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Evangelical Conference in Sydney

A very successful Evangelical Conference was held in Sydney on Friday, November 13.

The Conference was organised by the Anglican Church League, and its success was such that it is hoped to hold similar conferences.

Attendance at the first session, at 3.30 p.m., was about 100, and this more than doubled for the evening functions. Many young people were present, especially in the evening.

The Conference was modelled on the Islington Conference in England, but differed from it in that it was open to lay people as well as clergymen.

The first session was chaired by the Reverend Dr. D. B. Knox, Principal of Moore College, in the unavoidable absence of the Very Rev. E. A. Pitt.

The speaker was the Very Rev. Dr. S. Barton Babbage, Canon of Melbourne and Principal of Ridley College, who spoke on "Evangelicals and the Abolition of the Settlement."

Dr. Babbage outlined the steps leading up to and surrounding the enactment of the Act of Uniformity of 1559, showing how the desire of Queen Elizabeth I to return to a form of worship and doctrine and discipline like that prevailing under Henry VIII and in the earlier years of Edward VI's reign was frustrated, and the reformed and evangelical nature of the Church of England preserved, through the efforts of laymen in Parliament and reformed clergy who led them.

Puritanism

The Queen was able to frustrate Parliament's efforts to re-write the Prayer Book of 1552; the most important provision was the prescription that the mass vestments should be retained and had in use until order be taken.

Such "dregs of popery" and refusal of the Government to remove them were largely responsible for the growth of opposition to the Prayer Book and the episcopal form of Church government, which gradually informed many Reformers and their followers from essentially loyal Anglicans into Puritan revolutionaries.

However, said the Dean, their movement was considerable; they were aware of their opposition in 1559 and manfully did their part; they were

constantly on guard against Roman teachings and practices; and they recognised the vital role of the laity in Church affairs. We should follow their example in these respects.

The second speaker, the Reverend D. W. B. Robinson, Vice-Principal of Moore College, was introduced by the chairman of the second session of the Conference, the Venerable G. R. Delbridge.

Mr Robinson's subject was "Evangelicals and Worship"; and he dealt with the Biblical doctrine of worship, and the 1662 Prayer Book and the prospects of revision in the light of this doctrine.

Worship Must Edify

Evangelical worship, which is the religion of the New Testament, is faith in God's word expressed in obedience to His commands, especially that of love to our neighbours. Edification is therefore an inseparable part of worship.

It follows, said Mr Robinson, that the primary element in worship must be the proclamation and hearing of God's word; everything must be based on that. All the accompaniments of worship, such as music and architecture, must be governed by doctrinal and not merely aesthetic canons.

Evangelical attachment to the 1662 Prayer Book, said Mr Robinson, is due to its having been drawn up on these principles of worship, and our conservatism is not mere traditionalism, but a realisation that revision often in practice involves adopting other principles which are not scriptural.

However, Evangelicals often misuse the Prayer Book through ignorance of its provisions or by destroying its balance through thoughtless additions or omissions. A fresh Evangelical understanding of it is therefore needed.

Evangelical Churchmen must bear in mind the prospect of change under the new Constitution and the influence which current revisions of the Prayer Book, especially in England, are likely

C.M.S. FEDERAL SECRETARY ARRIVES



The new Federal Secretary of the Church Missionary Society, the Reverend A. Jack Dain, with his wife and family. Mr Dain arrived in Sydney last Thursday on the m.v. Wilhelm Ruys. Mr Dain will be priested on December 6 and welcomed at the C.M.S. Quarterly Conference in Sydney on December 7.

Christians and Social Witness

The annual report of the N.S.W. Council of Churches contains the following remarks on Christian social witness.

"Our Lord said: 'I am come that they might have life and that they might have it more abundantly.' We must, therefore, take our stand resolutely FOR whatever promotes this abundant life and AGAINST whatever hinders it. Unless we do the Cause of the Kingdom of God, as Evangelical Christians understand it, will go by default before the unceasing assaults of godlessness, which never suffer from that faint-hearted indecision which is usually called by high-sounding names.

"Christians find their work in the field of Christian Social Witness tasks and are often tempted to evade their duty by turning aside to something less exacting. Those who yield to this temptation are sometimes very critical of the achievements of those who have stayed at their post and have maintained the fight. The active campaigner has a more authoritative testimony than the armchair critic."

New Baptism and Confirmation Offices

The third of the articles by the Reverend D. W. B. Robinson criticising the proposed new Baptism and Confirmation offices will appear in our next issue.

Johannesburg Mission by Bishop Stanway

The Right Reverend Alfred Stanway, Bishop of Central Tanganyika, conducted a parish mission in September and October at the Church of St. Michael and St. George, Bezuidenhout Valley, Johannesburg.

This is one of the few Evangelical parishes in the Church of the Province of South Africa. The Rector is the Reverend A. J. Sexby. Attendances at the start were not encouraging; the weather was cold and wet. But Bishop Stanway's messages inspired enthusiasm and the weather improved, and the total attendance for the eight days of the mission was 2,236—an average of 280 per meeting.

Over 100 people made first decisions for Christ, and another 100 rededicated their lives to Him. Allowing for those who attended every meeting, the proportion of decisions amounted to 20 per cent of those attending. As a result of the Mission a weekly Bible study meeting has been begun, and Fellowship activity has increased.

Other Missions

During his South African tour, Bishop Stanway also conducted successful missions in Wynberg and Mowbray, Cape Town.

He subsequently returned to Bezuidenhout Valley for a final meeting, in which he delivered

a searching message. Commenting, the "English Churchman" says:

"The difficulties of such definitely Evangelical witness within an Anglo-Catholic province will be obvious and we must be thankful that Mr Sexby and a few others do bear that witness. But the need for the definite Protestant and Evangelical stand of the Church of England in South Africa remains."

New England Univ. Mission

The University of New England Evangelical Union is preparing for a University Mission from July 10-17, 1960.

The missionary will be the Reverend Dr Howard Guinness, Rector of St. Michael's, Vaucluse, Sydney Diocese.

The University of New England is unique among Australian universities in that it is predominantly residential. Six hundred students live in three colleges.

