

100 YEARS AT ST. CATHERINE'S OLDEST ANGLICAN GIRLS' SCHOOL.

The 5th March, 1956 marks the hundredth anniversary of St. Catherine's School, Waverley, so that this now stands as the oldest Anglican girls' school in the Commonwealth, that has a continuous history. It was founded by Mrs. Frederic Barker, the wife of the Lord Bishop of Sydney, as a boarding school for daughters of the clergy. From its small beginnings at "Thorn Bank" on Point Piper Road, with an enrolment of six pupils, the school has shown great expansion and development over the century.

In 1857 Bishop Barker was given a crown grant of over three acres of valuable land at Waverley, and this is the present site of St. Catherine's. This is an ideal situation for a boarding school, as it is part of a high ridge giving a clear view of the ocean less than a mile distant; yet it is only five miles from the centre of the city. Set among immense Moreton Bay figs, the original stone house, opened in 1859, to-day forms the administrative centre of the school.

The second phase of the school's history commenced with the formation of an Advisory Council which decided to admit daughters of the laity. As the number of pupils increased, extensive additions to the buildings were made in order to give classroom and dormitory accommodation.

After the depression years, the school expanded rapidly, and by the end of 1938 a new wing of three classrooms had been erected, with a Chapel apse appended. More recently two adjoining properties have been purchased, the first of which now contains two classrooms, a laboratory and an art room; the second is a two-storied house set in valuable land adjoining the school playing fields.

The curriculum in the early days was restricted to the three "Rs," but has steadily widened, keeping pace with the development of educational thought and practice. To-day some 220 girls, of whom 80 are boarders, are enjoying the advantages of modern education at St. Catherine's amidst pleasant surroundings, and are reaping the benefit of a century of valuable tradition.

The School Council hopes to receive £20,000 in the Centenary year, for a new Assembly Hall, and subscriptions of well-wishers are invited for this.

N.S.W. PROVINCIAL SYNOD TO MEET.

The Metropolitan of N.S.W. (Archbishop Mowll) is summoning the Provincial Synod of N.S.W. to meet in Sydney on Tuesday, Nov. 13, 1956.

SYDNEY SYNOD.

Sydney Diocesan Synod will meet on Monday, October 8.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

March 4. 3rd Sunday in Lent.

M.: Gen. 37; or Eccus. 10, 12-24; Matt. 18, 1-14; or Heb. 10, 19.

E.: Gen. 39; or Gen. 42; Mark 14, 53; or 2 Cor. 5, 20-7, 1.

March 11. 4th Sunday in Lent.

M.: Gen. 43; or Eccus. 27, 30-28, 9; Luke 15; or Heb. 12.

E.: Gen. 44, 1-45, 8; or Gen. 45, 16-46, 7; or Eccus. 34, 13; Mark 15, 1-21; 2 Cor. 9.

March 18. 5th Sunday in Lent.

M.: Ex. 2, 23 and 3; Matt. 20, 17-28; Heb. 13, 1-21.

E.: Ex. 4, 1-23; or Ex. 4, 27-6, 1; Mark 15, 22; or 2 Cor. 11, 16-12, 10.

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and Evangelical Church newspaper the sum
of.....

The receipt of the Treasurer for the time
being of the said Trust will be a sufficient
discharge to my Executors.

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The Australian Church Record, March 1, 1956

THE AUSTRALIAN CHURCH RECORD

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SEVENTY-SIXTH YEAR OF PUBLICATION.

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MARCH 15, 1956

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transmission by post as a Newspaper]

SYDNEY REORGANIZES ITS DIOCESAN ADMINISTRATION

THIRD COADJUTOR BISHOP

Important changes in administration in the
diocese and in Church House have been ap-
proved by the Standing Committee of the
diocese of Sydney.

The first concerns the appointment of a third
assistant bishop. Following on a discussion in
the Standing Committee has passed an ordi-
nance, creating a permanent post, with salary and
allowances, for a third bishop co-adjutor. A
previous ordinance of the diocese of Sydney (1947
No. 10), provides that such a bishop may be ap-
pointed by the Archbishop after the latter has
nominated him to Standing Committee and he had
been chosen by vote of a meeting of the Committee
in which at least two-thirds of both clerical and
lay members vote. The Archbishop called a meet-
ing of Standing Committee for this purpose on the
evening of March 13. It is expected that the new
bishop will be consecrated in the Cathedral on
May 1.

The Standing Committee also decided to
divide the work of the Diocesan Secretary (now
undertaken by Mr. H. V. Archinal) by creating
the post of Financial Secretary and Secretary to
Standing Committee. Mr. W. L. S. Hutchinson,
of the Church House Staff, has been appointed to
this new post.

The work of the Registrar was also divided
by Standing Committee and the post of Deputy
Registrar created.

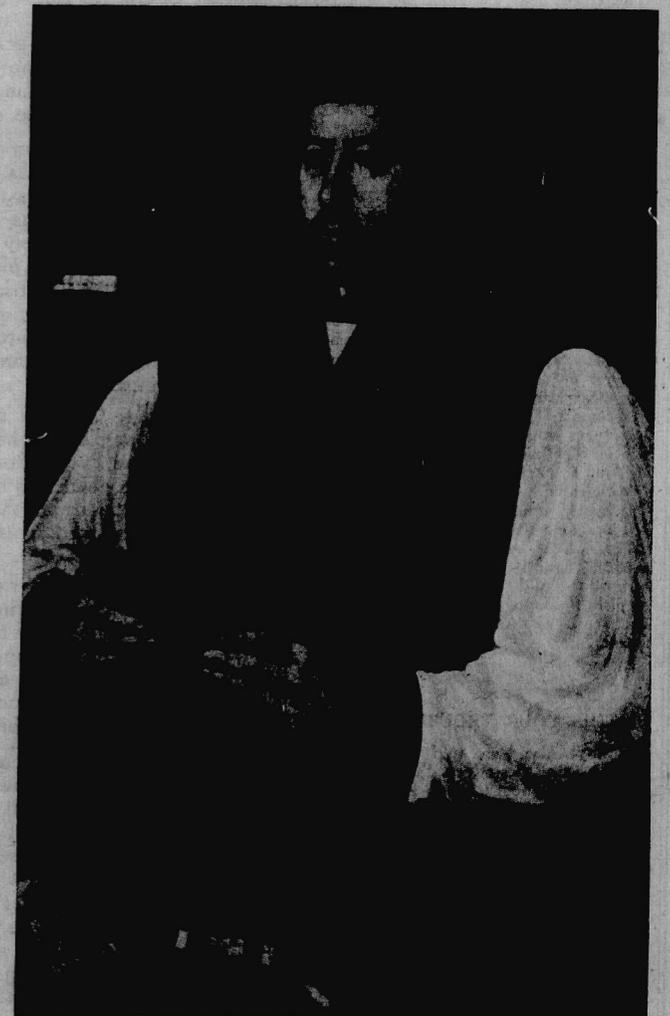
KIRCHENTAG IN AUGUST.

The Deutscher Evangelischer Kirchentag, the great
Protestant Laymen's Rally of Germany, will be held this
year in Frankfurt/Main. The all-over theme will be "Be-
reconciled to God!" Six working groups will discuss how
to put that into practice in every department of life.

Speakers apart from Germans will include the Rev.
T. Niles, of Ceylon, Bishop Stephen Neill, of Great
Britain, and Dr. W. A. Visser't Hooft.

The last Kirchentag was held in East Germany in
1954 when no less than 650,000 lay people of different
denominations took part.

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THOMAS CRANMER, Archbishop of Canterbury.
Martyred at Oxford, 21st March, 1556.

Off the Record

GIVE AND TAKE.

It has been suggested to me that the little controversy between the dioceses of Adelaide and Willochra might be resolved by absorbing Adelaide into Willochra on the retirement of Bishop Robin in September.

BURNT OFFERING.

A new volume of clerical humour called "What's the Use?" has some nice poems. One is based on a newspaper headline which read "Rural Dean catches Fire in Church":

What kindly perfume fills the air,
Within this lofty place of prayer?
These incense-clouds which everywhere
Enfold the sacred scene.
The truth, dear child, let me declare;
This godly savour, sweet and fair,
It is the fragrance, rich and rare,
Of smouldering rural dean.

The Rural Dean, consumed with shame,

Said, "Pardon my unusual flame,
For, in an absent kind of way,
I thought it was an ember day!"

WHAT'S IN A NAME?

