

Governor Opens Hall

His Excellency the Governor of N.S.W., Sir John Northcott, opened the War Memorial Hall at St. Philip's, Eastwood, N.S.W. on Saturday last, 21st April, in the presence of a large gathering of parishioners and visitors. The hall, which will seat 400, and which cost £24,000, was dedicated by the Primate, the Most Rev. the Archbishop of Sydney.

Built as a memorial to the men and women of the parish who served in World War II, the building is functional in design and the interior decoration is in modern pastel colouring. Concealed lighting is a feature of the design. There is a modern kitchen, a kitchenette, a toilet block, a committee room, two smaller halls and a large, well-equipped stage. The hall has been planned with the present average Sunday School attendance of over 500 pupils in mind.

The rector is the Rev. B. R. Horsley, B.A., B.D., the Architect, Mr. R. Lindsay Little; the builders, Messrs. B. H. Coleman and Fairburne Pty. Ltd.

BIBLE SOCIETY PROJECT.

At the Annual Meeting of the New South Wales Auxiliary of the British and Foreign Bible Society, the Commonwealth Secretary, Canon H. M. Arrowsmith, announced that the Rev. H. C. Dormer had been appointed to the Society's staff in order to commence a work of scripture colportage in North and outback Australia. Canon Arrowsmith said that in the Society's proper concern for the circulation of the Scriptures in other parts of the world, it would be wrong to neglect Australia. The population of the continent was growing, and would probably reach 20 million within the next 25 years. It was part of the function of the Bible Society to ensure that Australia was kept Bible conscious. But the normal organisation of the Bible Society was not operating in the outback and far north, and in an attempt to correct this situation the Society had decided to embark on this new project. There are well over 300,000 people in the North of Australia above the 22nd parallel, and the new Colportage Unit would systematically work this area.

BIG STORE EVANGELISM.

The London church of St. Paul, Portman Square, is attempting to bring its message to the famous department store of Selfridges nearby. The film, "Souls on Conflict," was recently shown in the store to members of the staff. St. Paul's is noted for its lively attempts to reach the man in the street. The Rector is Prebendary Colin Kerr, and the Rev. Bruce Reed of Sydney is an honorary curate.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

April 29. 4th Sunday after Easter.

M.: Deut. 4, 1-24; or Isa. 60; Luke 16, 19; Acts 3.

E.: Deut. 4, 25-40; or Deut. 5; or Isa. 61; Luke 7, 1-35; or Rev. 2, 18-3, 6.

May 1. St. Philip and St. James.

M.: Job 23, 1-12; John 6, 1-14.

E.: Isa. 30, 15-21; John 17, 1-8.

May 6. 5th Sunday after Easter.

M.: Deut. 6; or Isa. 62; Luke 20, 27-21, 4; or Acts 4, 1-33.

E.: Deut. 8; or Deut. 10, 12-11, 1; or Isa. 63, 7; John 6, 47-69; or Rev. 3, 7.

May 10. Ascension Day.

M.: 2 Kings 2, 1-15; Eph. 4, 1-16.

E.: Dan. 7, 9-10, 13-14; Heb. 1.

May 13. Sunday after Ascension Day.

M.: Deut. 26; or Isa. 64; John 14, 1-14; or Eph. 1, 3.

E.: Deut. 30; or Deut. 34; John 16, 5; or Acts 1, 1-14.

● FORM OF BEQUEST.

I, will and bequeath to the Church of England Evangelical Trust (N.S.W.) for the Endowment of a Protestant 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, April 26, 1956

HOME MISSION SOCIETY CENTENARY

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SIXTH YEAR OF PUBLICATION.

Vol. 21. No. 9

MAY 10, 1956

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]



ARCHDEACON R. G. ARTHUR and ARCHDEACON R. C. KERLE, on their way to St. Andrew's Cathedral, where they were consecrated Bishops on May 1. The photo is taken in Bathurst St., outside the Chapter House.

THE CONSECRATION SERVICE.

The bishops elect were preceded by the Dean of Sydney, the Chancellor of the Diocese (robed in wig and gown), and the Canons and Archdeacons. They were followed by the eight assisting bishops and by

the preacher, Bishop L. de Mel, Bishop of Kurunagala in Ceylon. The Archbishop of Sydney and his chaplains came last.

Also taking part in the service were the students from Moore College, lay readers, deaconess students, students from Canberra—The Epistle was read by the Bishop of Newcastle. The Archbishop of Brisbane, who read the Gospel, left by plane after the consecration, to represent the Primate at the dedication of Borneo's new cathedral.