The Evangelical Union has a membership of about 40.

Religion in N.S.W. Public Schools

The first settlers in New South Wales brought the Church of England with them as the established Church, and its schools, which were the first in the colony, were supported by the State as in England, but from 1833 financial assistance was given by the State to schools of denominations approved by the Governor. After 1844 secular schools were also set up, which further extended the State school system, and continued State financial grants to denominational schools only where the population justified the existence of schools additional to the State school.

The inevitable result was to confine the denominational schools to Sydney and the large country towns. The Churches, especially the Church of England and the Roman Catholic Church, objected to this.

They also objected to the vague and indefinite nature of the religious teaching in the State schools. The Roman Catholic Archbishop of Sydney, Dr Vaughan, went so far as to describe them as "seed plots of future immorality, infidelity, and lawlessness." (The first Roman Catholic Archbishop, Dr Polding, had approved of the State schools, but the Vatican had subsequently ordered a reversal of policy.)

The intemperate attacks of the Church of Rome on the public school system gave rise to a wave of secularism in the colony.

Finally, despite his personal support of the system of 1866, Sir Henry Parkes was obliged to sponsor another Act, which became law in 1880. This Act ended State support of denominational schools, but allowed the ministers of the various denominations to enter the public schools and teach their religion as part of the school syllabus.

The Bishop of Sydney, Dr Barker, opposed this change, partly because he disapproved of "the entire separation of the religious from the secular instruction" in the State schools, but to no avail.

This left two courses of action open to the Churches. The Church of England adopted one, and the Roman Catholic Church the other.

The Church of England unwillingly sacrificed its long-established and efficient system of primary schools in order to co-operate whole-heartedly with the new scheme, and sent its clergy, at considerable inconvenience to them and often to the detriment of other pastoral work, into the schools to teach the faith of the Church of England to Anglican pupils.

That is why there are now, as "The Sydney Morning Herald" has mentioned, seven times as many pupils in Roman Catholic schools in New South Wales as there are in Protestant schools.

The Roman Catholic Church refused to join in the new scheme, and sacrificially continued and extended its own system of education. So categorical was this refusal that for many years after 1880 Roman Catholic priests would not go into the State schools to give religious instruction to Roman Catholic pupils.

The course of action of the Church of England was equally sacrificial; not only did it abandon its own system (the largest denominational system in New South Wales in 1880), but it raised large sums of money to train and support teachers to give religious instruction in the State schools. It left undone nothing that could be done to make the 1880 system a success.

It has long been clear that the present system is not a success. Archbishop Gough's remarks have merely brought into the public arena a state of affairs that has been unsatisfactory for years.

Our renunciation of our own system in order to co-operate with the State's requirements entitles us to demand that the present system be altered.

It also entitles us to demand that there be no return to the State support of denominational schools. That would give an unfair advantage to the denomination which refused to co-operate with the State after 1880. The apparent tendency of some political parties to carry favour with Roman Catholic voters by favouring this principle puts a premium on intransigence.

The only reasonable and just solution is for the State to subsidise teachers of religious instruction accredited by the various denominations to teach in its own State schools.

This would avoid the duplication and wasteful competition inherent in rival denominational systems, and would ensure that the religious instruction was not regarded as an extra-

"The Origin of Species"

(By J. Alan Friend, M.Sc., Ph.D., Senior Lecturer in Chemistry, University of Tasmania)

Just one hundred years ago, on 24th November, 1859, Charles Darwin's famous book, "The Origin of Species," was published, its author being then fifty years of age. In it he set out his thesis that "species undergo modifications and that the existing forms of life are the descendants by true generation of pre-existing forms."

The thesis itself was not new—Darwin acknowledged as much—but his presentation of the evidence in its favour was by far the most comprehensive and detailed that had ever appeared.

His original publication on the subject was a paper communicated to the Linnean Society on 1st July, 1858, but Darwin had been developing his ideas on evolution since 1844. In 1858, A. R. Wallace sent him a paper of his own for comment. The ideas expressed were so similar to Darwin's that a joint publication of the two was arranged. The coincidence affords a very good example of what has often happened in the history of science, that when the time for a new development is ripe, it often occurs in the minds of several people independently.

Darwin's book was met with opposition from many quarters; the stormy meeting of the British Association at Oxford in 1860 is well known. And yet Darwin's ideas had been foreshadowed by several authors in the years immediately preceding his own work. One may quote Whewell's Bridgewater Treatise on "Astronomy and General Physics considered in relation to Natural Philosophy," as indeed Darwin does, when he says

"With regard to the material world, we can at least go as far as this—we can perceive that events are brought about not by insulated interpositions of Divine power, but by the establishment of general laws."

"Struggle for Existence"

It was during the voyage of the "Beagle" (1831-6) around the world, when Darwin was naturalist on board, that he was "much struck with certain facts in the distribution of the organic beings inhabiting South America, and in the geological relations of the present to the past inhabitants of that continent. These facts . . . seemed to throw some light on the origin of species—that mystery of mysteries, as it has been called by one of our greatest philosophers." He began to work over his material, and by 1842 had prepared a "Sketch" of an article on the subject, which was expanded into an essay in 1844. Neither saw the light of day, however, and it was only when Wallace's communication, mentioned above, reached him that Darwin sent a short paper to the Linnean Society. This, to my mind, bears the signs of hasty composition, and is much less impressive than Wallace's. The publication of the "Origin of Species," however, showed clearly Darwin's mastery of his subject, and it is Wallace who has suffered an unmerited eclipse since his time.

Darwin's contribution to the theory of evolution lay in his suggestion of a plausible mechanism by which the necessary changes might have been brought about. He had been most impressed by the theory of

Malthus, that a population, if reproduction proceeded unchecked, tended to exceed the available food supplies. There was consequently a competition for the resources on hand, and in this, the weaker individuals suffered and necessarily died. To this, he added the proposition that small variations in individuals which favoured them in the "struggle for existence" tended to be perpetuated, and that varieties not possessing such advantages tended to die out. Darwin actually believed, with Lamarck, that characteristics acquired by an animal as a result of training were inherited. It is now regarded as almost certain that this is not so, but that changes in the genetic composition of a species are brought about by spontaneous chemical changes in the genes, or units of bodily structure which control physical characteristics. These changes are inherited in accordance with statistical laws discovered by the Austrian monk Gregor Mendel at almost the same time as Darwin's work was being published.

