (representing the Bishop of Melanesia), Canon Murray Walton, Prebendary Colin Kerr, the Rev. C. G. F. Clark (chairman, Fellowship of Evangelical Churchmen), the Rev. J. W. and Mrs Spreckley, the Rev. W. E. Gilliat, the Rev. G. A. Scott (China Inland Mission), and Mrs Scott, the Rev. V. N. and Mrs Cooper, the Rev. N. S. Pollard, the Rev. G. Helft (Mission to Seamen), the Rev. E. F. Bishop (Church Missionary Society), Miss E. M. Elwin, the Rev. A. M. and Mrs Tibbs, the Rev. E. Hawkey (Australian Board of Missions), and Mrs Hawkey, the Rev. J. and Mrs Campbell, the Rev. B. R. Isaac, the Rev. Dr W. J. Platt (British and Foreign Bible Society), the Rev. F. A. and Mrs Skinner, Dr Douglas Johnson (general secretary, Inter-Varsity Fellowship of Evangelical Unions), Mr A. R. James (Reformation Church Trust, and also Irish Church Mission).

The Mayor of Dover with Mr J. A. Johnson (Registrar, Cinque Ports), Mr H. G. Wythe (diocese secretary, Church in Northern Nigeria), Mr C. N. Ryan (representing Old King's Scholars' Association), Mrs L. F. E. Wilkinson, Miss S. A. Sutcliffe, Mr F. W. Haydon (Church Society), Mr J. G. Curden (Strangers Rest Mission), Colonel H. R. Scott (Salvation Army), the Rev. Claud Brown (organising secretary, Church of England Council for Commonwealth Settlement) with Miss E. F. Jones (general secretary), the Rev. N. L. and Mrs Dunning, the Rev. P. A. Bruce, Major-General the Rev. C. A. Osborne, Mr E. R. Appleton (Church Pastoral Aid Society), Mr M. McQueen, Miss G. Headingham (Society for the Propagation of the Gospel), Mr Philip Game, Miss Sybil Reeves, Mr and Mrs A. W. Bradley, Mr Bruce Money, Mrs P. Dunbar and Miss B. Rae (Mothers' Union, Diocese of Sydney), Major W. Mainwaring - Burton, Mrs David Shoemith, Mrs D. Lewis, Mrs H. Egrnschaw-Smith, the Rev. R. Earnshaw-Smith, Mr G. F. Hammond, Professor L. Forster, Dr M. R. Lawrence Sister L. Whitworth (Church Army), Mr Peter Lubbock, Dr and Mrs Ivor Balfour, Mr E. T. C. Milligan, Mr Cyril Blunden.

Mr R. J. Mowll (brother), Mrs L. Washington (sister), Brigadier C. G. Martin, V.C., and Mrs Martin (brother-in-law and sister-in-law), Mr W. R. Mowll, the Right Rev. G. A. Chambers, Air Vice-Marshal Sir Philip Game and Mr E. R. Wintour were among those unable to attend.

The broadcast of Morning Prayer on 2BL, 2NC and A.B.C. regional stations on Sunday, December 14, will come from St. Stephen's Church, Willoughby, N.S.W. The preacher will be the Rector, Rev. A. E. S. Begbie, Chaplain General of the Forces. On the same morning, Morning Prayer from St. Andrew's Cathedral, Sydney, will be televised by station ABN.

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News in Brief

On Saturday, November 29, the foundation stone of a new hall was laid at St. Matthew's Church, Manly, N.S.W., by the Rt. Rev. R. C. Kerle, Bishop Coadjutor of Sydney. At the same ceremony a memorial stone to the late Rev. A. R. Ebbs, M.B.E., a former Rector of St. Matthew's Church, was unveiled by Mrs. B. Ebbs.

The new hall is being built around sections of the old one and will incorporate a residence for the Rector, together with facilities for meetings of various organisations of the church.

The annual remembrance service for ships and men of the R.A.N. was held in the Dockyard Church, Garden Island, on Sunday, November 23. During the service new church doors were dedicated by the Dean of Sydney, the very Rev. E. A. Pitt, who also preached the sermon.

