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New church school for W'gong

A new Church of England boys' school for the South Coast in the diocese of Sydney will be opened at the commencement of the 1959 school year. The Archbishop of Sydney will be chairman of the council.

The Reverend R. F. Bosanquet, B.A., Th.L., at present on the staff of the Sydney Church of England Grammar School, has been appointed headmaster of the new school, and will take duties in February.

The need for a Church of England boys' school in the Wollongong area has been felt for a long time. Meetings have been held to discuss the project, and there is considerable local support and interest for the forward move. A branch of the Sydney Church of England Girls' Grammar School was opened at Wollongong a few years ago.

SECONDARY

The school will open in temporary accommodation on the site which at present is five and a half acres, but which shortly will be increased to nine acres. There is ample room for playing fields and future expansion.

At first the school will take boys at primary standard, but it is hoped to become a secondary school by 1961.

It is expected that an ordinance will be promoted at the next diocesan synod so that the necessary financial support can be obtained from the finance and loans board of the diocese.

The new headmaster is a graduate of Moore College and Sydney University. He saw active service during the war, and was more than once mentioned in despatches. He was ordained in 1949, and after serving a curacy at Marrickville became Rector of South Kogarah. He joined the staff of Shore in 1955.

Mr Bosanquet is married and has three children.



GILBULLA, MENANGLE, the Conference Centre of the Diocese of Sydney where the Diocesan Rally will be held on Saturday, October 11. The Archbishop will preach at a special service when the Cathedral choir will lead the singing. (See news item for details).

Governor attends youth rally

A dramatic interruption from the floor of the Town Hall was a feature of the great Diocesan Youth Rally on Tuesday evening. A young man shouted out contradicting what the Director of Youth, the Reverend Neville Bathgate, was saying, launched an attack on five persons, and assuming the role of the giant, was slain by the arguments of another young man, Mr Peter Jones.

The interruption was pre-arranged, and vividly illustrated the theme of the Rally: David slaying the giant.

The Rally, which was attended by many hundreds of young people representing youth groups throughout the diocese, was honoured by the presence of the Governor of the State, General Woodward, who arrived at 7.40 p.m. and inspected 240 uniformed youths representing 12 Anglican organisations.

Gippsland Consecration

The Administrator of the Diocese of Gippsland, the Venerable Archdeacon L. W. A. Benn, has been informed that the most likely date for the Consecration of the Reverend Canon David Garnsey as Fifth Bishop of Gippsland will be Monday, the 2nd February, 1959. The Consecration will take place in St. Paul's Cathedral, Melbourne, and the Enthronement of the Bishop will take place in St. Paul's Cathedral, Sale, the next day.

SYNOD SERMON

The Archbishop of Melbourne, the Most Reverend Frank Wood, will preach the sermon at the opening of the next synod of the diocese of Sydney, on Monday, November 3.

On the platform were, besides the Governor, the Dean, Bishop R. C. Kerle, Mr. Bathgate, and Head Deaconess Andrews.

The Governor read the lesson, which was from Ephesians six and was read in J. B. Phillip's translation.

Members of the Anglican Society sang a psalm from the

20th Century Folk Mass of Geoffrey Beaumont, after which Dr John Hercus gave a short talk on David and Goliath.

It was during the talk by Mr Bathgate, who said that the Church needs our money, that the interruption took place which led to the main demonstration of the evening.

NEW BISHOP FOR WILLOCHRA

It was announced last Friday both in Willochra and at the B.C.A. Rally in Sydney that Canon Tom Jones M.B.E. had accepted election as bishop of Willochra, South Australia. The new bishop succeeds the Right Reverend Richard Thomas who died on the way to the Lambeth Conference.

Canon Jones, who is 55, came to Australia from England in 1924. He was trained at Ridley College, Melbourne, and has been Organising Secretary of the Bush Church Aid Society for the past 22 years.

The appointment of Canon Jones to Willochra has given wide satisfaction. The B.C.A. has for many years been at work in this extensive part of South Australia, and the new bishop will have a close knowledge of his diocese. His son, the Reverend T. V. Jones, is B.C.A. Mis-

sioner at Ceduna in the diocese. The synod of Willochra, at its third meeting, handed the nomination of a new bishop over to the Primate and his provincial bishops, as provided in the diocesan constitution of Willochra. The Primate told the "Church Record": "The bishops of N.S.W. nominated Canon Jones and a majority of the bishops of the Church of England in Australia and Tasmania have signified to me that they are satisfied with his canonical fitness. I hope his consecration may take place at an early date."

Plane, building, £12,000, for B.C.A.

At the annual Bush Church Aid Society's rally last Friday night, the Organising Secretary, Canon Tom Jones, gave the following highlights of the Society's growth in the past year:

- The purchase of a plane valued at £54,000 from the Zinc Corporation for £8,000;

- A new building in Bathurst Street, Sydney, for the society's headquarters;

- The challenge to Church people to contribute £12,000 as a direct gift for the new work in the North-West of Australia, had been fully met.

CEDUNA

The encouraging report of the organising secretary followed an interesting address by the Reverend Tom Jones (son of Canon Jones) from Ceduna, the B.C.A.'s important centre of work in South Australia.

Mr Jones, with the help of slides, described a trip west from Ceduna. He told of encounters with farmers, graziers, rabbit trappers, railway fitters and members of the Meteorological Department.

The great need of the B.C.A. in these vast areas, said Mr Jones, was for nurses and clergymen.

Death of two Churchmen

The death occurred in Melbourne of the Rev. C. H. Nash, in his 92nd year.

Mr Nash was ordained by Bishop Westcott, of Durham, and served in the dioceses of Sydney, Melbourne and Gippsland.

He was for many years the principal of the Melbourne Bible Institute. He was a great scholar and spiritual leader, and further details of his ministry will be given in the next issue.

On September the 15th, the death occurred in Melbourne of Mr E. C. Rigby, diocesan advocate, at the age of 85 years.

October 2, 1958

What is acceptable and what is not

It is interesting to note how frequently in the New Testament the word "acceptable" is associated with the worship of God. Not all worship which religiously minded persons offer God is acceptable to Him. The story of Cain's offering is a sufficient illustration of this. Yet this truth is not sufficiently remembered these days.

The prime quality to be looked for in worship is that it should be acceptable. If this fact were kept in mind there would be less talk by the man in the street of worshipping God on the beach or in the countryside; for the question is not how man chooses to worship God, but how must he worship if his worship is to be acceptable to God.

Similarly, if the same canon were kept in mind when revision of the Prayer Book is being considered there would be less weight given to what the primitive liturgies contain or do not contain, and more earnest consideration of what principles the New Testament enjoins with regard to worship, for if worship is to be acceptable to God it must conform exactly to the word of God.

The New Testament makes clear that the only worship God looks for from His sons and daughters who have been redeemed by the one sacrifice of Christ on Calvary, is faith in Him and acts of love to their neighbours.

In the Old Testament God enjoined material offerings and the observance of many religious rites. All these Old Testament forms of worship are fulfilled in Jesus Christ. We now offer God nothing but our faith, and our obedience to His law which is summed up completely by the sentence "Thou shalt love thy neighbour as thyself."