The experimental evidence in favour of Darwin's theory is not conclusive in the strict sense, as it depends upon our interpretation of events which are not repeatable. Of these, it gives what is probably a reasonable and coherent account. The main difficulty has been to demonstrate the transition between related species. There are many known instances in which Darwin's principle of natural selection can be seen in action. Probably the best-known of these is the spread in industrial areas of dark forms of certain moths, which in their natural rural habitat are mostly of a light colour. Birds easily pick out the dark variety against green foliage, but the soot and dust of cities darken the background to such an extent that the light moths become the more easily detected. As a result, the dark forms, which used at one time to be very rare, have become dominant in many places.

Since 1914 the Church had been undergoing a period of recession. However, there were signs of renewal evident.

These included interest in Biblical theology, a hunger for God's word, a renewed evangelistic concern, and a new sense of missionary urgency in the face of closing doors in many countries. As had happened in every former period of renewal, a minority within the Church was beginning to rekindle the faith and zeal of the whole body.

Evangelicals must get into the forefront of this advance; they must realise that God uses weak things to confound the wise. Canon H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society, concluded the conference by thanking the organisers and the speakers, and summing up the proceedings of the day.

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CONFERENCE

(From page 1)

to have on such changes. A study group should be set up to investigate what is being done, so that when the Constitution comes into effect Evangelicals can press for a liturgical commission on which they will be effectively represented.

Unity

At 7.30 p.m. the Conference Sermon was delivered in St. Andrew's Cathedral by the Right Reverend R. C. Kerle, Bishop Co-adjutor of Sydney. The sermon was preceded by prayers read by the Dean of Sydney.

Bishop Kerle spoke on the need of unity in the Church today, in view of the increasing materialism of Western culture. Despite the still widespread tendency in the Church of England to go behind the Reformation and regard it as no more than an unfortunate incident in the Church's history, Evangelicals were still accepted, and fundamentalists no longer dubbed obscurantists.

The Church needed a restatement of Evangelical truth. The urge towards unity was increasing and Evangelicals should be studying this question closely. We should not be so absorbed with defending this or that position that we forget the call to evangelism.

Our Lord prayed that we might all be one; how to reconcile this with our duty to contend for the truth within the Church was the problem that faced Evangelicals today.

The Bishop suggested that the solution lay in personal consecration to Christ. When we are close to Him is when we are most likely to be defending the truth of God and not our own prejudices and thus promoting true unity. We should submit ourselves more to the Holy Spirit, the bond of peace, the conservator of truth and the defender of the faith.

Coming Revival

The final session of the conference, which was chaired by Mr Justice Richardson, of the Supreme Court of New South Wales, was again addressed by Dr Babbage. His subject was "The Role of the Evangelical—the Unfinished Task."

Dr Babbage based his address on Professor Latourette's division of Church History into four successive waves of advance separated by periods of stagnation and retreat.

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Evangelical Memorial to Archbishops

LEADING Evangelical clergymen and laymen have delivered a Memorial to the Archbishops of Canterbury and York, in which they have asked that the use of Vestments shall cease, the revision of the Canons shall not force controversial issues upon the Church, and the Bible shall again be established as the final and supreme authority in all matters of faith and doctrine.

Prepared by a Committee of which Lord Brentford, Sir Henry Holland and Lt-Gen. Sir Arthur Smith are treasurers, the Memorial was signed by over 500 when it reached the Archbishops.

Among lay signatories to the Memorial were M.P.s, doctors, surgeons, lords and ladies, Service officers, judges and magistrates, and Christian leaders in all walks of life.

Among the 495 clergymen who signed—the names of another 100 had to be left off the final proof—were three Bishops, many Canons and Prebendaries, rural Deans, Proctors in Convocation and the president of the Islington Clerical Conference. The vast majority are parochial clergymen.

In the final section—members of other churches—were such distinguished names as those of Viscount Alexander of Hillsborough, Lt-Gen. Sir William Dobbie, Major-General S. H. M. Batty, Mr John Henderson, M.P., General Sir Rob. Lockhart, and well-known Christian laymen and ministers.

Further signatures are expected.

The Memorial says, inter alia: "The people of England can no longer be certain to find the Church of England Prayer Book services being conducted in the parish church. For a long time many clergy have been drifting back to that type of religion which was deliberately rejected, upon clear Biblical authority, at the Reformation. It is significant that this drift, which some Bishops have encouraged, has coincided with the "drift" away from churchgoing, and is, we believe, largely responsible for it. We are no longer a worshipping community. The rift between the Church and a large section of the population is very deep.

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RELIGION IN SCHOOLS A FREE OFFER

A tape recording of the recent rally at the Lyceum Theatre—organised by the N.S.W. Council for Christian Education in Schools—is available for use by the Churches.

The recording runs for 55 minutes and includes the addresses given by the Rt. Rev. E. H. Vines, the Archbishop of Sydney, and Mr W. E. Andersen, in addition to the musical program contributed by Mr Noel Melvin (soloist) and the Cremorne Girls' High School choir.

Applications for the use of the tape should be forwarded to the Secretary, New South Wales C.C.E.S., 133 Castlereagh Street, Sydney, through the Minister in charge of the Parish or Circuit, together with particulars of the date and time of the meeting for which the tape is required.

Ignorance of Bible

A recent youth conference in Brisbane Diocese has been assessed by the Reverend K. Rayner, the Chaplain-Lecturer, in the following terms (in the Brisbane "Church Chronicle").

Several facts emerge which ought to be considered by parish priests and Church youth leaders. The first is that a lot of our young people are conscious that there is a good deal they do not understand about the Christian faith, and they do want to know more. They have questions in their minds, and they are real questions; and they need definite, but reasoned answers.