A mission was conducted in St. George's Church, Paddington, N.S.W., from November 30 to December 7. The missioner was Canon H. M. Arrowsmith and the theme of the mission was "Getting Right with God." Meetings for both adults and children were held.

The Billy Graham Crusade Organisation is seeking from ministers in Sydney the names of 3,000 people for the Crusade Choir and 1,500 as ushers. For this purpose special forms are being sent to all ministers, asking them to submit names of suitable persons.

The broadcast of Morning Prayer on 2BL, 2NC and A.B.C. regional stations on Sunday, December 14, will come from St. Stephen's Church, Willoughby, N.S.W. The preacher will be the Rector, Rev. A. E. S. Begbie, Chaplain General of the Forces. On the same morning, Morning Prayer from St. Andrew's Cathedral, Sydney, will be televised by station ABN.

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MEANTIME, the members of synod—numbering over 600 laymen and clergy—had the responsibility of giving preliminary consideration to the matter shortly to come before them. By the system of elections, nominations are not actually made until the first day of the special synod, with the result that the discussion of possible candidates cannot avoid being anticipatory to some extent.

Naturally, many synodsmen met, in groups large and small, to acquaint themselves with the working of the election ordinance, to inform themselves about the qualifications and availability of men who might ultimately be nominated, and, above all, to pray for guidance. Such meetings were, very properly, of a private character and were confined to members of synod, who found them of considerable value.

Letters, cables and phone calls passed between Australia and England with inquiries and information of various kinds.

A number of circular letters was sent to synodsmen drawing attention to the qualifications needed in an archbishop and inviting consideration as to the suitability of a particular man or group of men. One such letter was sent by eight archdeacons, another by the Council of the Anglican Church League, another by the nominator and seven supporters of Bishop Loane, and another by the Dean as nominator of Bishop Gough. Other letters, also privately sponsored, gave factual information about all the men whose names had been mentioned as possible candidates.

In view of some misinformed criticism, it should be stated that none of these communications was a "how-to-vote" ticket. All were legitimate and proper expressions of opinion on the part of the signatories, and none requested the support of synodsmen for particular candidates.

Indeed, despite some insinuations both in the Press and elsewhere, no evidence has been forthcoming of any improper attempt to influence the votes of synodsmen or to secure pledges to vote for particular candidates.

In particular, the Anglican Church League has been charged with improper activities both before and during the synod. It can be stated categorically that

HOW THE ARCHBISHOP WAS ELECTED

The Process of Election

By our own Correspondent

Archbishop Howard Mowll died on Friday, October 24. On the following Monday the Standing Committee of Sydney synod met for its regular meeting and passed the resolution necessary to empower the Administrator of the diocese to summon a special session of synod to elect a new archbishop.

This, by ordinance, had to be held within a month of the resolution, and was accordingly summoned to meet on November 24.

There is no foundation in the charges.

The facts are as follows: The Council of the A.C.L. met once only, at its regular monthly meeting on November 18, and decided to issue the letter, already referred to, which all synodsmen received.

No other meeting of the A.C.L., official or unofficial, great or small, was held or authorised in connection with the synod or with the election of an archbishop, except that on October 29 the A.C.L. executive, meeting with some others, suggested that a meeting or series of meetings should be convened of evangelicals generally, but on a broader basis than A.C.L. membership.

Accordingly, a group of about 50 representative evangelicals was convened on Friday, October 31, in St. Philip's Hall. This group formed itself into an Evangelical Council for Prayer and Action, under the chairmanship of Mr. Justice Richardson, and proposed a further meeting to which all "concerned to maintain the evangelical succession in the diocese" should be invited. The A.C.L. had no further concern whatever with this council.

Two subsequent meetings of the Council were held, each attended by more than 200 synodsmen. The tone of both meetings was very high, and entirely free from acrimony. There was time for prayer, and the ordinance was explained and discussed on both occasions. At the

first meeting, held at Palings, the names of some 23 possible candidates were put forward by any who cared to, but without discussion. At the second meeting, in the Ferguson Hall, this list was reduced, by general consent, to nine, but without any discrimination between the nine.

These meetings were perhaps the most widely representative gatherings of evangelicals held in Sydney for many years, and were much appreciated by all who attended.