Purpose the test

The Bishops at Lambeth have spoken recently of abstinence as a "special offering" which we can make to God. This is an error similar to the error of the priests of Baal who thought that God accepted their self-inflicted mutilations.

Self-denial is never an end in itself, but is required of us only insofar as it serves to strengthen faith or to assist in ministering to our neighbour's needs. The reference to the original passage of 1 Corinthians 7:5 shows that the Bishops have in fact misquoted St. Paul, for the passage draws attention to the purpose of the abstinence and self-denial. It is its purpose which is its justification, and which makes it acceptable to God.

A similar error occurs in some appeals for money. An evangelical newspaper overseas, for example, regularly carries an advertisement beginning with the question "Giving to God?", the implication being that if gifts are being made to God then this particular society should share in those gifts. This is to put the cart before the horse. The needs which the society seeks to meet are the reasons for giving, and should be prominent in any appeal for money. "No need, no gift" is the New Testament rule. It is only by meeting the need in love for one's neighbour that the gift is acceptable service to God.

Hebrews 13:16 uses the word "share" in this connection. Sharing is perhaps a better word than giving because it brings into prominence the thought of meeting the other person's need. It is this giving to meet need that is acceptable worship, and not the mere parting with money. Those anxious to worship God through their material possessions must scrutinise the object of their gifts and evaluate the real needs, if their worship is to be acceptable to God.

If there is a real need, the word of God teaches us to give sacrificially, up to and even "beyond our power," if required, trusting that our own needs will be met as they arise. Such faith is acceptable worship.

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Wonderful salvation

By the Reverend A. M. Stibbs

A STUDY IN 1 PETER 1:1-12.

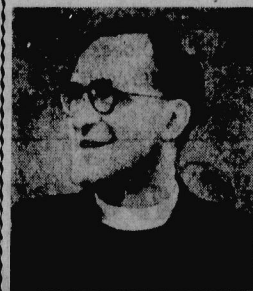
Peter opens his letter by contemplating the amazing character of Christian salvation. The very thought of it immediately calls forth worship and doxology. *Blessed by God the giver!* Let us make what Peter wrote the subject of our own adoring meditation. Let us see what we can here learn about our wonderful salvation.

(i) It is the work of all Three Persons of the Godhead (verse 2). We have been chosen to enjoy it by the eternal purpose of God the Father. Our enjoyment of it depends upon the sanctifying work of God the Spirit, and upon the atoning sacrifice of God the Son. It is His shed blood sprinkled on our hearts that assures us of cleansing from sin, and seals to us our share in all the blessings of the new covenant. The outworking of this salvation is realised in our responsive obedience; that is in our active intimate co-operation with God in doing His will. Compare Philip- pians 2, 12, 13.

(ii) Possession of it is assured to us by Christ's resurrection (verse 3). There is here a striking distinctive Christian acknowledgement of God, as, on the one hand, the Father of Jesus, and as, on the other hand, the God who raised Jesus from the dead. There is also a significant Christian acknowledgement of Jesus, as the promised Messiah or "Christ," as the exalted "Lord," and as "ours." There is, too, emphatic recognition both of the utter and abundant "mercy" of this divine intervention to save, and, above all, of the fact that all our hope of realised benefit takes its rise from Christ's own resurrection. Through it we are begotten again unto a living hope. Before God we share both in a decisive change of status, and in Christ's own undying life. So new and eternal hope is ours.

INHERITANCE

(iii) It sets before us the sure prospect of a heavenly inheritance (verses 4, 5). This word "inheritance" was in Old Testament times the word for the promised land. It stands in Scripture for the coming crowning reward which God sets before His chosen people. Compare Colossians 3, 24. This inheritance is incorruptible, undefiled, and unfading; it cannot be destroyed or damaged from outside; it never decays from inside. For it is already safely laid by in reserve for us in heaven. This means that, however much the world may laugh at the idea of "pie in the sky when you die," the assured prospect of coming heavenly reward is an essential part of the true Christian outlook on life. Also, God Himself assures us, as we believe in Him, of our



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

continued safe preservation until the day of full possession. This prospect ought to fill us with tremendous joy (verse 6a).

REWARD

(iv) It is embraced now in the midst of earthly trials (verses 6, 7). The present lot of God's people is often that of trial. It is not always so, only "if need be." And such trials are very temporary, "for a little while." But they have a necessary place; they must needs be. They are divinely intended to demonstrate that our professed faith is a genuine confidence. They are divinely intended to demonstrate that such faith — and faith only — is the simple, single, sufficient secret of victory. Such outwrought proof will bring all the greater praise and glory to our Saviour in the day of His public manifestation. Now it is easy just to pretend to believe, just to say the Creed. Now men often doubt whether faith works. It is the triumph of faith through trial that provides present and abiding evidence both of faith's genuineness and of faith's efficacy.

(v) It is enjoyed now by present realised fellowship with the living Christ (verses 8, 9). It had been Peter's privilege to see Jesus during His earthly ministry. It will be the crowning reward in the coming day to see our glorified Lord. This same Jesus, whom we cannot see now,

we do love; and, by faith, we can enjoy, and confide in, His spiritual presence. Such communion with the present Saviour gives to His people a foretaste of the joy of heaven, a joy irradiated with glory, and far too wonderful to describe in words. Thus we can and do experience and enjoy here and now what will in the coming day of the Lord be the consummation of our faith, namely, the realisation of salvation through the manifested presence with us of the Lord of glory.

(vi) It is the great theme of the Spirit and the crowning wonder of the universe (verses 10-12). It is of this salvation that the Spirit inspired the Old Testament prophets to foretell. They spoke of the saving grace thus to come to outsiders and sinners through the sufferings which were to come to God's Christ. It is for the proclamation of this gospel of saving grace that the Spirit has been sent down from heaven by the glorified Lord, and preachers of this gospel are sent to the ends of the earth.

This whole activity of God in saving sinners like you and me is so amazing that the angels are eager to discern more of it. They know that it is the greatest wonder in God's universe. We Christians know that we are the people for whom its eternal benefits are intended, purchased at so great a price. Can we do other than join Peter in worship and wonder? *Blessed be God.*

CHURCH OF ENGLAND EVANGELICAL TRUST OF N.S.W.

This Trust, based on the Evangelical principles of the Church of England, administers gifts and bequests made for Christian work either at home or overseas.

Chairman: The Ven. T. C. Hammond

Registered Office: Diocesan Church House, George St., Sydney.

All communications should be addressed to the Hon. Secretary.

"Mission to Britain" opens

THE opening service of prayer and dedication for the "Mission to Britain" to be conducted by Mr Tom Rees between October and next May takes place at St. Paul's Cathedral on Saturday, October 4, at 6.30 p.m.

Taking part will be the Bishop of Barking, the Rt. Rev. Hugh Gough, Prebendary Colin Kerr and the Rev. John Stott, who will preach the sermon.

The following day the mission team will start on its journey through England. On November 14 Mr Rees crossed into Wales, back to England on December 6, to Northern Ireland and Eire in January, Scotland in February and March and back to England for the final eight weeks to May 8.