Following the compendious book titles from the 17th century, which I mentioned recently, is one from 1718 sent me by a reader:

"The Divine Right of Episcopacy and the Necessity of an Episcopal Commission for preaching God's Word and for the valid Ministration of the Christian Sacraments, proved from the Holy Scriptures and the Doctrine and Practice of the Primitive Church, together with an impartial Account of the false Principles of the Papists, Lutherans and Calvinists, concerning the identity of Bishops and Presbyters, also the valid succession of our English Bishops vindicated, against the objections of Presbyterians and Romanists, and the Popish Fable of the Nag's Head Consecration of Abp. Parker fully refuted."

IS THIS YOUR TROUBLE?

I have also been told about a book of the same period on "Christian Eloquence in Theory and Practice" in which there are the following chapters:

1. Of the different species of bad preachers.

2. Of the want of emotion in the generality of preachers.

11. That the discourses of the generality of preachers are too plain, and that means tedious.

16. Violent Pronunciation contrary to the End of Eloquence.

TO AUSTRALIAN CHURCHMEN

Thomas Cranmer and the Character of the Church

March 21 is the 400th anniversary of the martyrdom of Thomas Cranmer, Archbishop of Canterbury. Cranmer was born in Nottinghamshire at the end of the 15th century and became a member of Jesus College, Cambridge at the age of 14 where he later became a Fellow, and in 1523 a Doctor of Divinity.

In 1529 because of an outbreak of plague, Cranmer left Cambridge with two of his pupils, whom he took to Waltham Abbey. It so happened that Henry VIII was also lodging at Waltham and his Secretary and Almoner, Stephen Gardiner and Edward Fox, were old college friends of Cranmer and they introduced him to the King, who four years later appointed him Archbishop of Canterbury.

Cranmer has rendered the Church of England four inestimable services. Firstly, it was Cranmer who moved in Convocation of 1534 that a new translation of the Bible into English should be made. It was largely as a result of his influence that the Bible was set up two years later in every parish Church in England for all to read. From this time the doctrine of Scripture contained in Article 6 became a foundation truth in Church of England doctrine: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation."

Secondly, Cranmer was influential in establishing the Doctrine of Justification by Faith only as the Doctrine of Salvation in the Church of England. In 1536 this doctrine was incorporated in the first English Confession, "The Ten Articles" and was very clearly expounded in the Bishop's Book in 1537, which was largely Cranmer's handiwork, and which J. A. Froude has described as the finest piece of writing that had yet appeared in the English language. This Doctrine was given classical expression in the first book of Homilies ("on the salvation of mankind") and is succinctly expressed in Article 11 which states that we are accepted by God "only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings."

Thirdly, Cranmer gave the Church of England its Book of Common Prayer in English. The English Litany was published in 1544, the first edition of the Prayer Book in 1549 and the second in 1552. It is this later Prayer Book which has remained virtually unaltered to the present time. The book is timeless and those in the Church who are seeking to revise it at present are moved to this because they dislike its doctrine rather than its phraseology.

Fourthly, Cranmer gave the Church of England its scriptural Doctrine of the Holy Communion in which the emphasis is placed on God's offering to the faithful worshipper the benefits of Christ's passion, rather than (as in the unreformed service) our offering to God, whether this be thought of as an offering of the body and blood of Christ (as in transubstantiation), or some lesser offering, such as a memorial of Christ's death, or even our own work in the form of bread and wine.

Cranmer was a man of wonderful courage. He alone interceded with the King for mercy towards Thomas Moore and John Fisher, and towards Thomas Cromwell, and Anne Bullen, Catherine Howard, and the Princess Mary, who later showed him no mercy. He alone had the courage to tell the King, who prided himself on his theological acumen, that he did not understand the meaning of Christian Faith. His courage made his death memorable. Of this the Venetian Ambassador of the time wrote that when Cranmer came to the stake "he prayed all the spectators to persist in the Doctrine believed by him and absolutely denied the sacraments and supremacy of the Church, and finally stretching forth his arm and his right hand, he said: "This which has sinned having signed the writing (his recantation) must be the first to suffer punishment," and thus did he place it in the fire and burned it himself." It was a sign which none could misread; his body might perish but his cause was won.

The Doctrine which Underlies the Communion Service

By the Rev. D. B. Knox.

The most distinctive feature of the doctrine of God in the New Testament is the stress laid on the love of God. "God commendeth his own love towards us in that while we were yet sinners Christ died for us."

Mediaeval doctrine and worship obscured the love of God. Purgatory was the anticipated lot for all after death, while life here was made miserable by a belief that God was pleased with asceticism, self-torture, and painful "good works." People dared not pray to God directly, but only through the intercession of the Virgin and the Saints.

The Reformers however emphasised once more the Biblical doctrine of the love of God. It was the controlling thought of all; and special emphasis was laid on the love of God in providing free salvation. The Roman Catholic catechism of the Council of Trent in contrast declared that "painful and laborious works are a compensation for past sin. They must in some way be disagreeable."

The Reformers insisted that this Roman doctrine was not to be found in Scripture, and moreover was contradicted by Scripture which clearly teaches that there is complete and full forgiveness of all past sin to all who will call upon the name of the Lord Jesus Christ. The full provision and free offer of salvation in Jesus Christ is the supreme example, as far as sinful sinners are concerned, of God's love.

Faith is Worship.

How should such a God be worshipped? The Reformers answered that trust in this love of God is the only adequate way to acknowledge it. Other elements in worship as adoration, praise, thanksgiving, offering, are consequential to the supreme worship and acknowledgment of God's loving nature which we render by our trusting Him and by our accepting His provision. The statement that faith, i.e., trust in God's promises is the essence of Christian worship appears frequently in the Reformers' writings. It finds support in Scripture in such passages as Psalms 50:15; 116:13; Rom. 4:20.

Every day brings us opportunities of trusting, and so of worshipping, God. All life becomes worship and there is no divorce between Sunday and the work day.

The reading of the Bible which teaches us in what matters God is to be trusted, and faithful prayer, go hand in hand. The Reformers emphasised that the reading of the Bible and its exposition in sermons was an essential element in public worship; for unless the people hear the Scripture in their own language and understand its meaning, their faith could not be rightly directed to the true promises of God. To put faith in something which God has not promised, e.g., to put faith in prayers to the saints or in the offering of the Mass was superstitious, in its essence it was idolatrous worship, for it was trusting to something other than God and derogatory to God's honour. Hence the knowledge of Scripture is essential to true worship. For only in Scripture is the true God revealed.

Law A Vital Preparation.

The Holy Communion service in the Book of Common Prayer is based on the Doctrine that trust in God is the primary worship that we must offer Him. The service begins with the recitation of the Ten Commandments, the summary of God's law, so that the worshipper may realise his need of God's mercy. The law drives us to Christ.

In the Absolution which follows the Confession, it is noticeable how the emphasis falls on the promises of God to forgive repentant and believing sinners. This was deliberate, for years before, when the Bishops' Book was being revised, Cranmer had protested to Henry VIII about the form of absolution in the King's amendments to that book. "The promise . . . is stricken out, which chiefly ought to be known." It will be noted that all three absolutions in the Prayer Book state clearly God's promise to forgive penitent sinners. The Absolution in the 1928 book omitted this.

As the Service proceeds there are many foci for faith in the passages of Scripture, in the sermon, in the exhortation and especially in the four comfortable words, which were introduced into the service by the Reformers. But God's character is seen supremely in

the words of Institution, in the fraction of the elements and in their distribution. Here ear, eye and taste combine to write on the soul's consciousness the fact of God's love in Jesus Christ for lost sinners.

The Reformers insisted that the manual acts of the celebrant should be visible, and that the words which accompanied them should be clearly enunciated in the common language. For these things strengthen faith, which adores God's grace by receiving His provision.

Faith must be Personal.

Faith is essentially personal. A faith which does not accept for itself is an undetected lie. In this connection is noteworthy the fourfold repetition in the brief words of distribution of the words "for thee." "Given for thee," "shed for thee." John Frith, martyred in 1533, almost twenty years before this Communion service was composed, showed what the Reformers' intention was in stressing these words "for thee." He wrote: "In this supper we hear Christ speaking to us, feeding us with his body, preferring us that we should drink his blood for eternal life. When he saith, 'Take, eat, this is my body, which for you is given . . . good brother, think that these words be spoken to thee. Print them most deeply in thy mind, for when he speaketh to all he speaketh also to thee, to thee; to thee I say they profit. All things that Christ hath supplied shall profit thee no less than they do help Peter and Paul, for the promise soundeth so, the which he that receiveth by faith and believeth that which He hath saith 'given for you and shed out for you,' hath and obtained without doubt remission of his sins."