They were under no auspices but their own, and the Council dissolved by its own decision at the conclusion of the final meeting on November 20. A smaller, but somewhat similar, meeting was convened by central churchmen and held at St. Paul's College on November 17.

The synod met for the service of Holy Communion in the cathedral at 3 p.m. on Monday, November 24. Many hundreds were present, the largest synod attendance in Sydney's history. The Administrator, Bishop Hilliard, preached on the text, "And it came to pass that while they communed together and reasoned, Jesus himself drew near and went with them" (Luke 24:15).

Sermon

He said: "Here in this Service the perfectly courteous host and gracious Lord waits to meet us in the feast that He has bidden us keep in remembrance of Him; and when we go into the Synod

Hall to commune and reason together, He Himself will draw near and go with us to aid us in our task if we but try to be conscious of His presence and seek His guidance. Someone has called the Service of Holy Communion 'The Lord's own trying place'.

"I am not suggesting that His presence is localised in the consecrated bread and wine, but I do profoundly believe that He is here in the Service, not as the victim on the altar, but as the host at the feast and I believe that of normal experiences, this is the divinely appointed means whereby I am best enabled to realise His presence. I have always seen an interesting significance in the experience of the two men walking to Emmaus on the afternoon of the first Easter Day. Did not their hearts burn within them while He talked with them by the way, and while He opened to them the Scriptures? But it was in the breaking of bread at the end of the journey that their eyes were opened and they knew Him. "He is present here this afternoon; may He give us grace to realise His presence, and having found it here take with us into our deliberations a lingering sense of His fellowship."

It was a profoundly moving service and its spirit was retained throughout the greater part of the synod.

Conditions

At 4.30 synod assembled in the Chapter House and listened to an admirable presidential address. Bishop Hilliard spoke of the life and leadership of Archbishop Mowll, and of the conditions under which the synod met to elect a successor to him. The Bishop likened our technical skill and scientific knowledge to the rod of Moses which could "help us to climb to the sunny plateau of abundant satisfaction. On the other hand, they could be like the wriggling serpent, ready to sting us to death."

It is interesting to note that the number of synodsmen who were present and voted at the synod remained almost constant throughout the whole five days, right up to the adjournment at 1 a.m. on Saturday morning.

Members

There are more than 600 members of synod. About 530 (190 clergy and 340 laymen) attended consistently throughout the week.

This is more than 200 in excess of the number which was present and voted on the adoption of the new Constitution at a special session of synod last year (324).

With one or two lapses from charity and good taste, the speeches throughout the succeeding four days were on a high level. This was commendable especially as the sessions were long and tiring. Except for the first night, the synod sat from 6 to after 11 p.m., and on the final night it sat until 1 a.m.

On the first night, business under ordinance was confirmed to the receiving of nominations, 16 in all, which were arranged in alphabetical order and read out by the President. The synod then adjourned immediately.

Tuesday evening was wholly taken up with consideration of these names, speeches being made in support of them, with a view to making a select list. If a name received the votes of a majority of either the clergy or the laymen present, it was placed on this list. At the end of the evening these eight names were on the select list: the Very Reverend S. B. Babbage (Principal of Ridley College), the Right Reverend Donald Coggan (Bishop of Bradford), the Right Reverend H. R. Gough (Bishop of Barking), the Right Reverend W. G. Hilliard, the Right Reverend R. C. Kerle, the Right Reverend M. L. Loane, the Reverend John Stott (Rector of All Souls', Langham Place London) and the Reverend M. A. P. Wood (Vicar of St. Mary's, Islington, London).

Wednesday and Thursday evening were devoted to arriving at a final list from among whom the archbishop would be chosen. A more critical appraisal of candidates was made in the speeches on these evenings and the final candidates had to receive a majority of both clerical and lay votes. Voting was by show of hands except in one case when a ballot was held which occupied 45 minutes and so did not encourage the experiment.

Ballot

When the last stage of the election was reached on Friday evening the final list consisted of the three former coadjutors of Archbishop Mowll, (Bishops Hilliard, Kerle and Loane) together with Bishop Gough.

The question now before the synod was "That—become Archbishop of Sydney," and each man was considered and voted on in turn.

A ballot was held in each case, the first being taken at about 9.30 p.m. and the last at about 12.30 a.m., the number of voters differing only by half a dozen despite the lateness of the hour.