"It is not our intention," says Mr Rees in the program, "to give you our personal theories or opinions, but to declare the Word of God in its simplicity and authority, supported by personal experience of our Lord Jesus Christ."

"We have undertaken the 'Mission to Britain', of which this rally is a part, because we are convinced that the deepest need in our country today is for a right relationship with God."

Waiapu, N.Z., is 100 --- and didn't know

This is the diocese of Waiapu's centenary year. No one knew it until the Rev. W. J. W. Rosevear, who has written a diocesan history, found during his research that the diocese was created by letters patent in 1858.

Previously it was thought the year of establishment was 1859, the year the Right Rev. William Williams took office as first bishop.

Thanksgiving services are to be held in parish churches on September 28, and on the evening of synod Sunday—October 12—a special service will be held in St. John's Cathedral.

Franciscans invited to New Guinea

The Bishop of New Guinea has invited the English Franciscan monks to work in New Guinea. The friars expect to go to New Guinea next year to begin work in the Diocese. It is understood that the Church Missionary Society of Australia has twice asked recently to be allocated an area in New Guinea to work but the Bishop has refused permission on both occasions.

"More reverent" Bishop prefers cremation

LONDON, September 23.—"It is a Christian duty to give proper reverence and care to the physical body in life and in death because it is the seed of the spiritual body, and the process of cremation is a more reverent and seemingly method of preparing the physical remains for committal to the grave than is burial," said the Bishop of Woolwich, the Right Reverend R. W. Stannard, last week.

"The frequent visitor to the cemetery thinks all too easily that his dear one is in the grave. Cremation does away with this morbid association, as well as the necrology which often follows."

"Thirty per cent of those who die in this country are now cremated. At the beginning of World War II the proportion was 4 per cent."

"In 1875 the school debating society at Charterhouse had a motion 'that cremation is a barbarous and un-Christian practice. One boy was brave enough to oppose it. His name was Baden-Powell."

"For another three years after that no one would sell land for such a shocking purpose as a crematorium. Then Sir Henry Thompson's Cremation Society secured two acres at Woking, but the Home Secretary refused consent for a body to be cremated, although it was provided for in a will. The first cremation did not take place until 1885. Today there are 113 crematoria in England. At the end of 1955 there were only eighty."

OPPOSITION

"In the early days there was general opposition, not least from the Church. If the body is destroyed by fire, they asked, how can it come to the Resurrection? So there grew up a separation between Church and crematorium. A hall had to be built at Woking to meet the demand for some sort of religious service, because the Church refused to countenance any alteration to traditional earth burial."

"We need to recover the right conception of a Christian funeral as an office of the Church. Church people in particular should be led to dissociate the physical process of cremation from the religious service."

"If the service is held in church rather than the crematorium chapel, the mourners need have no part in the committal of the body to the crematorium furnace. The whole service would be conducted in the church. The ashes would be buried or preferably strewn next day, in consecrated ground where possible, in the presence of the crematorium chaplain."

"It is here rather than in the crematorium chapel that the remains are committed to their final resting-place. The strewing of the ashes would be attended at most by the nearest relatives, just as only those closest to the departed go on from the church to the cemetery for the burial."

"It could be made possible for the body to have been cremated in advance, and for the service to be held in the chapel with the cremated remains already in a

"Irreverent" scattering of ashes

The Archbishop of Wales is taking a firm stand against the "irreverent and indecent" scattering of human ashes from aeroplanes and over such places as golf-courses.

After consecrating an extension to the burial-ground at Tregare, near Monmouth, last week, he condemned "flippant ways of disposing of cremated ashes."

"They should be preserved in consecrated ground," said the Primate. "We don't like to disobey the last wishes of a person, but certain requests regarding the disposal of ashes often place the relative in an embarrassing position."

"Cremation has become increasingly popular and is encouraging, quite improperly, a certain attitude of carelessness, and almost of irreverence, to mortal remains."

"One reads of the flippant ways of disposing of cremated ashes. The Church in Wales has set its face strongly against anything of that sort. It says that cremated ashes should be treated with the same reverence as the body itself."

DIOCESAN RALLY AT GILBULLA

The Public Relations officer of the Sydney Diocese has released the following details about the Diocesan Rally to be held at Gilbulla, Menangle, on Saturday, October 11:

- The Archbishop will preach the sermon.
- The Service will be amplified by A.W.A.
- The Cathedral Choir will be present to lead the singing, and a special form of Service is being drawn up to enable the congregation to participate.
- A bus will leave George Street outside St. Andrew's Cathedral at 9 a.m. Seats may be booked at Church House at 12/6 per head. There will be 47 seats available. The bus will leave "Gilbulla" at 4.30 p.m.
- During the Service children may be left in capable hands.

Vicar will not bless charms

WRITING in his church magazine that an increasing number of people are calling on him with rings, crosses, mementoes, and even lucky charms, which they ask him to bless, the Rev. W. J. Parker, Vicar of St. John's Park, Sheffield, says that on all such occasions he has to refuse to do so.

He has no desire to give offence, but real spiritual issues are involved—"We feel it our duty to discourage our friends from attaching any religious sentiments or values to material objects such as crosses or images," he writes.

"These things can in no way be of any true religious value. They are not even true symbols. They are material and God is spiritual. More seriously they detract the attention of those using them from Christ Himself. Instead of thinking about a lucky charm, Christians should think about the living Christ, always by them, aiding and protecting."

He says it is not regular churchgoers who bring the objects to him—"presumably they are seeking an outlet for religious feelings without the attendant responsibilities. Perhaps these symbols serve as a salve to their consciences."

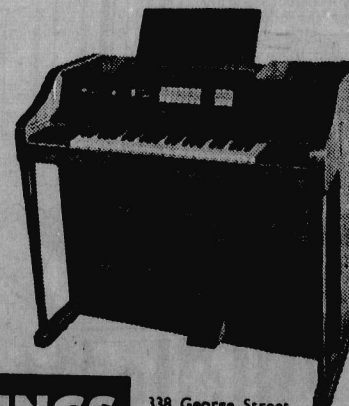
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ary).
All communications to be ad-
dressed to The Hon. Secretary.

Letters

The Editor welcomes let-
ters 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.

Retired Clergy and Widows

Sir,—
I draw attention to the special
hardships of Anglican clergy re-
tired prior to 1955 on a MAXI-
MUM annuity of £193/15/
from the Sydney Clergy Provi-
dent Fund (contributed), and an
Anglican widow's pension of
£100 p.a. on the scale laid down
in 1920, and, for them, unaltered
since.

There is by Ordinance, a
Special Actuarial Investigation
of the Clergy Provident Fund
every FIVE years. In the In-
vestigation falling due this year
let provision be made for doing
justice to Clergy ALREADY
RETIRED as well as to lay
workers for whom benefits have
been provided on the basis of
funds specifically provided for
clergy benefit only.
(The Rev.) W. J. Owens,
East Roseville,
N.S.W.