Faith and worship reach their climax in the service in "taking the cup of salvation" which the love of God provided for needy sinners. There follows further faith for daily needs (The Lord's Prayer); the offering of ourselves, our souls and bodies; the prayer of thanksgiving, and the adoration of the Gloria. The whole emphasis of the service is on God's movement towards man. Our movement towards God, the response of believing prayer, of thanksgiving and of offering, of ourselves, is secondary and complementary and comes in the prayers after our reception of God's gifts to us.

● **STATELY HOME BECOMES PARISH HALL**—An old country house in Essex has become the Parish Hall of Colchester-over-the-By-Pass, a new housing estate in Colchester, England.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

In an interesting letter published on another page Archdeacon Williams, of Melbourne, comments on our editorial "A Disastrous Migration Policy." We would point out that our article made clear that the Chifley Government's record in migration was more satisfactory than that of the present Government. That is was "quite satisfactory," as the Archdeacon claims, is a matter of opinion on which we differ from him.

Archdeacon Williams points out that the Government of the United Kingdom has greatly lessened its assistance to migrants. But this does not allow us to shift "the prime blame" for the present policy from the Australian Government to the British Government. Some Southern European countries are willing to pay large sums of money for their excess population to come to Australia. But we need better reasons than these for continuing a policy regarding migrants which is inimical to the interests of this country. The Australian Government should first decide what should be the proportion among the nationalities of newcomers, and then face up to ways and means of financing this policy.

If the nomination system is found in practice to tell heavily against the admission of English migrants, on account of the more reserved temperament of the British character, the system ought to be altered rather than to continue to be a bar to the migration of the "thousands of British families ready to come." The Government cannot hide behind the sponsor system.

It is refreshing to see the efficiency with which the Department of Promotion in the Diocese of Sydney has got into its stride. The Director of the Department, the Rev. Ronald Walker, has reported to the "Church Record" that he has now received official notification of the appointment of the first Canvass Chairman, in the Parish of Hurstville. A number of other parishes have plans well advanced.

Batches of literature for the clergy to use in their parishes in connection with the objects of the Department in promoting greater efficiency have already been sent out. This literature is excellently produced and printed. It has been adapted from American prototypes. In some instances it has not been adapted sufficiently. The booklet "Forbidden to Give," for example, refers to "the rubric that requires the reading of the Ten Commandments at the Holy Communion at least once a month." And one would like to see a clearer Biblical basis in the approach to Christian stewardship than is given in some of the pamphlets. The booklet mentioned above, for instance, gives an erroneous exposition of our Lord's Atonement, and makes the astonishing statement that St. Paul "all through his letters . . . makes it clear that those who are not in a state of grace must fall back on the old law to guide them in their living. The state of grace is apparently to be attained by the work of tithing! We hope that the adoption of American methods does not carry with it the penalty of assimilating American theology!

The Department of Promotion has embarked on an enterprise for the greater effectiveness of church logistics which will make a contribution Commonwealth-wide.

It is reported that Bishop Davidson has given permission for the Mass Vestments to be used in a parish in Gippsland.

The Ornaments Rubric in the Prayer Book enjoins, without any permissive variations, the robes the minister is to wear. This Prayer Book rubric has been interpreted by the Church Courts as ordering the surplice, and by others as ordering the Mass Vestments, but there is certainly no scope for a bishop to exercise a dispensing power in the matter. Either the Mass Vestments are the only legal garment for the clergy to wear, or, as the Church courts have decided, the surplice.

No clergyman needs permission to do what the Church enjoins and what he swore at the time of his ordination

to observe. A bishop's "permission" is otiose; on the other hand, no bishop has power to give permission to a clergyman to break the law or permission to break solemn vows. By giving "permission" Bishop Davidson is confessedly in the wrong.

We note with deep regret that, in this matter, Bishop Davidson has not only joined the company of those bishops who have taken the law into their own hands, but has made a distinct alteration in the character of the diocese to which he was recently appointed.

The words of a former Bishop of Newcastle should be heeded: "The laity have rights secured to them by the maintenance of church order, and bishops have no rights to interfere with those rights. In the interests of the Society of which they are officers, they have power to prohibit certain courses of action, but it by no means follows that they have power to permit them. In their individual capacity they are administrators, not creators, of the law." The mass vestments have been declared by the Church Courts to be illegal in the Church of England, and no bishop has any right to permit their use. The "Church Record" takes no pleasure in opposing the actions of bishops or any other clergy. But the disregard of law is a growing evil in the Church of England and the sad fact is that many bishops are misusing their sacred office by permitting what the law of the Church excludes. The Diocese of Gippsland has had a strong evangelical tradition and there are many who will view with sorrow the action of its present chief pastor in allowing his clergy to wear the illegal and unedifying mass vestments.

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All communications to be addressed to
The Hon. Secretary

The Australian Church Record, March 15, 1956

ON DEMYTHOLOGIZING

By Dr. Leon Morris.

A pocket diary can be a mine of information. Lest you be tempted to forget, and go to work when you should stay at home, it lists the Public Holidays. It carries a range of postal information.

It may include such valuable information as that russet brown is a combination of orange and purple, or that sound travels at the rate of 1,132 feet per second. Presumably the good people responsible for putting out these little compendia have visions of their customers finding themselves in strange situations when such items of knowledge will prove invaluable. And sometimes they include succinct statements that the sun rises at such and such a time, and sets at a certain hour.

It is with this latter pair of statements that we are concerned. Who, we might ask, are these compilers, who apparently belong to the Middle Ages, for they think that the sun rises and sets, whereas the veriest schoolboy in these enlightened days knows that the sun does neither? He will tell you that the earth rotates on its axis to give us day and night, but the sun does not travel across the sky.

But if we were to ask such a question we should condemn ourselves, rather than the objects of our derision. For nobody expects that these, and many other statements like them, are to be taken literally. They represent the conventions of language, and if we were to take pains to ensure that every statement we make is scientifically accurate the art of conversation would be even more intricate than it is now.

Demythologizing.

All of which is very relevant to many Biblical statements. Men of antiquity understood the use of metaphorical language just as much as we do, and they ought not to be thought of as so many wooden-headed literalists.

This sometimes seems to be forgotten by some of our demythologizers. The concept of "myth" looms large in modern theological literature, and there are many who are insisting that we must recognise that much of the language of the Bible is mythical and that we must penetrate behind the myth to the underlying idea if we would really understand what they wrote.

This is an entirely laudable aim. Indeed, one might say that something

like this is the task of the Christian Church in every age. The revelation is given to us in the words and imagery of the Bible, and it is our task to take those words and ideas and translate them into the idiom of our day. Merely to repeat the ancient words when they are no longer understood will get us nowhere, and is to shirk the responsibility that is laid upon us. It is desperately urgent that we should make every endeavour to present the Christian message to the men of our day in a way that they can understand. And of necessity, this will mean a serious questioning of the Biblical language as we endeavour to see what is the deposit of Christian truth, and what the meaning of the words which are employed.

What is a Myth?

But in their application of the technique some have not given sufficient consideration to the question of what constitutes myth. One gathers the impression that it means widely differing things to different people. Sometimes those who speak of myth have the idea that men of New Testament had a view of a "three-decker" universe, so that their statements on heaven and hell have to be revised in the light of such beliefs. They are thought to have considered that the sun rotated round the earth and not vice versa, and a whole host more. Indeed, the more extreme seem to have forgotten that the men of the early centuries were just as able to use their language as the compilers of modern pocket diaries.

Here a comment by Jerome may not be out of place. He gives as an example of "foolish talking" (Eph. 5. 4) "those who are reckoned to have reached clear measurements of the sand on the seashore, the drops in the ocean, the space of the heavens and the earth's point within it," and he goes on to say "In the Church too we have foolish speaking: as when a man, deceived by a passage in Isaiah (6.4) which he has failed to understand, thinks that heaven is curved like an arch; that a throne too is placed in heaven, and that God sits upon it, and that as though He were a general or a judge the angels stand in a circle

round about Him to obey His injunctions and to be sent on different missions."

Nor should we be under misconceptions as to the nature of ancient beliefs about the universe. It is often said that the language of the Bible is pre-Copernican, but it is overlooked that it is also pre-Ptolemaic. On this point E. G. Selwyn remarks "I know of no evidence that men of the ancient world took their spatial imagery more literally than we do. The Pythagoreans, if not the 'master' himself, believed that the earth was round and revolved round a central luminary; Aristotle's cosmography involved something far more complicated than a three-storied universe; Aristarchus of Samos put forward what we now call the Copernican hypothesis in the third century B.C."

It is hard to resist the conclusion that some of our demythologizers have their own "myths" about when the men of Biblical days believed, and of how they used words.

Religious Language.