The biggest single gap that appeared was in their knowledge and appreciation of the Bible. This gap is undoubtedly a reflection of the kind of emphasis that we have had in our teaching for some years past.

Above all, they are keen to know. The problem raised at the end by one person represented what a lot were thinking: there had not been time at the conference to deal with many of the questions that had been raised. How many of these young people will find opportunities in their parishes to go on searching out the answers to the many questions that are still there?

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Applications for admission, to the Headmistress, Miss E. E. M. James, M.A.

TWO COTTAGES FOR SALE CASTLE HILL

The C.E.N.E.F. Board of Management has decided to dispose of 2 large cottages at the Mowll Memorial Village, Castle Hill, to a Church Organisation. They are on the Eastern boundary of the property and too remote from the main house to be used for aged people.

Inspection by arrangement with Mr Wilson, YA2250. Offers to Miss J. R. Martin, 201 Castlereagh Street, Sydney.

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MINISTERS' CONERENCE IN SYDNEY

On Monday, November 9, 100 ministers from many denominations in Sydney met at the Methodist War Memorial Centre at Elanora for a Retreat. The leader was Pastor Roland Brown, and he was assisted by his wife, Mrs Marcia Brown.

Mr and Mrs Brown are in Australia to found "The Camps Farthest Out." These camps are held regularly in the United States of America, where, through lectures, prayer laboratories and creative activities and prayer periods, it is reported that people are led into a deeper experience of prayer.

Pastor Brown was the Minister of the Parkside Baptist Church in Chicago for 15 years. At the conference Pastor Brown gave four addresses on prayer in the life of the Church. The first address outlined the power of prayer in straightening out difficult relationships and tensions in Church life.

He also spoke on the place of prayer in the minister's life, in which he gave many valuable insights in experiences of prayer in a clergyman's busy parish experience.

Perhaps the greatest interest was shown in his address on prayer for the sick. Although during his ministry he never held a healing service or preached a sermon specifically given to healing, he constantly had special prayers for the sick, and sometimes special services of the "laying on of hands." Starr Daily, an American author, has written in the book "Recovery" an account of this healing ministry, in which it is claimed that during the 16 years of his pastorate there was not one active family in the Church that was not able to testify to some healing.

In the final evening session he spoke on introducing the congregation into a deeper experience of prayer.

Pastor Roland Brown has come to Australia with impressive testimonials from such people as Dr Frank Laubach and Peter Marshall, and all those at the Retreat were impressed by his vitality and devotion to Christ. The great emphasis in all his talks was the authority of the Holy Spirit in our experience rather than the authority of Holy Scripture, and this gave rise to a number of serious inconsistencies in his subject matter.

Comm. Public Service Fellowship

A lunch-hour service arranged by the Commonwealth Public Service Anglican Fellowship will be held at St. James', King Street, Sydney, at 1.15 p.m. on Tuesday, December 1, when the Reverend B. I. Chiu, Home Secretary of A.B.M., will speak.

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For an enjoyable holiday in Christian atmosphere. Good food, H. and C. water in bedrooms. House-parties taken.
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CHURCH SCHOOLS

Dear Sir,
Religious instruction in church schools is not accomplishing its objectives in many cases despite the good intentions of both school councils and staff. The evidence for this is seen in the lack of volunteers for the ministry and the mission field and the lackadaisical approach to Christian responsibilities adopted by the majority of the ex-pupils of church schools.

The same thing is not true of the products of a different church school system in this State. Here 300 hours a year are devoted to religious activity. There is one lesson a day of a straight forward instructional kind, which in the senior years may be largely discussion. In addition, each school day opens with prayers, in English. These might occupy 15 or 20 minutes. Further again, and very significantly, every lesson closes with a short prayer, which might take as little as 30 seconds. In addition, every two weeks a pupil is taken to church for a period or so.

Everything is done to emphasise the religious nature of life at every point.
Which of our church schools brings all the staff into explicit religious leadership in this way? In which of them is anything approaching 300 hours a year devoted to religion?

In the U.S.A., the Jewish people allot 307 hours to religious activity in their schools each year, and Roman Catholics 300. Protestant children receive on the average 65 hours.

In Australia the situation of the average Protestant child is even worse. The position can easily be altered in the church schools at least.

Then we might see some results for the love and the labour which goes into the schools.

Yours sincerely,
Laurence Lyons,
Elizabeth Bay, N.S.W.

APPRECIATION

Dear Sir,
I know I express the sentiments of many C. of E. folk in Western Australia in thanking you for the continued publication of the "Church Record." To Evangelicals here your paper is a fortnightly comfort and a regular reassurance to us that a vigorous stand for the truly reformed nature of the Church is being faithfully maintained.

In a State where there appears to be an increasing digression from Prayer Book principles in several churches, it is hard to ap-

Letters

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

prehend any truth in the boastful claim made by many Anglican men that the services and practices of the Churches here are uniform. In the Communion service innovations are so common and varied now that I sometimes wonder if uniformity has gone for good.

By way of request could your paper include in some future issue an article on "Confirmation—Scriptural and Historical Background?"

May God's continued guidance and richest blessings be with you and the co-workers of your publication.

Yours sincerely,
David J. Hayles,
Dalkeith, W.A.
LITERATURE STANDS

Dear Sir,
None in this modern age would deny the tremendous power for good or evil of the printed word. We hear much of the steady flow of Communist propaganda in this form and the adherents of most of the cults gain many of their converts through attractive and interesting literature.

In view of these facts it is to be regretted that literature stands are not more often seen in our churches. In some cases a step in the right direction has been taken in providing a small rack at the door, but this is often quite inadequate to house the many worthwhile booklets, tracts, etc., which should be displayed.

Literature could also find a more prominent place in our visitation evangelism program and elsewhere in parochial activities. A few moments' reflection of what such small pieces of literature as Bishop Ryle's tracts accomplished and the influence they wielded both in and beyond their lifetime should convince any needing to be convinced of the value of this form of reaching people.

Yours faithfully,
R. B. Rooke,
Eastwood, N.S.W.