New Principal for Ch.Ch. College

The new principal of Christ-
church College (formerly College
House), New Zealand, will be the
Very Reverend F. C. Synge,
Dean of the diocese of George
in the Church of the Province
of South Africa.
Dean Synge was educated at

Welcome to Bp. Loane

A public welcome, to which
all Church people are invited,
has been arranged for Bishop
Marcus Loane in the Chapter
House, Sydney, tomorrow night,
Friday, October 3, at 7.45 p.m.
Bishop Loane was expected to
arrive in Sydney by air from
Canada yesterday.

St. James' Pitt Town

Sir,
On Sunday, April 12, 1959, St.
James', Pitt Town, N.S.W., will
be celebrating the centenary of
its consecration, and I have been
appointed to write a short history
of the church and the parish and
I am desirous of obtaining the
following information:

1. The names and addresses of
any old parishioners.
2. The loan or gift of any
photos or documents connected
with the parish.
3. Any facts about the early
history of the parish, as unfor-
tunately the early records are not
very complete.

Any of the above sent either
to myself or to the Rector, the
Reverend R. Maddigan, at The
Rectory, Pitt Town, will be well
cared for and returned in good
condition.

Thanking you,
A. R. KENNEDY,
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THE LADIES' HOME MISSION UNION The Annual Communion Service and Luncheon

Wednesday, 22nd October, 1958
ST. ANDREW'S CATHEDRAL
at 11 a.m.

The Preacher at the Communion Service:
Bishop M. L. Loane
Basket Luncheon in the Lower Chapter House 12.30 p.m.
The Archbishop will preside.

Address at the Luncheon: Deaconess N. Dixon—
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Kathmandu, built in the 15-
mile long valley, the largest in
the country, is the centre of the
life of Nepal, and is even re-
ferred to as "Nepal." Even some
years ago it was a city with col-
leges, electricity, motorable
roads, many cars, etc., and the
adjoining city of Patan is the
centre of all the very fine Newari
culture and skilful art.

But these facilities are un-
known in other parts of the land,
and the only means of travel
was by foot or on horseback, the
length of the journeys being
measured not in miles, but in
the number of days' travel. This
has been largely revolutionised
today by air travel, and direct
communications may be quickly
made with Kathmandu from four
other centres in Nepal, and from
Patna in India, by aeroplane.

BUDDHISM

It was not geographical con-
ditions alone, however, that
isolated Nepal from the rest of
the world for so many years. Her
early history is obscure, and has
been largely mixed up with
legend until comparatively
modern times. The Emperor
Asoka visited Nepal from India
in 250 B.C., and from that date
forward Buddhism became the
dominant religion of the land,
and the Newars, a Buddhist race,
were her rulers throughout the
dynasty of the Malla kings.

During the sweep of Islam
through India in the twelfth cen-
tury, refugees fled to the hills of
Western Nepal, and mingled with
the warrior tribes living in those
regions.

These people became known
as the Gurkhas, and they gradu-
ally subdued the states and petty
kingdoms around them, until in
1769 they entered and conquered
the Kathmandu Valley, and
reigned supreme until 1950.

Due to their Indian origin, the
Gurkhas are Hindus, and under
their government Nepal became a
Hindu kingdom, but the two
religions are very closely inter-
mingled, Hindu gods and Bud-
dhist shrines being found set in
the same places, and people
nominally of one religion taking
part in the festivals and worship
of both. Nepal is a land of
idolatry, and it has been said
that there are as many gods as
people, and as many temples as
houses, in the Kathmandu Val-
ley.

During the Gurkha period of
power, the rule of the country
lay in the hands of the Prime
Minister, and the King was but
a figurehead, but the revolution
of 1950 overthrew this power,
and today the head and ruler of
the land is again the King, pre-
siding over a Council of Minis-
ters from various political parties.

Parts of the country are still
closed to the foreigner, but the
Kathmandu is now a cosmopoli-
tan city where very many nations
and races are represented, and
large climbing and scientific re-
search parties have had freedom
to explore much of the moun-
tainous areas of the land.

The United States Operational
Mission, the World Health
Organisation, the India Aid Mis-
sion and the United Nations
Organisation are all seeking to
help Nepal through educational,
medical, agricultural and indus-
trial projects.

A number of missionary
societies have been working in
Nepal settlements along the
borders of Nepal, but within In-
dian territory, for many years
while the land was closed to
them, and the Nepal Border Fel-
lowship was formed in 1935, in
which many, with a very real
burden for the people of Nepal,
shared through prayer.

When the door opened in

IN THE HEART OF ASIA— Nepal and the gospel

By E. W. Oliver, Superintendent of the United Mission in Nepal.

The last decade has brought into the limelight a previously little
known country tucked away in the heart of Central Asia. Nepal's
physical features act as a natural barrier between her and the outside
world, as two-thirds of the country consist of the highest mountains
on the earth, the great Himalayan range.

Travel and communication is difficult and dangerous even by way
of the flat "terai" land stretching along the southern border owing to
the belt of dense jungle between that and the mountains, and the very
many swift flowing rivers draining the high watersheds down to the
plains of North India.

1950, the Nepali Evangelistic
Band began medical work in
Pokhara, one of the beauty spots
in Western Nepal, and set up a
"pre-fab" hospital. The sun
sparkling on this earned it the
name of the "Shining Hospital,"
and this has been a centre of
spiritual light and blessing to
many through the faithful wit-
ness of foreign missionaries and
national Christians working to-
gether.

In Kathmandu, some Ameri-
can missionaries had already
gained an entrance through their
interest in bird and plant life,
and while other societies were
contemplating entering, the Holy
Spirit led them to work together
as one team, and so the United
Mission to Nepal was formed in
1954.

Another group of missionaries
are those of the Mar Thoma
Church in South India. Years
ago, a woman in South India
was deeply burdened for Nepal,
and dedicated her son to the
Lord for work in that land,
realising that she could not go
herself.

The boy early learned to love
the Lord, and was eager to ful-
fil this vow of dedication. Dur-
ing his time at Bible College the
Lord spoke through him to
others of the need in Nepal, and
today there is a fine band of
these young missionaries work-
ing in the capital.

HOSPITAL

The United Mission medical
work in Kathmandu began in a
wing of the Government cholera
hospital, but such conditions were
obviously very unsatisfactory,
and in a wonderful way the Lord
provided the Mission with a for-
mer nobleman's palace, built on
a hill just outside the city, and
very adaptable for the require-
ments of a hospital.

Today there is a large staff of
Nepalis, Indians and Westerners
running the hospital and the
nurses' training school, and from
this centre teams go out to other
villages in the Valley to hold
weekly clinics.

In Bhatgaon, one of the three
cities of the Valley, nine miles
from the capital, a permanent
dispensary has been carried on
for some years, and now the
walls of a new hospital, in a de-
lightful situation on a hillside

overlooking the town, are going
up; the present team of seven
workers will be increased once
the hospital begins to function.
Another development in the
Kathmandu Valley is the open-
ing of a Girls' High School and
hostel, well-equipped, and staffed
by Nepali-speaking Christians,
and shortly the building of a new
leprosy sanatorium some 10 miles
further south-east will be in progress
to meet the needs of some of the
many lepers of the land.