The point of importance is that we should realise that certain metaphors are natural to religious language. Thus we speak of heaven as "up," as "above the sky" and so on without for a moment losing sight of the fact that our language is metaphorical. We do an injustice to the men of old if we think them incapable of the same process.

While, as we said earlier, there is a very good intention behind demythologization, yet in the execution of that intention one cannot but feel some have failed to give due regard to the usages of language. We should be warned by them, in at least two matters. The one is that we should not adopt a high and mighty attitude to the capacities of men of earlier days. We should recognise that they could use metaphors just as we can. The other is that we should not treat their inspired poetry as nothing more than pedestrian prose.

CHURCH BROADCASTING.

Ministers and broadcasters, and those interested in broadcasting, are invited to a Conference on broadcasting, together with actual demonstration of technique in the Studios of the Christian Broadcasting Association, 12-14 Pine Avenue, Five Dock, on Monday, 26th March, from 1 p.m. to 5 p.m.

The Conference will centre around Broadcasts from churches.
Telephone—WF 8612. Afternoon Tea served.

CHRISTIAN BROADCASTING ASSOC.
Rev. Vernon K. Turner,
Director.

The Australian Church Record, March 15, 1956

CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents)

MIGRATION POLICY.

Dear Sir,
My attention has been drawn to the article "A Disastrous Migration Policy" in your issue of February. In arguing for a stepping up of migration from the United Kingdom, a policy with which my committee is in hearty agreement, we must avoid creating wrong impressions.

In the first place a caveat should be lodged against the impression that the record of the Chifley Government in this regard was unsatisfactory. That is not the case. Until 1950 the ratio of migrants from the United Kingdom to those from other European countries was quite satisfactory; and no one who has access to the records of that time would question it.

Secondly, it is not entirely fair to blame the existing Government for the present, to many of us, undesirable change in that proportion. The prime blame is with the Government of the United Kingdom, which does not now favour migration, and has lessened its contribution to assisted migration to vanishing point, leaving the Australian Government to pay almost the whole cost of the passage. The average migrant from the United Kingdom now costs the Commonwealth Government approximately three times what it costs to bring a migrant from Europe. In view of this we should make strong approaches to the Mother Country rather than criticise the Commonwealth Government anxious for economic and security reasons to populate Australia.

It must also be borne in mind that the greater part of Southern Europeans are not Government sponsored, but nominated by their relatives and friends already in Australia. By the Constitution the Australian Government is not permitted to discriminate for or against folk of any or no religious faith. A close knowledge of the proceedings of the Government and the Department of Immigration makes it necessary to say categorically that there is not the slightest evidence of any religious bias or partisanship in the working of the present policy.

Those who dislike the present trend have two remedies:—

1. To bring strong pressure to bear on the Government of Great Britain to be more sympathetic towards the effort of the Australian people to increase the population of this Commonwealth and to ask that they seriously consider the importance of maintaining the over all British character of this part of the British Commonwealth; and

2. Do all in their power to ensure the coming of British migrants to our shores by themselves nominating and encouraging others to nominate British families to come here with the same enthusiasm and self-sacrifice that other races show. Believe me there are thousands of British families ready to come if they can find nominations. The father does not come under one of the categories eligible for Commonwealth nomination. Until we are doing our utmost it is idle to criticise the Government because others do what we are unwilling to do.

Yours, ect.,

R. H. B. WILLIAMS,

Melbourne.

Secretary, Federal Inter-Church Migration Committee, Commission on Immigration for the Australian Council for the World Council of Churches.

DESIGNING CHURCHES.

Dear Sir,

Your correspondent "Anglican" asks us to walk into St. John's Church, Parramatta, to see what beauty and inspiration could be gathered there, and suggests in the same breath that even a wooden church could be made "traditionally Gothic" as much as possible. As a child I worshipped every Sunday in St. John's, and later as an architect I often re-visited that church, but I am at a loss to recall any "Gothic" feature or form in St. John's.

"Anglican" is worried by pictures of Anglican Churches with neither a tower nor a steeple. If "Anglican" has any sound proposition for financing his extravagant churches, then I am sure your many correspondents on the subject would be interested. Perhaps it is that we should emulate the ways of the 12th century church building finance schemes.

Arched windows were cleverly invented by builders who wanted to span wide door and window openings but who had only small unit types of building materials, namely, stone at first and brick later. The arch was and still is a clever, perfectly honest solution to the problem they faced. If in 1956 we care to build in the now expensive stone, we are quite justified in using arches. But what have arches to do with timber, steel or concrete? I suggest that if we want to honestly express in our buildings just what we are doing with these highly technically efficient materials then we cannot disguise them with dummy arches. As an "Anglican" and a reader of the "Church Record," "Anglican" must surely know the value of honestly expressing one's ways of doing things.

I would be perfectly happy to design for "Anglican," a church of any century he chooses, if he will promise to attend the services in the church wearing frock coat and spats (or something to fit the century for which the church was designed).

Yours, etc.,

DAVID STANDEN.

Auckland, N.Z.

COMMONWEALTH PUBLIC SERVANTS.

Dear Sir,

I would like to bring to the notice of your readers the existence of the Commonwealth Public Service Anglican Fellowship, which was formed over 16 years ago.

There seems to be an increasing desire for the Churches to take their message into the work situation and we feel that Fellowships such as ours afford added opportunities for this.

Lunch hour services are held periodically in St. James' Church, King Street, Sydney, and a Service of Holy Communion is held annually in St. Andrew's Cathedral, Sydney, followed by a Corporate Breakfast in the C.E.N.E.F. Centre. The Service this year will be at 8.30 a.m. on Sunday, 25th March and will be conducted by His Grace the Archbishop. Dr. Morton will be the speaker at the Breakfast.

No doubt there are many church folk who are Commonwealth Public Servants (permanent or temporary) and who have not linked up with the Fellowship. I shall be very pleased if those interested would contact me.

Yours, etc.,

B. Le MESURIER.

17 Charles Street,
Castlecrag, XL 4333.

INVESTING CHURCH FUNDS.

Dear Sir,

For well over a century there has been a gradual drift in the value of the pound. It does not need a student of economics to realise that the inflationary trend over a number of years continues. America and Australian financial policies ensure that it does. A pound in 1932 bought as much as three pounds to-day. £100,000 in 1932 bought as much as £300,000 to-day, if we are guided by the "C" Series Retail Price Index.

A sound investment policy must provide for the church not merely a reasonable interest return, security and a sufficient degree of convertibility, but should also ensure that the original capital at least maintains its value as measured, not in the fluctuating pound, but in current purchasing power.

On these standards it is obvious that a fund having £100,000 in 1932, should have £300,000 now. If such a fund has maintained itself at £100,000 pounds over the years, besides providing interest, it is therefore valued less than it should be by £200,000. This £200,000 has just vanished from the Fund.

In the light of these considerations, is it asking too much that the Diocesan Synod should this year satisfy itself that the Cathedral Compensation Fund and the proceeds of the recent Parramatta sale (amongst others) are being administered with regard to the needs of the Church in an inflating economy?

Members of the Church would welcome an assurance that our grandchildren are not likely to inherit a mass of relatively worthless paper pounds.

Yours, etc.,

"ECONOMUS."

Sydney.

COURSES IN RELIGIOUS TEACHING.

Dear Sir,

The N.S.W. Council for Christian Education in Schools is not only anxious to assist ministers in every way possible to raise the standard of Religious Instruction given in the name of the churches. It also aims to encourage young people, about to begin training for the teaching profession, to take full advantage of the facilities available in the Teachers' Colleges of this State in order to equip themselves to give Religious Instruction in both primary and secondary schools.

I should be grateful if, through the pages of "The Australian Church Record," I could recommend to young people of your denomination who are planning a teaching career, that they include a course of Religious Education in their programme of studies.

Although, at the moment, the teaching of Scripture in secondary schools is chiefly restricted to clergymen, this may not always be the case. It would be a considerable advantage to the Churches to have teachers in the secondary schools who have received training in Religious Instruction.

Yours, etc.,

J. W. HILL,

Secretary, Council for Christian Education in Schools.

Cranmer's Living Influence in the Prayer Book

The Principle of "Make way for the Gospel"

By the Rev. T. G. Mohan, M.A.

Archbishop Cranmer's influence on the Prayer Book was such that it is impossible not to believe that he was raised up by God for that very work. He was one of the most learned theologians of his age. His library was more extensive and vastly more valuable and selective than that of Cambridge University.

His temperament, his judgment, his calm and cool deliberation, his gentleness, his moderation and restraint, his preservation in great perils, his vast knowledge of the liturgies and literature of the past, his superb mastery of the English language, and above all his love for the Bible and his deep spiritual growth and understanding of doctrine, made him just the man for just that time in our spiritual history.