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TEETOTALISM

Dear Sir,
There is much confused thinking on "teetotalism" (hateful word!) and much unkindly criticism of those who abstain from the use of beverage alcohol.

Some time ago, the Social Questions Committee of the Diocese of Melbourne issued a "Considered Statement" relating to the observance of Sunday, the use of alcoholic drinks, and gambling.

Under alcohol, the Social Questions Committee states:

"The precept of Fasting, Abstinence, Self-discipline, or Bodily Control (whichever term is preferred), is the one which covers, among other things, the use of alcohol. The body is first, as St. Paul expresses it, the Temple of the Holy Spirit, and secondly, the means through which we act in the world. Every Christian, therefore, must keep the structure of this 'Temple' in the best possible condition.

"Alcohol is a narcotic, and it is arguable whether it should be used as a beverage. It certainly should not be taken as such by minors. Moreover, as the abuse of alcohol constitutes one of our gravest social problems, Christian people, recalling St. Paul's principle of 'supporting the weaker brethren,' ought carefully to consider abstaining from its use in this way, and certainly, when in the company of persons of unknown habits, should refrain from partaking of such beverages.

"WE URGE THE PROVISION OF ALTERNATIVE FORMS OF BEVERAGES AT ALL WEDDINGS AND SOCIAL FUNCTIONS.

"It is to be noted that self-control in the use of alcohol is not the only form of temperance required of Christians."

Yours faithfully,
(The Reverend) A. J. Bamford,
South Melbourne, Vic.

GOVERNOR OF THE CHURCH

Sir,
In your editorial footnote to Mr Cox's letter (11/11/59) you repeat the common error of describing the Sovereign as "Head" of the Church of England.

This title was only borne by Henry VIII, Edward VI and Mary I, and even so it was only accepted by the Church with the proviso, "So far as the law of Christ allows." It was specifically repudiated by Elizabeth I, on the ground that it could only be used of Christ alone, and no later Sovereign has assumed it.

The correct term is "Supreme Governor," as carefully defined and limited by Article XXXVI.

Your loose phraseology could even be taken (especially by an outsider) to imply a power of ordination in the Sovereign—just the sort of thing a Roman Catholic controversialist likes to find in an Anglican publication.

Yours, etc.,
(The Rev.) Ralph Ogden,
R.G.H., Concord, N.S.W.
(We apologise for this mistake.—Ed.)

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Notes and Comments

ROLE OF MISSIONS IN EDUCATION . . .

It is a very good thing that the public Press reported the decision of the Commonwealth Government to increase its grants to Missions in Papua and New Guinea; and justified this step by reference to figures.

Ninety per cent of the children attending school in the territory today are in Mission schools. There are 169,000 of them, compared with 18,369 in Government schools.

This is a very convincing answer to the question so often asked by Australians who are outside the churches, "What is the Church doing?" The present position in Papua-New Guinea is only a further indication of the way that education has been fostered by the ongoing Faith. It happened in China, in India, in every Mission country. The Church has taken knowledge as well as faith to its children overseas. It is still doing so. And as if that were not enough, healing, and trade-instruction, and handicrafts, and child welfare, and the other things that differentiate an enlightened civilisation from a retarded one, accompany the preaching of the Gospel.

ESSENTIAL POLEMICS . . .

At the recent Conference sponsored by the Anglican Church League in Sydney, the convictions of Evangelicals along certain important lines were expressed with grace and not a little good humour.

It was felt by many members of the Conference that the day would prove to be a new point of departure for Evangelical polemics in the Australian Church. There was a sense of history in the making, of a significant step being taken in formulating the terms of our proclamation of the truth for the immediate future.

A report of the Conference appears on page 1 of this issue of "Record." We may take fresh heart as we thank God for gifts of scholarship and powers of exposition and exhortation as these were manifested by the principal speakers, the Dean of Melbourne, the Vice-Principal of Moore College, and the Rev. Canon H. M. Arrowsmith; and for episcopal understanding and brotherliness as shown by Bishop Kerle, as he set forth in the Conference sermon the duty of Evangelicals to proclaim their convictions within the unity of the Church.

Our leaders are significant figures in the Australian Church. The equal of any theologians in Australian Anglicanism, and men withal of grace and wisdom, and still sufficiently youthful for many years of service, and influence, their work will increase in fruitfulness. Meanwhile, the rank and file of the movement must serve it with renewed vigour and confidence. Many feel that we are on the threshold of advance.

POPULATION TRENDS . . .

Though all loyal Melbournians will rejoice to read of Sydney's comparative decline in population, and will no doubt pipe with pride to their somewhat more leisured way of life as offering attractions to immigrants from the rival metropolis, it may be that the rising tide of Roman Catholicism in both centres will tend to mitigate interstate strife, at any rate amongst Protestants.

The Bishop of Coventry did his very impressive best to point out to Australian Anglicans the imperative need, and great opportunity, to secure Anglican migrants from the Old Country. The summons to "Bring out an Anglican" echoed around Australia. One wonders to what extent it has been heeded. We are true Brits at least in our dilatoriness. We do nothing and hope for the best. But others are not so inactive; they get to work rather than trust to chance. And so the statistician remorselessly records the changing balance of our population; and we express our alarmed interest and pious hopes, and pass by on the other side.

CHRISTIAN EDUCATION . . .

Whilst we appreciate the interest in the subject of "religious" education in the schools, as demonstrated by a recent editorial in a Sydney daily paper, we must in fairness to the facts, point out the unreality of the comparison made there between the numbers of children in Roman Catholic and Protestant primary schools.

Of course the Roman Catholics have seven times as many primary children at their schools as all other denominations combined—if the figures are indeed correct. Their policy is education for segregation; ours is participation in community education for citizenship. There is a difference. The Roman Catholic Church deliberately withdraws its children from the State schools, as a matter of policy, in the same way as it prohibits its peoples attendance of religious services other than Roman Catholic ones; and for the same reason. We have no such fears. We believe that a faith that has to be protected from criticism and comparison is too delicate to inspire confidence.

We do provide Church-school facilities for the parents who desire their children to have them. But we make no attempt to attract Anglican children away from the public school system in favour of denominational schools. On the other hand, Protestants support the State schools by paying 73 per cent of the taxes from which the educational budget is financed.