In Tansen, in Western Nepal,
the growing number of personnel
has made living conditions in
the cramped quarters available
very difficult, and it is with great
rejoicing that workers there are
watching the buildings of a new
hospital rising.

From Tansen, also, workers
are going out to other districts
around, and it is hoped that this
may become a permanent feature
of the work when another doctor
is available. The project in
Gorkha, 60 miles west of Kath-
mandu, began to function early
in 1957, when the first workers
lived under pioneer conditions
for many months.

Buildings are now being erect-
ed there, too, though the process
is a slow one, and a school and
dispensary are both in progress,
also a training school for adult
literacy workers and classes for
those learning to read.

The work is carried on on a
mountain some distance from the
town, and Gorkha itself is six to
eight days' trek from Kathman-
du, the nearest city, so commu-
nications are difficult, but the
opportunities among the people
are very great.

One missionary, with a team
of Nepali colleagues, has been
pioneering in the East of Nepal,
and doing many months of ardu-
ous trekking and surveying, re-
ceiving a warm reception in most
places, and finding an eagerness
on the part of the people for
missionaries to come with mat-
erial help and with the Gospel.

LITERACY

Plans are being made for much
extension in the future, and new
workers (medical, educational,
business, literacy, etc.), finance
and equipment will be needed for
extension of the medical work in

Kathmandu, for the new hospi-
tal in Bhatgaon, for the new hos-
pital and district work in Tan-
sen, for the medical work and
planned agricultural work in
Gorkha.

Added to this, there are other
doors opening to places where it
is the aim of the Mission to send
complete teams to carry out com-
munity projects such as that al-
ready begun in Gorkha, giving
medical, educational and agricul-
tural help to the people, as well
as bringing the Gospel to them.

Prior amongst these are the
centres of Okhlaunga in the
east, and the Deokhuri Valley to
the south-west. Other opportu-
nities are present, too, such as
translation work by those already
working in the land.

There are many different races
in Nepal, each with its own lan-
guage, and, while the majority
know Gurkha, commonly
known as "Nepali," the only
Bible is in this language, and
there are those who do not un-
derstand it. Primary amongst
the needs in new translation
work is a Newari Bible, which
language is widely spoken in the
Valley, and has many difficul-
ties for the translators.

The Nepali New Testament
has recently been revised by a
competent team, and is now in
the press, while work on the Old
Testament has already begun.
Previous translations were made
outside the country, and the lan-
guage is not acceptable to those
living in the city.

MISSIONS

The United Mission to Nepal
has grown, not only in person-
nel, but in the number of
Churches and Mission groups co-
operating, which now total 12,
namely, the American Presbyter-
ian Mission, the Methodist
Church in Southern Asia, the
United Church of North India
(East Himalayan Church Board),
the Mennonite Board of Mis-
sions and Charities, the Regions
Beyond Missionary Union, the
Swedish Baptist Mission, the Bible
and Medical Missionary Fellow-
ship, the World Mission Prayer
League, the United Missionary
Society and Disciples Church, the
Norwegian Free Evangelical Mis-
sion, and the Wesleyan Metho-
dist Missionary Society; also the
Mission to Lepers co-operating

Bishop Marcus Loane, dur-
ing his recent visit to the
Indian sub-continent, spent a
short time in Nepal. He was
so impressed with what he
called the "exciting" opening
in Nepal that he asked the
Superintendent of the United
Mission for an article which
could be published in the
Church Record. Here it is.

very fully without actually being
members; and the workers in-
clude representatives of many
different races and nations, all
working together with the one
purpose of presenting the Gospel
in a practical way to the Nepali
people.

The Nepalis themselves are a
very hard-working, friendly and
cheerful people, and we praise
God for the great advances made
in the work among them during
these past years. But there is
not as yet full liberty to preach
the Gospel message openly, al-
though there are many opportu-
nities for personal talks to all
who will listen.

The initial five-year agreement
with the Government expires in
October of this year (1958), and
negotiations with Government
are being made now to renew
the agreement with more favour-
able terms for the spread of the
Gospel.

It is expected that the new
Constitution of the land will be
proclaimed early next year, giv-
ing full religious freedom, but
meanwhile officials are not yet
readily agreeable to making
terms consonant with such free-
dom. This matter should have
an important place in our pray-
ers at this time, that the future
of the work may not thus be
hindered.

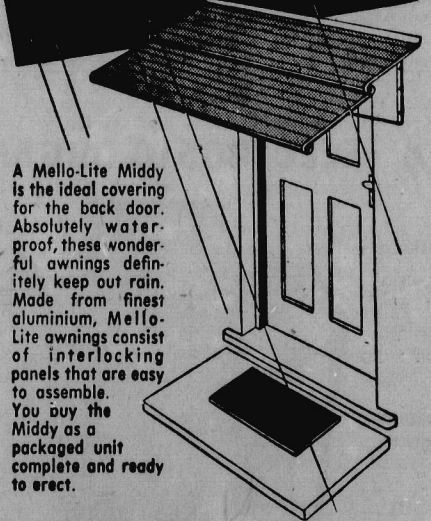
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"AN ADMIRABLE COMMENTARY"

By kind permission of the Editor of "The Expository Times", this review by the distinguished New Testament scholar, Dr Vincent Taylor, of one of Dr Leon Morris's recent books is here reprinted.

An admirable commentary has been contributed to "The Tyndale New Testament Commentaries," edited by Professor R. V. G. Tasker in *The Epistles of Paul to the Thessalonians* (Tyndale Press; 7/6 net), by the Rev. Leon Morris, B.Sc., M.Th., Ph.D., Vice-Principal of Ridley College, Melbourne.

A notable feature of the commentary is its readability, a characteristic rarely found in the numerous short works of the kind which at the moment appear to be so much in demand. Dr Morris has the gift of expressing himself with great lucidity, even when treating the meaning of words and points of grammatical construction, and especially when he comments upon the teaching of the two Epistles. Indeed, one could wish that he had written a full-scale commentary on the Greek text rather than that of the Authorised Version used in this series because it is said to be the version which most Bible readers possess, and because by using it commentators can show more easily why the later versions are so often to be preferred.

The introduction to the commentary is of much interest, especially the treatment of the

order in which the two Epistles were written. It is useful to have the other side presented to the attractive hypothesis of Johannes Weiss, supported by T. W. Manson, that 2 Thessalonians was written first. Among many valuable discussions in the commentary the detailed examination of the apocalyptic section in 2 Th 2:1-12 stands out. Dr Morris discusses the different interpretations of the identity of "the Man of Lawlessness," and his treatment is none the less welcome because he leaves the question open. "The plain fact is," he writes, "that we do not know, and it seems best honestly to admit the fact, and not to try to force the passage into conformity with some particular theory which has been evolved on the basis of imperfect knowledge."

This commentary is worthy to stand side by side with those of Milligan, Frame, Findlay, and Neil, even though it is written to a smaller scale. It provokes the reader to study the Epistles further for the light they throw on Paul the missionary and pastor and on the great Pauline doctrines which are present, as Dr Morris says, "either by implication or direct mention."

VINCENT TAYLOR.