Scriptural Worship

Two main principles governed Cranmer's work on the Prayer Book. The first was to bring the Bible into worship and bring worship into harmony with the Bible; the second was to make worship intelligible to the laity and bring the laity into worship. The Second Preface to the Prayer Book, written by Cranmer, tells the story of a thousand years of error and seems to say, "Make way for the Bible". The third Preface, also probably by Cranmer, seems to say, "Make way for the Gospel".

More than two-thirds of the Prayer Book are actually the words of Holy Scripture. In no other church does the Bible have a more prominent position than in the Church of England, and the regular and systematic reading of the Bible in public worship is the peculiar privilege of our Church throughout the world.

"I know of no Liturgy in the world," said John Wesley, "which breathes more of solid, Scriptural, rational piety, than the Common Prayer of the Church of England".

Two other things may be said of the Prayer Book as a whole. First, it breathes a spirit of confidence and joy, and the note of praise is constantly to be heard, as for example in the Te Deum, the translation of which we owe to Cranmer. This glad assurance is bound up with the second thing which is noticeable, namely, the emphasis upon the reality of sin and man's com-

plete inability to help himself. Human merit is completely eradicated and the merit of Jesus Christ extolled as the only remedy for man's sin. Hence that sense of confidence and joy.

Second, it is to Cranmer's sound Scriptural theology that we are indebted for the wonderful fidelity of the Prayer Book to the truth of the Gospel. Cranmer was constantly competing against opposition and his achievements must be judged by his success in the face of many difficulties. Under Henry VIII the Roman Catholic reaction led to many and fierce attacks upon him, and it was only in the providence of God that he survived. Yet in the face of opposition he constantly pressed Henry for a Prayer Book in English, and even under Edward VI the Bishops were not ready to follow him, consequently the First Prayer Book of 1549, though his work, did not entirely reflect his views, because it was much altered by Parliament. Cranmer was always the strongest force for reform, and he had always to fight for what he achieved.

Congregational Worship

The Services of Morning and Evening Prayer have been used continuously for 400 years and have left their mark indelibly upon the life and character of our people. Some shallow-minded people suggest that they are no longer suitable, but a little instruction given to the people about their origin and structure would shed much new light upon them and reveal their hidden beauties in such a way as to make them live and cause them to be treasured again. It must be remembered that they superseded a number of services which were so frightfully complicated that few except the professional religious used them. The beauty and simplicity and order of Morning and Evening Prayer are a wonderful testimony to Cranmer's spirituality and skill. The expression "Let us pray" may seem to some for-

Thomas Cranmer gave the Church of England the most effective of all its possessions in the Book of Common Prayer, according to estimate of Professor Pollard, Cranmer's biographer. Everyone who opens a Prayer Book in church to-day is indebted to this great martyr of the English Church.

The writer of this article is the Rev. T. G. Mohan, who is Secretary of the Church Pastoral-Aid Society in London. Mr. Mohan has been invited to visit Sydney this year in connection with the centenary celebrations of the Home Mission Society (whose work is similar to that of the C.P.-A.S.) and of Moore College.

mal and unnecessary, but in Cranmer's time it was a reminder to people who had never been able to share in a service that they were to join with the minister in prayer. It was an exhortation and revived the custom of the primitive Church, when a deacon exhorted the people saying "let us pray!" and, later, "let us pray earnestly," and still later, "let us pray more earnestly". Similarly the expression, "The Lord be with you" and the response "And with thy spirit" were introduced by Cranmer as a reminder that both minister and people were to pray, and each asked that the other might be helped by the Holy Spirit.

The Creed is Cranmer's translation and it is interesting that in no other denomination is a confession of faith repeated regularly by the people. If members of the Church of England don't know what they believe, it is not Cranmer's fault!

It is a pity that in our day Morning and Evening Prayer are sometimes despised, often mutilated, and increasingly relegated to a mere form so that a service of Holy Communion can take their place. This is to reverse the work of Cranmer and of the Reformers, and may well, if it persists, have a detrimental effect upon the life and character of the nation.

Perfect English and Sound Doctrine.

In 1544 Henry ordered a Litany to be drawn up in English. It was not Cranmer's work either in doctrine or in English. It appealed to the saints to pray for us and its petitions were bald and unrhythmical. Cranmer transformed it "into the beautifully smooth and rhythmic cadences of our great English litany—the most exquisite of English compositions," a monument to his policy of using what was old and adorning it. It reveals better than anything the double debt we owe to Cranmer, his perfect English and his sound doctrine. Even to-day he helps to safeguard our heritage because so many who don't treasure his

(Continued next page.)

● CRANMER'S LIVING INFLUENCE

(Continued from Page 7)

doctrine treasure his English. The Collects are again a memorial of Cranmer's learning, research, and skill. There was probably no ancient or modern prayer which was not to be found in Cranmer's library. Most of our Collects were modernised forms of primitive prayers of the Church before corruption set in.

When we turn to the Service of Holy Communion we realise how much we owe to Cranmer. We have seen that he regarded the Mass as the root of all the other evils. He had long been convinced that its doctrine was clean contrary to Holy Scripture. It proclaimed that Christ's sacrifice was not sufficient and must be added to, that there was no remission of sin except by the priest, no assurance of salvation but by the pains of purgatory. Our Lord gave us this Sacrament to confirm our faith, but the Mass denies our faith. Had Cranmer not been convinced of the Scriptural teaching on the Lord's Supper, he would not have dared to depart so absolutely from the tradition of a thousand years in breaking up the Canon of the Mass and thus abolishing fatal teaching, and so revising the Service as to proclaim the pure Gospel. His view of the sacrament was a memorial of Christ's precious death given to us to strengthen and confirm our faith. It is God giving to us, not we offering to God. There is no sacrifice but of ourselves, our souls and bodies, therefore there is no priest and there is no altar. It is the Lord's Table to which we are bidden to come and receive the tokens of His love.

Ritual and Doctrine.

The first Prayer Book (of 1549) pleased no-one because the essentials of the Mass were still there — the priest, the altar, the sacrifice and the sacrificing position facing the altar. The second Prayer Book (of 1552) made a clean sweep. The altar became a Table, vestments were prohibited, the Table was to be moved into the body of the church, and the minister was to stand at the north side of the Table.

It is important to-day when some Evangelicals are busy reversing Cranmer's reforms, to remember that false doctrine could not be excluded while the ritual and language which expressed it remained. When we hear men carelessly say of Eastward Position, coloured stoles, wafers and candles, etc., "It doesn't matter," "They mean nothing," "They have no significance," "The old controversy is dead," let us remind them of Cranmer and the cost at which he gave us the purity of our

worship and banished false teaching from our Church. It was Cranmer who ordered that the commandments should be displayed behind the Lord's Table. We are busy to-day removing them on aesthetic grounds, and in most churches the Bible has been displaced from its central position in the chancel. Are these things symptoms that we are reversing Cranmer's order of the Word and the Sacraments?

Our Holy Communion Service as Cranmer has given it to us is incomparable for its beauty and dignity, but above all for its fidelity to the Gospel. Consider the Prayer of Consecration which was Cranmer's work. Where can be found more exquisite language? Where outside of Holy Scripture can you find a more perfect description of the Atonement: "Who made there by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Notice, too, the simplicity of the instructions for the ordering of the Service. A table, a fair linen cloth, bread and wine, the minister standing aside to leave the way open to God's board, and the people invited to draw near with faith. Compare this with the tawdry display and the complicated fussiness which it displaced, and remember that the lay people had had no part except to be onlookers.

Our Heritage.

Let us not lightly cast away this heritage so dearly bought. Let us not return again to the beggarly elements or be again entangled in a yoke of bondage; and to those who accuse us of a low view of the Sacrament let us say: Read Cranmer's beautiful and searching exhortations in the Service of Holy Communion (exhortations rarely heard to-day) and ask yourself if that is a low view of the Sacrament: "Which being so divine and comfortable a thing to them that receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you to consider the dignity of that holy mystery."

Scarcely less drastic than the changes in the Service of Holy Communion were the changes in Baptism, Confirmation, and the Ordinal. In the old Ordinal the central act of the Service was the clothing of the priest in sacerdotal garments with the words, "Receive power to offer sacrifice to God." The central act of our present Service is the presentation of a Bible with the words, "Take thou authority to preach the Word of God."