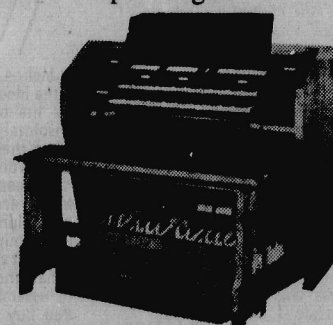
Only Bishop Gough received the required majority of both houses, and on the Dean's motion the synod then unanimously invited the Bishop to become Archbishop of Sydney, whereupon the doxology was sung.

There were a few routine motions, and motions of thanks—notably one to the President which was carried with tremendous applause, the whole house rising to its feet to express its gratitude and affection for Bishop Hilliard—and the synod morning.

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New Anglican Suburban Church

On Saturday, November 29, at 3.30 p.m., Bishop M. L. Loane opened the new Anglican Church of St. James, Castlecrag.

It is a most interesting Church of contemporary design, with vestibule and almost independent campanile and is finished in honey coloured brick with grey tile roof. The vestibule, with clergy vestry at one end, has a wall of blue glass mosaic tiles on which in natural metals is a mural by Mr Bim Hilder depicting scenes from the life of St. James.

The interior of the Church is in face brick with some glass wall. The front and pulpit are in blue glass tiles relieved by white tiles in the form of a cross. A unique feature is the wall at one side and back of the sanctuary. This is of sawn stone from which projects a stone cross above the Communion Table.

The furniture is of polished maple and with a grey venyle tile floor and carpeted sanctuary completes a church of unusual beauty and dignity. The Architects were Davey, Brindley and Vickery and the Builders, Girvan Bros. Pty. Ltd. The building will cost £10,000.

Personalia

Rev. J. A. Smith, Rector of Islington, has accepted nomination to the Parish of Murrumbidgee, made vacant by the retirement of Canon W. Holmes. Mr Smith has been at Islington since 1950. After his ordination in 1928, he served successively at Aberdare, Weston and Jerry's Plains. In 1937, he became Rector of Denman, in 1941 of Gloucester, and in 1945 of Merriwa.

Rev. W. A. G. Hoare, Rector of Belmont, has accepted nomination to the Parish of Brantton, made vacant by the death of the Rev. A. W. Moore.

Mr Hoare has been at Belmont since 1950. After his ordination in 1944, he served first at New Lambton, then at Clarendon and Bulahdelah. He was instituted as Rector of Brantton

by the Administrator, the Ven. Archdeacon Williamson.

Rev. C. N. Onslow, who has served as Assistant Curate at Muswellbrook, Singleton and Cessnock, has been appointed Priest-in-Charge of the Provisional District of Dora Creek.

Rev. D. R. Stewart, Rector of Cardiff, has accepted nomination to the Parish of Warracknabeal in the Diocese of Ballarat. He will leave Cardiff to take up his appointment on December 31.

Mr Stewart has been at Cardiff since 1954. For five years he was Chaplain of Christ Church Cathedral, Newcastle.

It is expected that Dr Billy Graham's wife Ruth will accompany her husband for at least part, if not all, of the coming Australian Crusade.

The Rev. Tom Knox, Rector of St. John's Woolwich, has resigned from the Parish.

The Rev. Frank Wilde has resigned from the parish of Cammeray and will now become the assistant at Castlecrag.

The Rev. T. R. Hare, who is at present Domestic Chaplain to the Bishop of Manchester, has been appointed Residentiary Canon of Carlisle Cathedral.

Dr S. F. Allison, Bishop of Chelmsford, has been appointed by the Archbishop of Canterbury Chairman of the Church of England Council of Foreign Relations in succession to the late Bishop G. K. A. Bell.

Mrs Alderton, wife of Rev. F. H. Alderton, former Rector of St. Bede's, Drummoyne, died suddenly on November 28. Bishop Kerle officiated at the service which was held at St. Bede's.

Tape Recording At Funeral

AUCKLAND, Nov. 17.—Mourners attending the funeral of Mr Richard Alexander Henderson, the man in the famous Gallipoli painting, "Murphy and his Donkey," at the Church of Christ, Mount Roskill, today, heard a tape recording made by Mr Henderson a year ago.