Books

• Typology

THE ACTS OF GOD, by Francis Foulkes, London, The Tyndale Press, 1958, pp. 40, Aust. price 2/6.

This is the Tyndale Old Testament lecture for 1955. The author was a New Zealand Rhodes Scholar in 1949 who read for Theology Schools and the B.D. research degree at Oxford. He is now a theology tutor at Immanuel College, Ibadan, Nigeria.

The sub-title of the lecture is "A study of the basis of typology in the Old Testament." It is thus an important contribution to the present discussion of typology which is proving such a fruitful rediscovery of principles of Biblical interpretation.

There is still, of course, an understanding and salutary fear of uncontrolled typology. But it is to an investigation of the basic "controls" that Mr Foulkes directs his study. His lecture might well be read in conjunction with Professor Lampe's recent "Essay on Typology," and with Dr Hebert's "Christ the Fulfiller," though it is a more basic study than either. Foulkes sees the basis of typology in the Biblical doctrine of the "repetition" of the acts of God, the greater "glory" to be expected in the repetition, and Christological interpretation of history.

DONALD ROBINSON.

• Love

"THE PATTERN OF LOVE," by William P. Wylie, Longmans, Green and Co. London, 1958.

This is at one and the same time a lofty book and a down-to-earth book. It is concurrently highly theoretical and intensely practical.

No one concerned with "Marriage Breakdowns" will deny that it is an important book for we live in an age when, as Wylie says (page 209), "Neither marriage nor love can now be seen in proper focus" and when any sincere attempt to bring both marriage and love into proper focus is important.

Wylie's sincerity is strikingly apparent and it is this sincerity which often brings him back, and sometimes almost at the last moment, from a lofty idealism, reminiscent at times of the Transcendental Idealists, and at times seeming to rest on Plato's Theory of Ideas, but always he is brought back to day-to-day loving in a work-a-day world.

This book should be read by all who counsel in the fields of marriage preparation and marriage guidance, but at times it leans heavily on poetic expression and philosophical ideas, as well as theological assumptions, and it will require some interpretation for the "man in the street"—to attempt such an interpretation will undoubtedly be rewarding.

G. R. BEATTY.

• Testimony

UNBELIEF TO FAITH, by Stuart Mawson, Inter-Varsity Fellowship, 1958, pp.20, Aust. price 10d.

"The agnostic sees virtue in open-mindedness; but open-mindedness lays him open to constant disturbance."

In these words the author of this brief account of his own conversion makes a diagnosis of his own condition about the time he entered a London Church (we suspect All Souls', Langham Place) and took another step along the road to a lively faith in Christ.

A successful young London surgeon, he had abandoned his early religious beliefs; but as an agnostic had not found the peace of mind which a spurious intellectual freedom had promised.

Ultimately, after an intelligent, and probably skilfully directed, study of Christian doctrine and the Scriptures, he was confronted by the final claims of Christ Himself, and undertook what he describes as "the indispensable experiment"—the act of decision which brought him out of unbelief into faith. He says: "Faith can never be real until it has been made a basis for action."

This well-written booklet will be helpful to both the honest agnostic and also those who find it difficult to understand his point of view.

A. M. BRYSON.

• Lessons

"HEIRS OF EVERLASTING SALVATION"—Junior Grade Sunday School Lessons on Bible and Catechism; edited by Rev. Geoffrey Carr.

This course presents outlines of Sunday School lessons of a conservative evangelical character, centred on the milestone events and experiences of the Old and New Testaments, and largely integrated with the teaching of the Church catechism and schemes of worship. The ways of God and man's way; the concept of the Old Covenant and the superiority of the New; the dependence of Israel on the Temple sacrifices and the priesthood of all believers; over a long-range plan of instruction these great themes are effectively contrasted.

A defect in this series is that the lesson "aims" nearly all commence: "To show that . . ."—resulting in a vague definition for the teacher. A re-worded, specific statement should be substituted in every case. The over-riding objective of all Sunday School teaching, namely to lead children to an abiding, personal trust in Jesus Christ as Saviour and Lord in experimental life-situations, is not sufficiently emphasised. There is little help given to the teacher about varying his methods of presentation during a lesson, and teaching aids receive scant attention. This series is also rather advanced for the age-groups it claims to teach.

The overall plan and scope of the series, however, should be a useful guide to the Superintendent who knows his Bible. It is

to be hoped that it will be followed in an ever-increasing stream by much bolder attempts to provide Anglican Sunday School teachers with a basic training in the skills needed to introduce to the children of 1958 the Protestant heritage of our Church.

E. H. M. HIGGINSON.

• Prophet

FAITH'S GLORIOUS ACHIEVEMENT, by Eric W. Hayden, Marshall, Morgan & Scott, 1958. Pp. 43. English Price 3/-.

This small book, based on a series of Bible readings, is written in three chapters expounding the three chapters of the prophet Habakkuk.

It is a commentary revealing Habakkuk's message and adapting it to modern conditions. The author develops the twin problems of unanswered prayer and of the triumph of evil in Chapter 1, and then presents God's explanation as Habakkuk saw it. Chapter 2 deals with the prophet's promise and God's reply, and Chapter 3 with the prophet's prayer.

Primarily a book for private use by those who have grave personal spiritual problems. However, it also shows the development of God's message to His people down the ages.

To be highly commended both for its clarity of interpretation and also because it is easily read. The one and only adverse criticism is its brevity. Could it not be expanded and published with a more permanent binding?

E. G. BEAVAN.

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New interest in B. B. Warfield

By BRIAN D. BAYSTON

A relative of the Duchess of Windsor, Benjamin Breckinridge Warfield, deserves to be better known than he is among Australian evangelicals in the Church of England, and the publication of a volume of his essays under the title 'Biblical Foundations' this year by the Inter-Varsity Fellowship will help to this end.

Warfield was born in 1851 and died in 1921. His early education was at schools in Kentucky, Princeton University (as it now is), Edinburgh and Heidelberg. He had made a public profession of faith at the age of 16, but did not announce his intention of entering the ministry until he was 21. Returning to America, he spent three years studying at Princeton Theological Seminary, married in 1876, and studied further at Leipsic. By 1879 he was Professor of New Testament Language and Literature at Western Theological Seminary, Pittsburgh, and an ordained minister of the Presbyterian Church in the United States of America.

Exact study

Nine years in Pittsburgh were succeeded by 33 years in Princeton. There he occupied the Chair of Systematic Theology made famous by Charles Hodge and in which he was succeeded by Caspar Wistar Hodge. Warfield made the whole of theology—exegetical, historical, doctrinal, polemical, and apologetical—the object of exact study. His was truly an encyclopaedic mind, and although he never wrote a Systematic Theology, his occasional writings were massive, "characterised by profound reverence and spiritual penetration, wide learning and exact scholarship, limpid English and graceful diction."