Cranmer had endowed the Church of England with the Bible and her own

English liturgy—a lasting memorial to his greatness. Now he desired to provide her with a confession of faith. Of our Articles Canon Dixon says: "The broad soft touch of Cranmer lay upon them when they came from the furnace." We who are not ashamed of the word Evangelical, thank God for the Articles because of their faithfulness to Holy Scripture. Their meaning has been wrested by some, and it must be said with sorrow that, although every clergyman has to declare his assent to them, every time he is instituted to a benefice, many do so with mental reservations. Indeed, one cannot doubt that there are many to-day who would gladly see them revised or even abolished.

Dangerous Days.

The days ahead are dangerous for the Prayer Book. The general outlook in the Church has altered considerably in the last fifty years, so that the Prayer Book no longer reflects the theological convictions of the Church as a whole. There have been attempts, and will be attempts, to restore those doctrines which Cranmer was careful to exclude. We may be thankful that its superb qualities are so universally accepted that some will hesitate to lay careless hands upon it, knowing that there is no-one alive to-day who could match Cranmer's work. But, unfortunately, even this will not save it from those who are determined to change it.

We are living in days of lowered spiritual vitality. The doctrine of justification by faith is again being overlaid, and people are careless about the significance of their worship. The natural man will not of himself choose that doctrine, therefore we must keep it alive and keep it before men.

Pollard reminds us that it is a commonplace of history that reactions follow one another in the life of peoples. The Tractarian phase he thought, even in his day, had not reached its flood. The tide has come far in since that. The greatest anxiety for the future of our Church is that young people, who know by experience justification by faith, are careless about the expression of this doctrine in worship.

Untheological worship can undo all the work of preaching. Let us follow the example of Cranmer and be content with nothing less than the purest Scriptural expression of the Gospel in all our worship.

—"Church Gazette."

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The Australian Church Record, March 15, 1956

A MESSAGE FROM HOLY WEEK

In the last week of our Lord's life on earth we see Him in a three-fold relationship as King as Prophet and as Priest.

OUR LORD AS KING.

He approached the capital during what we now call Palm Sunday as King. It was the time of the Passover the great national festival. There must have been a large number of people from Galilee and beyond Jordan coming up to the feast. Many of these had accompanied our Lord by the way of the Jordan, and had witnessed some of His miraculous works. These would be joined by others who had seen the wonder of Lazarus called from the tomb. All this prepared for the remarkable scene when our Lord re-quisitioned a beast and rode on it. The multitude acclaimed him as King and offered homage. The sacred writer here observes "now this is come to pass that it might be fulfilled which was spoken by the prophet saying, Tell ye the daughter of Zion behold thy King cometh unto thee meek and riding upon an ass and upon a colt the foal of an ass."

Christ is King. He rules with a spiritual sceptre over those who receive Him. "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." "The sceptre of uprightness" is exercised in love and the fruit is joy. Humanity cannot experience joy that is truly joy in any other way: To the degree in which Christ rules is earth turned into heaven.

Church rule is not necessarily the rule of Christ. Church rule may be little better than pagan rule. It was church rule that put our Lord to death. There is much church rule to-day that is hostile to the gospel. This should stimulate prayer, not hinder it, God can open the eyes of men from whom the gospel is now hid. Many of these have partial sight. They see "men as trees walking." Those who wash their eyes in the pool of Siloam see men and all human affairs in their right proportion and right perspective.

OUR LORD AS PROPHET.

As the procession rounded the shoulder of Olivet the city came suddenly into view and our Lord looking on the city, with its teeming multitude in their worldly life and worldly religion, burst into tears. For three years and more his ministry had been exercised among these people but in vain. Soon the barren fig tree would be cut

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down. Many a prophet had wept bitter tears over this people. God had often visited them in mercy. The supreme instance was the sending of his Son. That mercy was now on the point of rejection. God would visit again but in judgment. This judgment is foreseen by our Lord. It would be terrible indeed.

"O that thou hadst known in this day even thou the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee when thine enemies shall come upon thee and cast up a bank about thee and compass thee round and keep thee in on every side and shall dash thee to the ground and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Josephus the Jewish historian, himself a Jew, describes the siege of Jerusalem and its capture and destruction by Titus. This took place some forty years after our Lord's words were uttered.

The horrors depicted by Josephus who was an eyewitness in the Roman camp are almost unbelievable. He gives the number that perished in the siege which lasted for 143 days at eleven hundred thousand plus those carried away captive. The siege began at Passover time when the city was very crowded. Tacitus the Roman historian gives the number of the besieged as six hundred thousand. These figures of course are guess work, and seem to be excessive; but the scenes depicted by Josephus are evidently from life.

William Whiston, a Cambridge professor who translated the works of Josephus, was so struck with the exact fulfilments of our Lord's words that he wrote a book entitled "Literal accomplishment of Scriptural prophecies."

OUR LORD AS PRIEST.

We now come to Calvary. The conflict in the garden is over, the protracted and humiliating trial is over; the national rejection is climaxed and finalised on the cross. It was not the Roman soldiers who really drove those nails and raised the cross with its sacred burden. It was our Lord's own nation. "He came to his own but his

own received him not." It was they who goaded unworthy Pilate to his wicked decision. Our Lord's church and nation crucified him and cried in their blindness and religious delirium "his blood be on us and on our children."

But our Lord's death was not defeat. Through death he triumphed over death, and opened the Kingdom of heaven to all believers.

The eternal Son of God became the perfect son of man; he the sinless one died for sinners; he upon whom death had no claim took our place and died as our sin-bearer that we might not die but find forgiveness and deliverance instead. Our Lord on the cross opened the Kingdom of Heaven to all believers. He "made there (by his one oblation of himself, once offered) a full perfect and sufficient sacrifice oblation and satisfaction for the sins of the whole world."

Christ is our High Priest who offered Himself on the cross for our salvation. We need no other sacrifice than this, and we need no other Saviour.



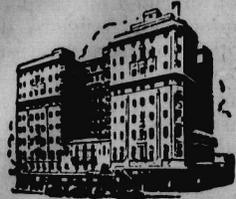
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Centenary Pilgrimage to Thomas Moore's Grave

Two thousand persons travelled to Liverpool, N.S.W., last Saturday to take part in the first events of the centenary celebrations of Moore Theological College. The day was fine and cool and in striking contrast to the weather that preceded and succeeded it.

At 2 o'clock the procession, headed by the choir of St. Luke's Church, Liverpool, the clergy of the diocese and the students and staff of the College, left the churchyard and proceeded to the grave of Thomas Moore, the benefactor of the College. At the grave a prayer of thanksgiving for the life and generosity of Moore was offered by Archdeacon R. B. Robinson.

From the grave the procession moved to Bigge Park, opposite the site of Moore's home. It was here that the College had begun. At the Park, the Archbishop of Sydney and the Mayor of Liverpool received the Governor of N.S.W., who unveiled a civic memorial to Thomas Moore. Moore was the first resident of Liverpool.

The company then returned to the Church, and tea was served in the hall. After tea, a service of consecration of St. Luke's Church was held, during which the Archbishop unveiled two memorial plaques.

Among those who took part in the

celebrations was Archbishop Sergi of the Ukrainian Orthodox Church, the two local members of the Federal and State Parliaments, and a party of fifty from the Brisbane Waters Historical Society.

ORDINATIONS IN MELBOURNE.

Mr. H. R. L. Bailey, Secretary of the 1952 Belgrave Heights Convention, was one of nine deacons ordained in St. Paul's Cathedral by the Archbishop of Melbourne. Six priests were also ordained.

In his address, the Dean of Melbourne (Dr. S. B. Babbage) warned of the temptations to pride which can assail clergy. The word "minister" conveyed the idea of willing and lowly service, Dr. Babbage said.

It was the word used for Jesus when he took a towel and girded himself, and poured water into a bowl and washed the disciples' feet.

Dr. Babbage told the ordinands: "In this solemn service of ordination you will be set apart for the service of God and His church.

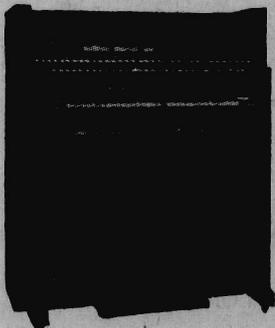
"The ordination which you receive will not only be outward, and visible, but will also be inward and spiritual.

"The Lord Jesus Himself will lay His hands upon you, anointing you with His Spirit, commissioning you to His service.

"It is the remembrance of this fact which will strengthen and sustain you in days to come."

Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—
"Wherever it is impossible to install a pipe organ I would unhesitatingly recommend the Mannborg as the finest instrument of its class in the world."



In the same letter, the original of which may be seen at Suttons, Dr. Floyd said:—

"The tone is more pipe-like in quality than that of any other cabinet organ I have met with, and I found that it was possible to obtain a large variety of beautiful effects. The general workmanship is excellent."