The temptation to round off an otherwise fair and sane leader by introducing such a comparison has led its author into a comment which distorts the true position. Statistics must always be related to causes before intelligent interpretation is possible; this was apparently overlooked by the leader-writer.

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Religious Instruction in Schools

(By the Reverend D. G. Davis, LL.B., Th.L., Assistant Director of Education in the Diocese of Sydney and Chairman of the New South Wales Council for Christian Education in Schools).

The introduction of a system of General Religious Instruction in State Secondary Schools is being advocated by the N.S.W. Council for Christian Education in Schools. This would not replace the present provision for Special Religious Instruction now given by visiting clergy and their lay assistants.

The proposals have received some publicity in the daily Press following a rally held by the Council in Sydney recently at which the Archbishop of Sydney was one of the speakers.

The Council for Christian Education in Schools has placed four basic proposals before the Minister for Education (the Hon. R. J. Heffron) and is now awaiting a time when he will receive a deputation to put the Council's case. The Archbishop has agreed to lead this deputation to the Minister. Before the proposals were forwarded to Mr Heffron they were submitted to each of the member Churches on the Council (the Dioceses of Sydney, Bathurst, Canberra-Goulburn, Newcastle, Armidale and Grafton; Presbyterian; Methodist; Congregational; Baptist; Churches of Christ and Salvation Army) and received unanimous approval.

The proposals broadly are as follows:

● General Religious Instruction should be continued into the Secondary School core, except where parents have conscientious objections.

● Such general religious instruction should be given by teachers willing and trained for the purpose in accordance with an Agreed Syllabus to be prepared by a conference representing the Education Department and the Churches.

● The present system of Special Religious Instruction given by representatives of the Churches should be continued, in addition to the proposed system of General Religious Instruction.

● Religious Education electives, on the same basis and with the same status as other electives, be given by suitably trained teachers as they become available.

Present System Anomalous

The Council has often drawn attention to the present anomaly in the system of Religious Instruction in Schools. At the Infants' and Primary levels, there has always been a course of General Religious Instruction given by departmental teachers in addition to the course of Special Religious Instruction given by visiting clergy and lay instructors. Over the years, increasing liberty has been allowed to teachers in handling this course. There was a time when it consisted simply in a class reading from the departmental Scripture Reader, with little or no comment from the teacher as to the meaning and application of the passage read. Under the new Scripture Syllabus, not only is it mandatory for the lesson to be given, but the teacher is encouraged to use as many dif-

ferent teaching procedures for this lesson as he would in giving any other lesson. For many boys and girls, the Scripture lesson has become an exciting adventure in the discovery of God's Word, and in its application to their everyday lives. Christian teachers are given a wonderful opportunity for opening up the Scriptures to many children in their classes who have little other contact with the Church. In many schools, the committed Christian teacher is asked to take the Scripture period for less interested teachers as well. This Scripture period is proving an increasingly valuable adjunct to the denominational period, and the Church and school are able to work together in close harmony.

Denominational Classes Valuable

In the Secondary School, the only form of Religious Instruction now given is in the Denominational Classes taken by the visiting clergy and lay instructors. With the development of our present system of High school that religious instruction is an "extra" and not really part of the school at all. It is given entirely by visitors to the school. Some of the visitors have not always been regular in their attendance; many of them are not very skilful teachers, never having been trained for the work. Often because of large or overcrowded "classes" the teaching has not been very effective, and many instructors have found it difficult to maintain discipline and attention. The result has been that in many Secondary Schools, the Scripture period has been regarded as an unfortunate interruption to the school program, and many clergy have found themselves discouraged by the lack of response from many of their classes.

For all these difficulties, we still believe there is a great value in these denominational classes, and want them retained. They provide the clergy with a real link with many boys and girls who would otherwise be completely unchurched. Many of the present difficulties can be overcome by the recruitment and training of more instructors; at the same time reducing the size of classes and improving the standard of teaching. For a number of years, the C.C.E.S. has had the co-operation of some of our Teachers' Colleges in the provision of excellent training courses for clergy and lay people. Denominational Departments have also held their own courses. The Sydney Diocesan Board of Education has provided training for more than 200 voluntary instructors over the past four years, and in addition, with finance from the Secondary Schools Assessment maintains a

staff of eight full-time instructors who give assistance with classes in 55 Secondary Schools, and prepare Syllabuses and Lessons, Notes for Primary, Secondary and Senior Secondary Classes.

But even when the Churches have done all they can to improve their classes, Religious Instruction will still remain an "extra" unless it can be more fully integrated into the school curriculum. The Churches believe that this can be done, as it has been done in the infants' and primary schools, by the provision of a course of general religious instruction to be given by departmental teachers, who are willing and trained for the purpose. It is not proposed that every High school teacher should be asked to take this subject and, in practice, only committed Christians would be willing to undertake it. An optional course is available at Sydney Teachers' College for those wishing to take Religious Education Method, and the day may come, if there is sufficient demand, when universities in N.S.W. will provide undergraduate courses in Theology. Indications are that there would be no dearth of Christian teachers who would be willing to take up the challenge of such work in the schools.

One of the Council's proposals is that any religious instruction of this nature should be in accordance with an agreed syllabus to be prepared by a conference of two committees, the one to be representative of the Department of Education and the teaching profession; the other to be representative of the Churches, membership being in proportion to denominational enrolments in State schools. It is also proposed that the Churches' Committee should act as a permanent Advisory Council to advise the Minister on all questions relating to the syllabus, but with particular regard to teacher training and selection of text books.

As the Council sees it, the function of the General Religious Instruction course would be to lay the foundations of a general knowledge of the Scriptures, and to give the child a clear understanding of basic Christian teaching. The visiting instructors could then build on this foundation in their own groups, furnishing what added material the particular denomination thought fit. It would be necessary therefore for the agreed Syllabus to define with some care what was required of departmental teachers. But there is no ground for the fear sometimes expressed that an Agreed Syllabus would only present a very watered-down version of the faith. Experience in England in the preparation of the various

Agreed Syllabuses now in use in schools have proved that there is a very large measure of agreement on the essentials of the Christian faith, and many of them provide an excellent foundation in the Scriptures.