Thirty years after his death there is a renewed interest in Warfield's works. Of 14 significant volumes published during his lifetime at least three have been reprinted lately: "The Plan of Salvation," "The Lord of Glory," and "Counterfeit Miracles." These volumes severally consider the decrees of God, the names of Jesus, and the place and history of miracles in the Church. Articles from journals and encyclopaedias were selected by his literary executors and posthumously published by the Oxford University Press in 10 large volumes. Some of these have been reprinted by the Presbyterian and Reformed Publishing Company in four volumes dealing severally with the doctrine of Scripture, the Person and Work of Christ, Biblical and theological studies emphasising the supernatural character of Christianity, and the life and iwork of Augustine and Calvin.

Two interests

Warfield described Abraham Kuyper as a theologian of genius and Herman Bavinck as a theologian of erudition; beside these men, Warfield takes his place as one of the three great masters of Reformed theology. His brilliant disciple, John Gresham Machen, wrote: "He has had only two interests in life—his

work and Mrs Warfield." (His wife was an invalid.) "For many, many years he has never been away from her more than about two hours at a time." So his contribution was preeminently in the study and seminary, rather than in the pulpit and presbytery. What was lost to the church of his day is gain to the church of ours, because being dead he yet speaks, and all who have ears may hear.

Warfield loved the Westminster standards. In her Coronation oath Her Majesty The Queen promised to maintain "in the United Kingdom the Protestant Reformed Religion established by law." This protestant reformed religion has for its standards, in England, the Thirty-nine Articles and, in Scotland, the Westminster Confession of faith and ancillary documents. Those who love the reformed character of the Thirty-nine Articles may share Warfield's love of the Westminster standards, as he said, "not merely as, historically, the deposited faith of the best age of evangelical development, and not merely as scientifically, the most thoroughly thought out and most carefully guarded statement ever penned of the elements of evangelical religion, but also as, vitally, filled with the express essence and breathing the finest fragrance of spiritual religion."

Fundamentalism

Warfield's present influence can be detected in the writing of younger Anglicans of reformed persuasion. A notable example is Dr J. I. Packer's "Fundamentalism and the Word of God." Failure to reckon with Warfield's exegesis and argumentation constitutes a defect in other writers. The parallel example is Dr Hebert's "Fundamentalism and the Church of God." In Australia and New Zealand Dr Warfield's works have become increasingly under review. The Reverend Messrs. Swaton, McIntyre, and Peter have contributed to this. As an advocate of progressive rather than reactionary orthodoxy, acknowledging that he lived in a critical rather than a constructive period, Warfield would wish neither to be ignored nor to be slavishly followed, yet "he who would show that Warfield's understanding of some text is not that of the Biblical writer has an exegetical task of major magnitude."

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History at Ryde

The 132nd Dedication Festival of the historic Saint Anne's, Ryde, N.S.W., was concluded on September 21, when the celebrations marked the 160th anniversary of the first preaching service held in Ryde.

The Reverend William Henry preached in the barn near the Parramatta River on August 26, 1798, and on Sunday last, his great grandson, Mr Hubert Atkinson, of Lindfield, read the same passage of scripture which was the basis of the sermon in 1798—Acts XIII, 14-39.

He also read from the Reverend William Henry's Testament, which is a volume in Old English and is 339 years old. This book is in a good state of preservation and is interleaved with Henry's personal notes on the various scriptures.

DESCENDANT

Another descendant of the early preacher—Mr Brian Wright, of radio fame, read the first lesson.

The preacher was the Rector of All Saints, Hunter's Hill, the Reverend C. W. J. Gumbley, M.A. Mr Gumbley brought greetings from Hunter's Hill, which was the name of the district of Ryde when Saint Anne's was dedicated in 1826. Thus All Saint's, Hunter's Hill, is a daughter church of Ryde and this year will celebrate its centenary.

The preacher at Evensong was the Reverend James Whild, B.A., the Rector of Saint Paul's, Chatswood.

The Dedication Festival was brought to a conclusion with the festival teas on September 24 and 25.

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The appointment will involve lecturing on aspects of sex education and family life, organising and counselling. Education, training, background and personal adjustment will be taken into consideration. The applicant must be a convinced Christian.

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ANNUAL SCHOLARSHIP EXAMINATION
The Council of the School will award two Scholarships tenable in the Secondary School after an examination to be held on Saturday, October 18th, 1958.

The Scholarships are open to Anglican girls. One Scholarship will be awarded to a pupil already in the School and the other Scholarship to a pupil entering the School at First Year.

The Scholarships cover full tuition fees and are tenable for the five years of the Secondary School Course if progress is satisfactory. Scholarship winners must proceed to First Year. (Secondary School Course.)

The Council reserves the right not to award a Scholarship or Scholarships in any one year should there be no candidate or candidates of sufficient merit.

Candidates, who must be under 13 years of age on 31st December, 1958, will be required to take papers in English, Mathematics, Dictation and Spelling at Sixth Class Primary standard.

Application forms and further information may be obtained from the Headmistress. All forms must be returned (completed) by 9 a.m. on October 10th.

I. A. Humphrey, B.A., Dip. Ed.,
Headmistress.

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Personal

Canon R. G. Strutt has been appointed by the Archbishop of Canterbury to succeed the Venerable Julian Bickersteth as Archdeacon of Mainstone and Canon residentiary of Canterbury Cathedral. Canon Gordon Strutt was trained at St. John's, High-bury, and was Senior Student there in 1941 under the principalship of the late Prebendary T. W. Gilbert. Archdeacon Bickersteth, whom he succeeds, was formerly headmaster of St. Peter's College, Adelaide.

Canon J. S. Bezzant, Dean of St. John's College, Cambridge, has been elected as Proctor in Convocation for Cambridge University in the place of Professor Norman Sykes, Dean-designate of Winchester.

The Reverend J. O. Hewlett and the Reverend W. F. Marriott, both of Nelson Diocese, New Zealand, leave Sydney on October 20 for Singapore in preparation for service in Malaya with the China Inland Mission Overseas Fellowship.

Mr Lionel Sawkins, music master at the Brisbane Church of England Grammar School, and formerly of the staff of Church House, Sydney, has been awarded a scholarship at Addington Palace, headquarters of the Royal School of Church Music in London, which he is taking up shortly.

The Reverend David de Dear has been appointed assistant priest in the parish of Bairnsdale, and took up his duties there on September 1.

We record with regret the death of the Reverend Arthur Allen, minister of St. George's Free Presbyterian Church, Castle-reagh Street, Sydney.

The Rector of St. Mary-le-bow in the Strand, London, the Reverend Hugh Evan Hopkins, is to be the new Rector of Cheltenham, England.

Church House alterations

Church House, the headquarters of the diocese of Sydney, is undergoing interior alterations.

The number 2 committee room has been divided in half, thus creating a new room for the most recent coadjutor bishop, the Right Reverend M. L. Loane.

The Home Mission Society's premises have been renovated and enlarged by the inclusion of the rooms formerly occupied by the Bush Church Aid Society. The latter has moved to new headquarters near the Cathedral, in Bathurst Street.

A room is also being provided next to the Assistant Registrar's office for the Immigration Department, of which the Assistant Registrar has charge.

Improvements have also been made in the main secretarial office on the ground floor.