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THINK ON THESE THINGS

"IT ALL DEPENDS"

Conducted by June Dugan.

"Mummy, will you promise to let me have a bike when I am nine?" Here it comes again, I thought, that wretched vexed question to which I immediately feel the only answer is NO and yet which I also know must be faced from an eager little boy's point of view.

"You see, Mummy," he pursued still further, "Everyone else has a bike, or nearly everyone anyway, and it is awful not to have one, so do you think you and dad could possibly give me one when I am a bit bigger?"

"We'll see, old chap, when the time comes. It all depends," and off goes the hopeful little one again, encouraged by the fact that at least he did not receive a flat NO! It all depends. How delightfully vague and nebulous, this can be—it lets us out of so many situations, and gives the impression that so many big things are involved that if we do oblige with whatever is required of us it is only done at terrific inconvenience and with much planning.

It all depends, makes it so easy to procrastinate, to slip out of things, to evade doing what we do not want to do, and just as we fob off our friends or our children or whoever it may be in our daily life, so we try to fob off God, with this easy unprepared line of approach or defence as the case may be. We are experts at being non-committal as far as God is concerned or any power in our life.

Jesus Christ was quite definite in His teaching about it. He told His disciples that one cannot be non-committal with God; we are either with Him or against Him, we either accept Him or deny Him. But so many of us wink our eye when we come to that part in the Scriptures and continue telling God, when He faces us with a challenge or a claim or a job for Him — "It all depends."

We argue that we cannot promise to serve Jesus Christ with all our might for it all depends what else we have on at the moment. We may be

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building our home soon, or we hope to join the local progress association and probably will have no time for anything further. When the challenge to take a Sunday school class comes we argue that we cannot give an answer it all depends. It may tie us down too much, or, we are often out late on Saturday nights and it means we cannot get up early. Perhaps someone asks us to join with a women's group at the church, but of course we tell them it all depends whether we can fit another day into our already organised week. Things are so complicated these days. And so we try to fob off the things God would have us do.

If we took our phrase to its logical conclusion we would realise that everything depends, not on our small world of events and people, but on God. Whether we have enough food, whether we live to see our ambitions fulfilled, whether we get our house up, in fact all the things which are so absorbing to us and upon which we place so much importance are dependent upon God for every detail in our life whether we choose to admit it or not. "Without Him we can do nothing."

So in that case we cannot choose what we will do and get away with it. We are duty bound to do what God requires of us, and such obedience brings, not bondage, but freedom, not rebellion but peace, not overwork but rest, because we are fulfilling the real purpose for which we were made. We are true to blueprint.

So now let us cease playing with God, treating Him as someone to be lightly disregarded, someone who can wait on us for the service He requires, someone who can be easily put off and told to wait. Until we realise our true position before God, and very humble one at that, and give Him the honour and service which are His due, we can only continue to lead watery, shallow, hollow lives. From now on our motto must be, "How much I depend on God."

As helpless as a child who clings
Fast to his father's arm,
And casts his weakness on the strength
That keeps him safe from harm.
So I my Father, cling to Thee,
And thus I every hour
Would link my earthly feebleness
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NEWS IN BRIEF

● SLOW GROWTH OF CHURCH IN JAPAN

The position of Christianity in Japan is described by Professor Emil Brunner of Zurich, who recently returned from a long stay in Tokyo where he has been lecturing at the International Christian University. His views are set out in an article in the Stuttgart periodical "Christ und Welt." "The number of Christians who are members of a church is barely half of one per cent of the population (total: 80 million). The number is increasing very slowly. At the beginning the number went up with a rush, because at that time Christianity was regarded as an inherent part of Western civilisation. "The connection between them is now an obstacle to Christianity. Japan, like the whole of Asia, has been caught up in a nationalist, anti-occidental movement which is proving a grave obstacle to the growth of Christianity.

There are millions of people in Japan who are deeply influenced by Christianity, although they are not members of a Christian church. Side by side with the churches, which have grown up as the result of missionary work, there is therefore "another movement which calls itself Mukyokai. "Christians Outside the Church". Outstanding personalities like Dr. Janahara president of Tokyo University, are members of this movement. "I got the impression that it possesses a considerable amount of Christian vitality," commented Professor Brunner. "Unfortunately it dislikes the Church intensely, and the feeling is mutual."

One great problem is the rapid deterioration in the knowledge of the Bible. In order to read a newspaper one must be familiar with at least 15,000 Japanese signs. Literary education is not as good as formerly, and this also means a falling off in the traditional religion of Japan. "It is true, one hears a great deal about a religious renewal, a revival of Buddhism and Shintoism and the rise of new forms of religion. This phenomenon is revealed in the statistics about offerings and about the numbers taking part in religious festivals; but the figures are ambiguous.

ORDINATION OF DEACONESSES AT ST. ANDREW'S CATHEDRAL, SYDNEY.

An ordination service for deaconesses was held in St. Andrew's Cathedral on Monday, March 6th. The following were admitted by the Archbishop of Sydney to the Order of Deaconesses:—

Patricia Nelson, St. David's, Surry Hills; Lyall Darby, Hospital Visitation; Eileen Evans, St. Columba's, Camdenville; Daphne Percy, Rozelle; Valda Groves, Liverpool; Mancel McRobert, Erskineville; Patricia Taylor, Yarra Bay and Pagewood.

Archdeacon R. C. Kerle preached the sermon and Archdeacon R. B. Robinson presented the candidates. There was a large congregation. A quiet day for the deaconesses was held at St. Stephen's, Willoughby, prior to the Ordination.

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PERSONAL

The Rev. Geoffrey Ward, assistant minister at St. John's, Parramatta, has accepted appointment as Rector of St. Mary Magdalene's St. Mary's, Dio. of Sydney.

Deaconess Ruby Short, after leave of absence overseas, has been appointed to St. George's, Hurstville. Sydney.)

Deaconess C. Carter, formerly of All Saints', Nowra, has been appointed Matron of the International Friendship Centre, Drummoyne (Sydney).

Deaconess Britta Anderson has been appointed to St. Stephen's, Newtown.

The Rev. A. R. Holmes has resigned the Rural Deanery of Newcastle (N.S.W.)

The Rev. L. Stebbard, Rector of Hamilton, has been appointed Rural Dean in his stead.

The Dean of Bendigo, the Very Rev. Charles Hulley, has accepted nomination to St. Anne's, Strathfield, Dio. of Sydney.

The Rev. Edwin A. Cooper, was inducted to the parish of Alexandra (Wangaratta) on Feb. 14 last.

The Rev. John May, Chaplain at Duntroon Military College, for the past four years, has returned to the diocese of Tasmania.

We regret to hear that the Rev. Trevor Doyle, of Cressy (Tasmania), has suffered a slight stroke and will be off duty for three months.

The Rev. Canon A. R. May, Rector of Wandal and Registrar of the diocese of Rockhampton, has accepted nomination to the parish of Yackandandah and Kilwa (Wangaratta). He will be inducted on 1st June.

The Rev. Alec. McKenzie, Curate at All Saints' Cathedral (Bendigo), has been given oversight of the parish of Kangaroo Flat.

The Rev. C. M. Bailey has been appointed assistant curate at All Saints' Cathedral, Bendigo.

The Rev. John F. Gibbins, has been inducted to the parish of Christ Church, Daylesford (Bendigo).

The Rev. T. A. Tighe has been appointed Vicar of Monto (Brisbane).

MOORE COLLEGE HAS RECORD ENROLMENT.

Moore Theological College commenced its 101st year last week with an enrolment of 77 theological students, 37 of whom are freshmen. This is the largest number of new students to have entered the college in one year. The previously highest figure was twenty six.

Three of the new students have not yet come into residence. They are Asians from the Philippines and South India. Their arrival is expected shortly. Mr. Philip, who was student in College from South India last year, has completed his course and has returned home.



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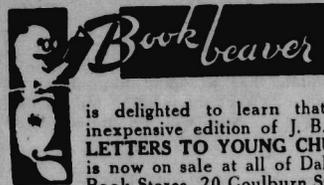
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Behold, he cometh with clouds; and every eye shall see him."—Rev. 1:5, 7.

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NEWS IN BRIEF

STAMPS BUILD CHURCH—The Icelandic Post office has just issued a new series of stamps to commemorate the 900th anniversary of the ordination of the first Icelandic bishop. The stamp will be issued with a surcharge, the proceeds of which will be given to the fund for the erection of a church in Skalholt, Iceland's old episcopal residence and cultural centre. The stamps bear the pictures of Skalholt's old cathedral, long since pulled down, and of two of the most famous Icelandic bishops.