In this State, the C.C.E.S. has been engaged on the preparation of such a syllabus for a number of years, and has arrived at a large measure of agreement amongst its constituent churches. Work is progressing, and there is every reason to believe that it will be completed during 1960.

The Council is willing to put this at the Department's disposal as the initial Agreed Syllabus if a system of General Religious Instruction is introduced into our secondary schools. The Wyndham Report on Secondary Education emphasised the importance of religious education in the life of the school. We believe that if the Council's proposals are accepted, a new era will dawn for the spiritual enrichment of our people.

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ST. STEPHEN'S COORPAROO

(Queensland)

This Church recently celebrated the 37th Anniversary of its foundation as a parish which took place on the 8th of October, 1922. From small beginnings it has grown into one of the largest metropolitan parishes in the City of Brisbane. The foundations of the spiritual life of the district were well and truly laid.



No better site for the Church building could have been chosen. Its commanding position and central location are a tribute to the wisdom and foresight of the pioneers who selected it.

FEATURES

Certain special features have always characterised this parish. There has been a strong Evangelical persuasion evident. This has been consolidated in recent times.

Then youth activity has been very much to the fore. St. Stephen's is believed to have the largest Sunday school of any religious denomination in Brisbane. The various youth groups are thriving and are linked together and their work co-ordinated through a youth council and Bible study groups.

Coorparoo is also a missionary hearted parish. Generous support of missionary work has been maintained through the years. The Queensland secretary of the C.M.S. is resident in the parish and, wherever possible, assists at the Sunday services. Also, in association with the Rector and other members of the staff he has shared in special missionary and evangelistic camps.

CONFIRMATIONS AND COMMUNICANTS

A very encouraging aspect of the parish life is seen in the number of adults who have presented themselves for Confirmation. One hundred and forty-four adults have been confirmed in the past two years in addition to 253 youth.

Also, 29 Roman Catholics have been received into the Church of England during the same period.

Between five and six hundred acts of Communion are recorded each week.

In a city where attendances at Evening Prayer are at a low ebb, St. Stephen's reports encouragingly large congregations.

EFFECT OF CRUSADE

The Graham Crusade made a very big impact on the Parish. Coorparoo was one of the very

New Chairman for House of Laity

Sir Kenneth Grubb, President of the Church Missionary Society and a prominent evangelical layman, has been elected Chairman of the House of Laity of the Church Assembly in place of the Earl of Selborne, who has resigned.

few Anglican parishes in Brisbane to be actively identified with the Crusade. Weeks of preparation beforehand including united prayer meetings and study groups, also a special visit from Bishop Marcus Loane of Sydney, laid the foundation for the blessings that followed.

NEW CHURCH

In April, 1958, the new Church of St. Stephen was Dedicated. This filled a real need for the former Church had proved inadequate for the ever increasing congregations.

This building cost £44,000 (including pipe organ, air-conditioning plant and furnishings). It seats 400 but with extra seating up to 600 may be accommodated. The architecture is contemporary and considered to be aggressively modern.

FIVE RECTORS

The parish numbers some 1,600 Anglican families. In its 37 years it has been served by five Rectors — the Reverend A. E. Smith (1922-29), the Reverend L. S. Quinlin (1930-39), the Reverend M. C. Pay (1939-48), the Reverend G. A. Lupton (1948-56) and the present Rector, the Reverend J. R. Payne who was inducted in April, 1957. Mr Payne was trained at Moore College under Archdeacon T. C. Hammond. He is assisted by the Reverend James Craigie and a Church Army Officer (Captain E. J. Pearce).

Sunday School Progress

Two recent functions underline the progress of Sunday school in the Diocese of Sydney.

The first was the annual prize-giving on October 31, when the Archbishop of Sydney presented prizes and certificates to successful candidates in the recent Diocesan Sunday School examinations.

More than 8,000 candidates from 90 Sunday Schools sat; there were 354 who attained 80 p.c. and 349 with from 70 to 79 p.c.

On November 3 the Archbishop preached at a Sunday School teachers' service; nearly 500 attended. The service marked the end of a five-month training course conducted by the Diocesan Board of Education.

The Archbishop preached on 2 Timothy 2:15, and emphasised the need of thorough preparation and study. The best time to start preparing, he said, was on the previous Sunday, when the impressions of the lesson just given were fresh in the mind.

Nelson Diocese Missions

The Reverend A. E. S. Begbie, Chaplain-General to the Forces, and Rector of St. Stephen's, Willoughby, Sydney Diocese, recently conducted Missions in the Cathedral Parish and Blenheim, in the Diocese of Nelson, New Zealand.

The Bishop of Nelson, the Right Reverend F. O. Hulme-Moir, writes in his Diocesan magazine:

"It has been a very great pleasure to welcome into the Diocese the Rev. A. E. S. Begbie. It was under the ministry of his late father, Archdeacon H. S. Begbie, that I received my call to the ministry and have always appreciated the part his father and mother played in bringing me into a real faith in Christ as Saviour. Mr Begbie visited Nelson 30 years ago with his father, who conducted a Mission in the Parish of All Saints'. While here he has been able to discuss military affairs with us as touching the Chaplains' work in the Army. It has been of very great help to us. The Missions conducted by him in the Cathedral Parish and the Blenheim Parish have been very much blessed and I am sure will have a very lasting effect for good on those parishes."

Christian Christmas

The theme of the Crusade for a Christian Christmas in Sydney this year is "To us is born a Saviour."

On December at 7.30 p.m. a tableau will be presented in Hyde Park near Liverpool Street, and a play, "Christmas in the Market Place," will be presented by the Christian Theatre Guild. The Governor of New South Wales will be present and give an address.

A Christmas scene will be erected on the Town Hall balcony, carols will be sung on the Town Hall steps in the week before Christmas.

The Crusade Committee includes representatives of all Christian denominations. The Chairman is Monsignor A. R. E. Thomas (Roman Catholic), and the Secretary the Reverend Kenneth Roughley (Church of England).