Adelaide salutes Primate

The "Adelaide Church Guardian," the organ of the Church of England in the diocese of Adelaide, offers its "respectful congratulations" to the Archbishop of Sydney on the occasion of his acceptance of the See twenty-five years ago. The paper says:

"We think it is not too much to say that through his 'journeyings off' through Australia and New Guinea he is better known and better loved than any of his predecessors in his high office. The Primate is renowned for his personal kindness to friend and opponent alike and his recent bereavement and illness have aroused universal sympathy. We hope that it will not be long before his health is fully restored."

Bp. Newbigin to leave South India

Bishop Lesslie Newbigin, chairman of the International Missionary Council, will become the Council's full-time general secretary on July 1, 1959. The appointment was announced on September 15 from the I.M.C.'s New York and London offices.

The general secretary elect, well-known bishop in Madura of the Church of South India, was named chairman of the International Missionary Council during its assembly in Ghana at Christmas, 1957.

Born at Newcastle-on-Tyne in 1909, Lesslie Newbigin studied at Cambridge and went as a Church of Scotland missionary to South India in 1936. He played a prominent part in the process of negotiations culminating in the inauguration of the Church of South India in 1947.

Telescopic pews

Telescopic pews, which can be drawn out like an extending table when required, are a notable feature of the new St. Clement Danes in London, which will be rededicated in the presence of the Queen and Prince Philip on October 19.

This innovation was the idea of Mr W. A. S. Lloyd, the architect, and may well foreshadow similar developments in church seating elsewhere. When not extended, the dark oak pews on each side of the wide central aisle present a normal and dignified appearance.

St. Clement Danes, in the Strand, has been rebuilt as a national shrine of the Royal Air Force, and the famous bells now peal the R.A.F. march and Easter hymn, as well as the age-old "Oranges and Lemons"—the nursery rhyme silenced by bombing in 1941, and only heard again this month with the first trials of the automatic carillon.

Bishop Morris supported

The Reverend George Duncan, who recently visited Australia, in a letter to the Church of England Newspaper, has severely criticised Anglican Provinces overseas which provide little or no opportunity for worship according to the principles of the established Church in England.

In particular he supported the stand taken by Bishop Fred Morris and the Church of England in South Africa.

Mr Duncan wrote: As one who has recently had the privilege of travelling round the world and meeting Christians in many lands, may I crave the courtesy of your columns to raise one or two matters which concerned me?

The first is that certain sections of the so-called Anglican Communion in other lands seem to have little in common with the Church of England as at present established. The results of this are variously seen.

In one city I found six families brought up in the Prayer Book tradition at home who had emigrated to find, to their dismay, that in a city of 500,000 inhabitants there was not one church which would offer them the services of the Church of England in which they had been reared and in which they had served. The results were that they were all now worshipping outside the denomination in which they were brought up and trained.

This happens everywhere and is utterly tragic. It would appear that the colonies are the happy-hunting ground of the Anglo-Catholic who feels there is greater freedom to do as he likes and thus deny to Anglicans the services to which they surely have a right.

The situation threw new light for me on the situation in South Africa where the Church of the Province, historically the more recent group, claims to be the officially recognised section of the Anglican Communion in that part of the world. A study of the official prayer book of that church with its extremely significant omissions and corrections indicated that it, too, was moving away from the position of the Church of England. Whether or not it is recognised as being part of the Anglican Communion or not, it certainly cannot be described as the Church of England. References in Father Huddleston's book, *Nought For Your Comfort*, indicate that his particular brand of churchmanship has more in common with the Church of

Rome than the Church of England.

The conclusion I reached was one of the fullest possible sympathy with the group known as the Church of England in South Africa, historically the older Church in that land, a feeling of admiration for Bishop Morris, who so courageously is helping that Church, and a feeling of regret that no other Anglican bishop could be found to have the courage to stand by him in the consecration of another bishop.

NO BISHOP FOR DERRY

History repeated itself recently, when the United Synods of Derry and Raphoe failed to elect a bishop in succession to the late Right Rev. R. McN. Boyd. Not once since the dis-establishment of the Church of Ireland in 1869 has the diocese of Derry elected its own bishop.

There were four names on the select list — the Dean of Derry, the Archbishop of Derry, the Dean of Belfast and the Bishop of Cork. Three successive votes were inconclusive, and the appointment now passes to the House of Bishops.

BIBLE COLLEGE RESULTS

The Church of England Bible College, Sydney, publishes the following results of the second term examination, 1958 (passes):

Armour, L., 82 per cent; Fagan, Mrs R., 85; Goodsir, D., 76; Harris, Rosalind C., 80; Hyland, Miss J., 70; Irvine, B. A., 84; Johnston, Mrs M., 81; Keys, Mrs N., 71; McLennan, Mrs J., 90; Morrish, P. R., 62; Williams, Barbara, 84; Birtles, Calvert, 59; Childs, H. M., 86; Collett, D., 78; Fallon, Anne, 87; Folwell, J., 91; Hawkes, Elinor, 82; Hawkes, Judith, 54; Lawrence, Jeannette, 92; Long, Maureen, 87; McCallum, Margaret, 76; Merish, R., 82; Starkey, A. J., 77; Whan, Rewa, 90; Williams, Nell, 54; Tennant, Mrs S., 83.

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Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcomed.

Advertising and Business Communications to be addressed to the Secretary.

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News in Brief

A C.M.S. League of Youth missionary house party will be held at Lawson, N.S.W., from 3rd-6th October. Mr and Mrs Max Morris (Kenya) and Miss Enid Stahl (Tanganyika) will be the speakers.

On Sunday, September 14, special services were held to mark the foundation in 1840, of St. John Baptist Church, Ashfield, N.S.W. On the same day special services were also held at St. Anne's Church, Ryde, N.S.W., to celebrate the 132nd anniversary of its dedication.

On Sunday, October 5, Morning Prayer will be broadcast on 2BL, 2NC and A.B.C. regional stations from St. John's Church, Canberra.

Another in the series of Key Missions conducted by Rev. Bernard Gook has just concluded at St. Stephen's Church, Boronia, N.S.W. The meetings ran from September 20-29, and proved a great blessing to those present.

A further forward move in the work of the Home of Peace Hospital was marked on Saturday, September 20, by the opening and dedication of major additions and extensions at "Neringah," Wahroonga. The Home of Peace is controlled by the Deaconess Institution.

The foundation stone of a new Kindergarten Hall in the parish of Christ Church, Gladesville, N.S.W., will be laid by the Archbishop of Sydney on Sunday, October 5.

A new church, St. Martin-in-Deepdene, has been opened in the parish of St. Hilary, Kew, Vic., a parish well known as a centre of evangelistic witness and missionary interest. The new church is situated in Ropley Ave., Balwyn, and will be under the supervision of Canon A. R. Mace, a former vicar of St. Hilary's.

A.R.C. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations: Mr C. Ninnes £1/5/; Mr R. W. Weir, 5/; Miss Dillon, 5/; The Rev G. S. Clarke, £1/7/3; Dr G. N. M. Aitkens, 6/; Mr R. J. Mason, 10/. SALE OF WORK: Mr Justice A. Richardson, £2/2/; The Women's Guild, Tempe, £1.

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