U.S. and RUSSIAN CHURCH LEADERS EXCHANGE VISITS—(New York) — A National Council of Churches deputation to religious leaders in the Soviet Union has left on March 9 and will remain in Russia for a period of ten days. The deputation includes Dr. Eugene Carson Blake, president of the National Council of Churches of Christ in the U.S.A., the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

A deputation of churchmen from the Soviet Union expects to arrive in U.S.A. about June.

MAGAZINE TO AID EXPOSITORY PREACHING—As a direct "follow-up" of the campaign, "The Bible Speaks To-day" which was jointly sponsored by the British Council of Churches, a new "news-letter" type of journal for clergy and ministers is being published. It is entitled "The Raven." It is intended to help the hard-pressed preacher towards a truly expository ministry.

The magazine will be issued six times a year by the British Council of Churches. The first issue, which deals with preaching on the Resurrection, is being distributed early in March.

MEMORIAL PROPOSED—St. Paul's, Chatswood, (Sydney), Mothers' Union have launched a fund for a memorial to the late Mrs. E. R. Muston, a member for over 40 years and a former M.U. Diocesan Secretary.

A CHALLENGE, INDEED!—The parish paper of Nowra, N.S.W., is called "The Challenge." For sheer attractiveness and reader appeal: it is the best we have seen for a long time. And there is not a single advertisement in its sixteen bright pages!

LOYALTY DINNER—1050 people sat down to the Loyalty Dinner to launch the Every Member Canvass at All Saints', Parramatta (Sydney). It was held in the Rivoli Hall on Tuesday, 28th February last. In addition over 300 children were fed and entertained in a separate hall. The whole function reflected great credit on the men of the parish who organised it.

NEW ARMY CHAPEL—The Chaplain-General, the Right Rev. C. L. Riley, Bishop of Bendigo, dedicated a Garrison Chapel at Puckapunyal (Vic.), on 18th Dec., last.

1960 WORLD ASSEMBLY FOR CEYLON.—Preference will be given to an Asian location for the 1960 Assembly of the World Council of Churches and present plans seem to favour Ceylon. This was agreed at the recent Executive Committee meeting of the World Council of Churches held at Gilbulla. The provisional choice of site is subject to change or confirmation by the Central Committee.

IRON CURTAIN STATES MAINTAINS CHURCH SUBSIDIES—The Hungarian parliament has again voted a sum equivalent to three million pounds to assist the work of the churches in Hungary, including the Jewish synagogues. The government's ministry for church affairs, administers the subsidies in proportion to numerical strength of religious bodies.

CHURCH PROTEST TO FOREIGN OFFICE.

Sir Kenneth Grubb, Chairman of the International Department of the British Council of Churches, has addressed a letter to the Foreign Secretary, Mr. Selwyn Lloyd, emphasising that the Department views the closing of the Protestant Theological Seminary in Madrid on January 23 as a question of great gravity, and particularly deplorable in view of the recent admission of the Government of Spain to membership of the United Nations. That admission implied an affirmation of the Spanish Government's regard for fundamental freedoms.

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Centenary of St. John's, Bishopthorpe, Glebe Point

The Parish of St. John the Evangelist, Bishopthorpe, was formed in the year 1856, the Rev. W. M. Cowper, M.A., afterwards Dean of Sydney, being appointed the first incumbent.

The foundation of the parish itself looked back to the early days of the colony, when, in the parcelling out of land, most of the area from Parramatta Road, to Glebe Point, had been set aside for the use and revenue of the Established Church. Glebe Point Road when opened in 1829 was mainly a bush track. However, it gave access to two important land grants: 434 acres of Glebe land for St. Philip's Church (Church Hill), and 40 acres first called "The Deanery." The latter was given for the possession of the Bishop of Sydney, and was to provide his stipend and the expense of the upkeep of the Episcopal residence. When the Rev. Dr. Broughton came out to the colony, he placed Glebe lands under a caretaker. Later, when he became Bishop of Sydney, the name of the estate was changed from "The Deanery" to "Bishopthorpe."

The parish of St. John the Evangelist had its foundation out of original parish of Christ Church on 20th October, 1856. Church work was commenced with the erection of the former church (now used for a Sunday School) which was opened for worship in 1857.

The foundation stone of the present church was laid by His Excellency the Earl of Belmore, acting as deputy of the Duke of Edinburgh, who, owing to an unfortunate incident was unable to be present. His Excellency was accompanied by the Most Rev. Dr. Barker, Bishop of Sydney, and Metropolitan, and by Rev. E. M. Saliniere, with twenty other clergymen, on

15th April, 1868. The church building was designed by Edmund T. Blacket, and is in the Lombardic or Continental Gothic style (before the introduction of the pointed arch), and bears some affinity to the Norman style in English classification. The nave is divided from the aisles by arcades of six arches, each on ten circular columns, with richly carved capitals. Built in its white stone from Pymont quarries, and possessing ornate and dignified internal fittings, the church is generally admitted to be one of the most architecturally perfect in the State.

Centenary Services.

The Church was opened for Divine Service by Bishop Barker on 21st December, 1870.

During this year, at a special service, the naval colours of H.M.S. Exeter are to be laid up in St. John's. It is anticipated in the presence of His Excellency the Governor of N.S.W. At a service at St. John's, at 3 p.m., on 18th March, 1956, under the presidency of the Rector, the Rev. J. F. G. Olds, there will be launched the St. John's Centenary Appeal. At this service Archdeacon Tugwell, Rector of Lindfield, will be the speaker.

The St. John's Centenary Appeal has for its object the raising of the sum of £4,500, to renovate the church building, to renew the church roof, to renew the electrical installation of the church, to rebuild the church organ, to re-establish the church tennis court.

The Rectors of the Parish have been:—

The Rev. W. M. Cowper, M.A., 1856-58; The Rev. W. Drake, M.A., 1858-60; The Rev. E. M. Saliniere, 1860-93; S. S. Tovey, B.A., 1893-1910; Canon E. G. Cranswick, 1910-23; Canon F. W. Tugwell, B.A., 1924-28; The Rev. J. P. Dryland, Th.Schol., 1928-53; The Rev. J. F. G. Olds, Th.L., from 1953.



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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

18th March. 5th Sunday in Lent.

M.: Ex. 2, 23 and 3; Matt. 20, 17-28,
or Heb. 13, 1-21.

E.: Ex. 4, 1-23; or Ex. 4, 27-6, 1; Mark
15, 22; or 2 Cor. 11, 16-12, 10.

25th March. Sunday before Easter.

M.: Isa. 52, 13 and 53; Matt. 26.

E.: Ex. 10, 21 and 11; or Isa. 59, 12;
Luke 19, 29; John 12, 1-19.

25th March. Annunciation.

M.: Isa. 52, 7-12; Heb. 2, 5.

E.: 1 Sam. 2, 1-11; Matt. 1, 18-23.

26th March. Monday before Easter.

M.: Lam. 1, 1-12; John 14, 1-14.

E.: Lam. 3, 1-42; John 14, 15.

27th March. Tuesday before Easter.

M.: Isa. 42, 1-9; John 15, 1-16.

E.: Wisd. 2, 1 and 12-end; John 15, 17.

28th March. Wednesday before Easter

M.: Num. 21, 4-9; John 16, 1-15.

E.: Levit. 16, 2-24; John 16, 16.

29th March. Thursday before Easter.

M.: Ex. 24, 1-11; John 17.

E.: Ex. 16, 2-15; John 13, 1-35.

30th March. Good Friday.

M.: Gen. 22, 1-18; John 18.

E.: Isa. 52, 13 and 53; John 19, 31; or
1 Pet. 2, 11.

1st April. Easter Day.

M.: Ex. 12, 1-14; Rev. 1, 4-18.

E.: Isa. 51, 1-16; or Ex. 14; John 20,
1-23; or Rom. 6, 1-13.

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The Australian Church Record, March 15, 1956

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THE CHANGING FACE OF SYDNEY



CHURCH HILL AS IT APPEARED FROM CIRCULAR QUAY LAST CENTURY.

This week marks the centenary of the consecration of the present church of St. Philip on Church Hill, Sydney, by Bishop Barker. The old photograph shows the three churches which gave Church Hill its name; the Scots Church on the left (where now the Assembly Hall stands), St. Philip's, and St. Patrick's Roman Catholic Church. Further to the right on the sky-line can be seen the old military hospital built in 1814, now Fort Street Girls' High School on Bradfield Highway.

The present St. Philip's Church replaced the older building erected in 1809 on a site a little lower on the hill.

In the foreground, where now the Quay Railway is elevated, the semi-circular shape of the Quay can be clearly seen. The name soon shortened to Circular Quay.