Mr Henderson, a totally disabled serviceman who died last week, aged 63, told of his World War I experiences and the part his wounds played during his later life.

"As a result of my total disability I became a chain smoker and a confirmed alcoholic," he said on the tape recording. "From opening time until late in the afternoon I was in the hotel. I drank two gallons of beer and a bottle of highly-fortified wine a day. I led a selfish life, leaving my wife and son at home completely lonely."

Four years ago he was invited to see a film at the church and, as a result "I accepted Jesus as my Saviour," said Mr Henderson. "My life then became one of contentment and full of the joys of life, greatly transcending anything I had known before. God lifted the vicious habits from me."

Mr Henderson described his war-time experiences—the outward calm and the inward fear. "The calmness was only on the outside as inside I had nothing but fear and absolute terror," he said. The church was full for the funeral.

Commission Set Up To Revise Psalter

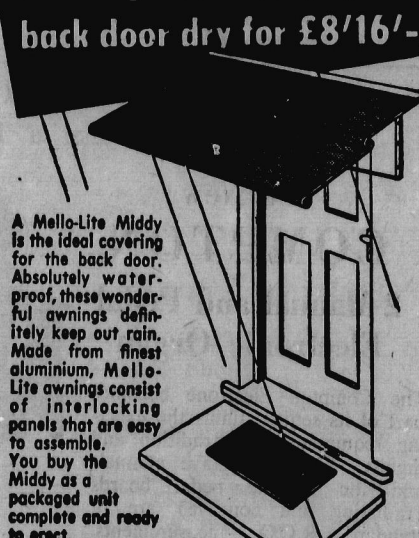
At the request of their Conventions, the Archbishops of Canterbury and York have set up a Commission of Revision of the Psalter, with the following terms of reference: "To produce for consideration by the Conventions a revision of the text of the Psalter, designed to remove obscurities and serious errors of translation, yet such as to retain as far as possible the general character in style and rhythm of Coverdale's version and its suitability for congregational use."

The following have agreed to serve on the committee: The Bishop of Bradford (Chairman),

The Bishop of Ripon, Mr T. S. Eliot, Mr Gerald H. Knight (Director of the Royal School of Church Music), Professor C. S. Lewis (Professor of Medieval and Renaissance English, Cambridge) and Professor D. Winston-Thomas (Regius Professor of Hebrew, Cambridge).

The Commission is asked to take into consideration the revised version of the Psalter now incorporated in the Book of Common Prayer of the Church of Ireland. It is also asked to consult with the scholars engaged on a New Translation of the Bible, so far as questions of textual scholarship and interpretation are concerned.

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TELEVISION	
SUNDAY, December 21:	
10.00 p.m. ABN2, Sydney	"O Come Let Us Adore Him"
10.00 p.m. ABV2, Melbourne	"Voices from Bethlehem."
CHRISTMAS DAY:	
11.00 a.m. ABN2, Sydney	Divine Service—Eastwood Methodist Church, Sydney.
6.05 p.m. ABN2, Sydney	"Christingle for Christmas" — the
6.15 p.m. ABN2, Sydney	"God Rest You Merry"—Carols
9.30 p.m. ABN2, Sydney	"Away in a Manger" — Father
	Genesis Jones and the Cecilia
	Singers
5.00 p.m. ABV2, Melbourne	"O Come Let Us Adore Him"—
	Very Rev. E. A. Pitt and Choir of
	St. Andrew's Cathedral, Sydney.

SOUND

SUNDAY, December 21:	
9.30 a.m. 2FC, 3AR, 4QG, 5CL and 7ZL	The Nativity Mystery Plays.
WEDNESDAY, December 24:	
10.00 p.m. 2BL, 3LO, 4QR, 5AN, 7ZR	Carol Service from St. Augustine's Roman Catholic Church, High Wycombe, Buckinghamshire.