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Reunion with Presbyterians

"Reunion with the Presbyterian Churches" was the subject of the Autumn Conference of the Salisbury Diocesan Evangelical Fellowship held on Monday, October 19.

The two speakers for the morning session were the Rt. Rev. J. R. S. Taylor, D.D., and the Rev. Dr P. E. Hughes, M.A., B.D.

The Bishop's opening address was a scriptural approach to the subject "The Desire for Reunion." Our desire for unity was based upon our Lord's will. The unity for which Christ prayed (John xvii) was "a spiritual and not a visible unity," which does exist among those that are truly His. Christians are called upon to "maintain spiritual unity, not to bring it about" (Eph. iv, 1-6).

"We ought to demand the freedom of fellowship with other Christians" inherent in the Gospel. This was particularly true of our fellowship at the Lord's Table. The Lambeth Report's conclusions upon the subject of Intercommunion certainly did not represent the attitude of all Anglicans. There were many who felt that it was inconsistent to

admit that the Presbyterian ministry was "spiritually effective" and to forbid Anglicans to participate in their service of Holy Communion. The Bishop stressed the "value of Intercommunion as the path to unity."

Sacerdotalism

Dr Hughes spoke specifically on "Episcopacy and Reunion." He stated that the true Apostolate is the New Testament documents, for these are the teaching of the Apostles—and therefore of Christ (John xiv, 26). "Apostolic succession is a succession of doctrine, not of ecclesiastical orders." In the sub-apostolic period the terms Presbyter or Elder and Bishop were synonymous and used interchangeably; moreover, James was not an Apostle yet appears to have been the first Bishop.

Not until Tertullian in the third century is "the ministry described in sacerdotal terms." It was the twin notions of apostolic succession and the sacerdotal nature of the ministry that "bedevil the negotiations between the Church of England and the Presbyterian Churches." He agreed with the statement that we must "fence the Lord's Table against unbelievers and notorious evil livers instead of non-episcopals who are acknowledged to be fellow-Christians." Free access to the Lord's Table for all

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Personal

The Right Reverend J. D. McKie, Bishop Coadjutor of Melbourne, has been appointed Assistant Bishop of Coventry, and will leave for England on January 25.

The Reverend J. C. Vockler will be consecrated as Assistant Bishop of Adelaide in St. Peter's Cathedral on November 30 (St. Andrew's Day) at 10 a.m.

The Archbishop of Melbourne (Dr. Frank Woods) recently underwent an operation at the Freemasons' Hospital, East Melbourne. He entered hospital just after a rally at Essendon, where his Forward Movement and call for a Manpower Fund were stressed. The Archbishop was obliged to cancel all engagements for three weeks.

Canon Ross Border, Rector of St. Paul's, Canberra, Canberra-Goulburn Diocese, has been appointed Rector of Albury from February next. He will be succeeded at Canberra by the Reverend L. M. Murchison, formerly acting Rector of Bombala.

The Reverend R. H. Saunders, Rector of Delegate, Canberra-Goulburn Diocese, has been appointed Rector of Adelong, in the same Diocese.

The Reverend R. H. Pethybridge, of Springvale, has been appointed to Holy Trinity, Port Melbourne, Melbourne Diocese. He will also undertake work in connection with immigration, particularly the "Bring out a Briton" campaign. While at Springvale, Mr Pethybridge got

his parish to set aside a house for migrants, and several migrant families were brought out to it.

The Reverend Frank Cuttriss, Vicar of Holy Trinity, Hampton, Melbourne Diocese, has been appointed to lead a new task force of clergy to build up the work of the Church in new housing areas. The team will move to each area for 12 to 18 months.

The Reverend and Mrs Allen Quee were farewelled on Friday, November 13, at St. James', Trairagon. Mr. Quee, who was formerly Director of C.E.B.S. in Gippsland Diocese, has been appointed to St. Luke's, Mascot, Sydney Diocese.

The Reverend P. F. Newall, Rector of St. Alban's, Leura, Sydney Diocese, has been appointed Rector of St. Luke's, Clovelly, in the same Diocese.

Mr Charles Heesh has been appointed Secretary of the Church of England Men's Society in Sydney Diocese in place of Mr Harry Brown, who held the position for more than 20 years.

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The Choral Society, Port Hackens, will render Handel's "Messiah" in the Methodist Church, Caringbah, on Sunday, December 6, 1959, at 3 p.m. Guest conductor, Kenneth Stenton. Soloists: Margaret Moore, Florence Taylor, Keith Raymond, Noel Melvin, Edgar Smith, accompanist: Lorna Trevelin.

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Death of W.P. Nicholson

The Rev. William P. Nicholson died Oct. 29 on his way from the United States to Switzerland for medical treatment for his heart.

Although 53 years of age, Mr. Nicholson had continued his evangelistic ministry with vigor and energy. He was a member of the Sydney Presbytery and had served as Moderator of the General Assembly of the Presbyterian Church in Australia in 1949. He was also a member of the Australian Council of Churches and the World Council of Churches. He had spent several years in the United States, where he had been instrumental in the formation of the Presbyterian Church in Australia. He was a man of deep faith and a devoted minister.

He turned to his mother and said: "Mother, your prayers answered. Your son is dead."

He subsequently entered the Glasgow Bible Institute, and his fervor as an evangelist became more intense, especially after he met Reverend J. Stuart Holden.

Mr Nicholson met J. Wilbur Chapman and Charles M. Alexander in London; they invited him to America, where he worked with them. He was a member of their team when they visited Australia in 1909, and conducted missions throughout the Commonwealth.

He later formed his own team, and was ordained in the Presbyterian Church.

Revival Leader

In 1921 Mr Nicholson went to his mother in Bangor, Northern Ireland. The Irish Civil War was in progress, but he was invited to hold some meetings in Bangor.

His position became dangerous, with the Sinn Feiners' shells falling nearby, and it was proposed to discontinue the meetings, but Mr Nicholson refused. The Lord sent me here for two weeks, and for two weeks I am

Continued on page 8