CHRISTMAS DAY:	
6.30 a.m. 2BL	Carols for Christmas morning.
7.00 a.m. 2BL, 3LO, 4QR, 5AN and 7ZR	"A Program of Sacred Christmas Music."
9.30 a.m. 2FC, 2NA, 3AR, 4QG, 5CL, 7ZL	Radio Service from St. Andrew's Presbyterian Church, Brisbane.
11.00 a.m. 2BL	St. Andrew's Cathedral, Sydney.
3.30 p.m. 2BL, 3LO, 4QR, 5AN, 6WN, 7ZR	Service of Lessons and Carols from St. Giles' Cathedral, Edinburgh.
6.15 p.m. 2BL, 3LO, 4QR, 5AN, 6WN, 7ZR	Christmas Message by the Archbishop of Canterbury.
6.30 p.m. 2FC, 3AR, 4QG, 5CL, 7ZL	"A Journey with Carols."

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ANOTHER VOTE AGAINST BISHOPS

The Presbytery in Glasgow—the largest in the Church of Scotland—rejected by a large majority on Tuesday the 1957 Joint Report on Inter-Church Relations, more familiarly known in Scotland as the Bishop's Report.

The Presbytery were asked to consider the findings of their special committee appointed to examine the relations between the Anglican and Presbyterian Churches, which was presented by Dr George M. Dryburgh.

The Bishop's Report recommendations were rejected because their modifications in Presbyterian Church polity inter alia limited the catholicity of the Church to one form of church order.

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NEW BISHOP OF SOUTHWARK

The Rev. Mervyn Stockwood, Vicar of the University Church of Great St. Mary's, Cambridge, and a Socialist member of Cambridge City Council, has been nominated for election as Bishop of Southwark in succession to Dr Bertram Simpson.

Mr Stockwood was educated at Christ's College, Cambridge, and Westcott House. After his ordination in 1936 he was successively curate and vicar of St. Matthew, Moorfields, Bristol.

At Cambridge he has had an amazing success in ministering to undergraduates, and he has a regularly crowded congregation to listen to the leading preachers of the day.

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IT was in 1851 that the Army and Navy Prayer Union was formed, and so it continued without change of title or organisation for over half a century. A few years before World War I some younger members, convinced of the need for a more vigorous policy, obtained permission in 1907 to start the "Officers' Christian Service Union," enlisting from the existing membership of the Union serving officers who wished to undertake some form of Christian service.

After World War I, to take account of the extension in the scope of the Union's activities since 1907, and of the emergence of a third service (R.A.F.), its title was changed to the "Officers' Christian Union."

Any who holds a commission in the armed forces of the United Kingdom, Dominions or Colonies or any cadet under training for a commission in these forces, can become a full member of the Officers' Christian Union. Officers who are no longer serving remain eligible. Officers of the nurses' services and other women's services qualify for full membership on the same basis.

OBJECTS

While the Union exists for those who desire to live a practical Christian life in the Services, the basis and bond of union is prayer. Hence, any who, being eligible to join the Union, believe in prayer to God through our Lord Jesus Christ, and are willing to pray for the spiritual welfare of the Services are welcomed as members. This is in fact the sole condition of membership. The Union is inter-denominational and members of any denomination are equally welcome.

Officer's Christian Union

Many famous names of Christian officers and great commanders have illuminated the long history of the British Fighting Services. Many honourable traditions of the Services owe their origin to the character of those past leaders of Britain's fleets and armies. It is indeed in the line of honourable tradition that the Officers' Christian Union can claim to operate.

The Armed Services of the British Commonwealth serve in every corner of the globe. The practical Christian living and faithful witness of officers, men and women, in the Services can, therefore, contribute in a special way towards the extension of Christianity throughout the world.

The Union exists for officers. Its object, therefore, is to help officers, and through them the men and women of the Services, to enter into and enjoy a full Christian life. More especially, the aims of the Union are to help members to exercise a personal faith in Jesus Christ; to stimulate them to pray effectively, to encourage them to study the Bible, and to help them to serve Christ and witness for Him in the Services.

O.C.U.s have been formed in a number of countries beside the United Kingdom. They exist now in Canada, Germany, India, the Netherlands, Sweden and U.S.A. Honorary members of O.C.U. are to be found in several other countries, including

Belgium, Denmark, France, Italy, Norway and Mexico.

The O.C.U. magazine, "Practical Christianity," and other literature is sent regularly to members to keep them informed of O.C.U. activities.

In addition, there is a series of booklets known as the "United Services Series," which are specially designed to help officers.

NECESSITY

It may well be asked, "Why is there a need for an organisation like the 'Officers' Christian Union?" So long as the Services provide chaplains of all denominations to minister to the spiritual needs of all ranks in the forces, there might appear to be no requirement for any organisation of this nature. However, the O.C.U. provides a common meeting ground for officers of all three Services and of all denominations and is world-wide. The Union in no way competes with any church for the allegiance of its members, nor for calls on their time. Rather, experience shows that most members of O.C.U. are aware of their special responsibility towards the life of their church and to give all the help and support they can to their chaplains.

It is intended to introduce the Officers' Christian Union to the Australian Armed Forces, and initial moves to form "O.C.U.

(Australia)" have been made by the Chaplain-General (C.E.) of the Australian Military Forces.

The inaugural meeting will be held in Sydney in February, 1959, and it is hoped that branches of O.C.U. may be formed in shore establishments, military camps and air stations throughout Australia.

Serving officers and ex-officers of the R.A.N., A.M.F., and R.A.A.F. are invited to become foundation members of O.C.U. (Australia). Inquiries regarding membership should be addressed to the Hon. Secretary, O.C.U. (Australia), Box 43, Post Office, Liverpool, N.S.W.

NEW GUINEA INQUIRY URGED

According to a Geneva report, Australian church leaders have urged the Commonwealth Minister for Territories to set up an independent "judicial inquiry" into a recent clash between a tax-collecting patrol and villagers in Navuneram, New Britain, which resulted in two deaths and 13 injuries.

A joint statement was forwarded to the government officials by the Australian Council of the World Council of Churches and the National Missionary Council, seriously questioning "whether the general approach and the methods employed toward the collection of the tax were rightly conceived and wisely implemented."

Signers of the statement included Dr H. W. K. Mowll, and Bishop R. C. Kerle, honorary secretary of the National Missionary Council.

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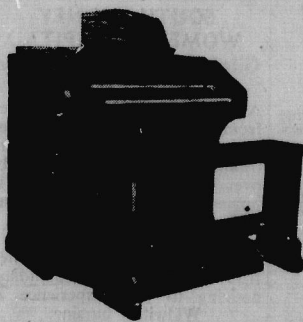
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held for the Deep-
all parts of Aus-

Keswick Convention at
ba will be held from the
December to the 4th of
and will be the first
ion at which the new au-
will be used. The audi-
will be dedicated on the
December, and has seat-
modation for 700. The
an Begbie will be Chair-
d the panel of speakers
The Revs. Cyril Boggis
w Zealand), Geoffrey
Arthur Deane, Mr Festo
re. The Bible studies will
by the Rev. John Searle,
l of the Melbourne Bible

Inter-Varsity Fellowship
nce for undergraduates
held at Indooroopilly
6th to the 14th of Janu-
idents will be travelling
over the Commonwealth,
will be in residence. The
include the Rev. Donald
n (vice - principal of
College), Professor John
on (Baptist College,
Dr Eric Clark (of Mel-
Dr Roger Thorne (of
University), and the Rev.
incityre (of Queensland).

Children's Special Service
are sponsoring 23 Beach
s in N.S.W., which in-
new Missions, one at
larbour and the other at
y. It is estimated that
n and women will be
s of the Beach Mission
n N.S.W. Last year the
tatives of the C.S.S.M.
d that 3,000 people
ard the Gospel of Christ
beach missions in this

Summer Schools

Church Missionary So-
Victoria is holding its
School from the 5th to
of January at Mt. Eve-
shop Kerle will be chair-
nd the speakers include
ight Reverend Yohana
nd Mr Festo Kivengere.
chbishop of Melbourne
to address one of the

S.W. the C.M.S. Summer
will be held at S.C.E.G.S.,
ale, from the 2nd to the
January. 160 people will
residence, and about 50
will be accommodated at
n's Church Hall, Moss
nd the B.C.A. Hostel at

okesman at C.M.S. said
ek that already many
of people have been re-
pplications to the Sum-
ool because of lack of
odation. Speakers in-
ishop Omari, Mr Festo
re, Revs. Charles Maling,
Iewetson, J. R. Reid, and
A. E. Begbie will be the
in.