Off the Record

STILL COLLECTING.

In the first annual report of the Church Society (now the Home Mission Society) of Sydney, is the name of a subscriber, Miss Kendall of Kiama, who collected £5/6/- in donations. That was in 1856. In 1956 a grandnephew of Miss Kendall is General Secretary of the Society—the Rev. R. G. Fillingham.

*

IDEAS CORNER.

"The Parish Picnic at Rabbit Island on Feb. 18 was thoroughly enjoyed by adults and juveniles alike. Even the fish in the sea were in responsive mood and understood the reason for our taking a net: 167 flounders, as well as schnapper and bream, and everyone went home with a "catch."

—Nelson Diocesan Paper.

*

THEY ALSO SERVE.

"Situations Vacant: Rector, Bassingham, Lincoln requires working housekeeper. Catholic. Daily Mass. Easy post for pensioner."

—"Church Times," 20/4/56.
To bow and scrape?

*

HOW INCONSISTENT CAN YOU BE?

The Consecration Service in St. Andrew's Cathedral last week was a wonderful occasion which I for one will long remember. But shame on whoever was responsible for the impious suggestion in the printed form that only certain of those present should communicate. And shame, too, on the many clergy and others present who took more notice of this suggestion than of the instruction in the Prayer Book. "Ye that do truly and earnestly repent . . . draw near with faith and take this holy sacrament."

*

The invitation to partake of the Holy Communion was made to all present by the Archbishop, according to his office, "in the name of God and in Christ's behalf." No man should countermand God's invitation. Had the second exhortation of the Communion Service been read we would have heard the words: "Consider with yourselves how great injury ye do unto God . . . when ye wilfully abstain from the Lord's Table and separate yourselves from your brethren, who come to feed on the banquet of that most heavenly food."

*

A Presbyterian minister in Victoria writes: "It has been my privilege to have seen some copies of your paper through the kindness of the Rector of M. I feel sure that all who read your paper receive pleasure and profit therein. I pray God's blessing on this service you render in our Lord's name."

—Q.

TO AUSTRALIAN CHURCHMEN

How Should we ask for Money?

The desire for money is condemned in many passages of Scripture, a pernicious vice. The covetous man is classed as an idolater. Covetousness, idolatry and sexual immorality are coupled together in Ephesians 5:5 as absolute barriers to entrance into "the Kingdom of Christ and of God."

"Take heed and beware of covetousness," is the warning Christ gave His disciples and the warning is constantly repeated throughout the New Testament.

Lotteries, gambling, and church raffles also, are based on and owe their appeal to the vice of covetousness. The widespread grip that gambling and lotteries has on the community indicates how given over to covetousness our society is, and churchmen must be very careful lest they themselves fall into the same sin, lest covetousness becomes the undetected driving force of the Every Member Canvass.

The following scriptural points should underlie every approach to other people in asking them for their money:

1. We must be possessed of a spirit of contentment, not of covetousness. "Be content with such things as ye have"; "Godliness with contentment is great gain." These injunctions to cultivate a contented spirit are as clear in the New Testament as are warnings against the opposite—the spirit of covetousness. The Christian parish must learn with St. Paul "in whatsoever state I am therein to be content."

2. The second principle is prayer. "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Trusting prayer about real needs honours God. Activity without prayer dishonours Him. The parish, the canvass committee and canvassers should agree together touching their needs and lay these before God in prayer, then go out to the Canvass in expectancy that God will be glorified through it.

Earnest prayer together will eliminate covetousness, selfishness, and money objectives.

The third principle, and a most important one, is that the objectives for which we ask people to give are real needs. This means that our objectives will be more often outside the parish than within it. To ask for money for better buildings in order that we (or the community) might be prouder of them or more comfortable in them is merely covetousness in disguise. St. Paul was an energetic canvasser for money; he didn't hesitate to ask the Corinthians to give, and he used the strongest arguments to urge them to it. But it was not for himself nor for the Corinthian Church but for Jews in Palestine that he asked! Only those touched with the Spirit of Christ would give generously in such circumstances.

In the Church in prosperous Australia to-day the stress should fall very largely on the needs of others outside our parish, as we ask members to give. If this is not so, then suspect covetousness.

Fourthly, the methods we use must be in accordance with the mind of God. It is possible to extract money by psychological pressures, through appealing to community loyalty, or to a spirit of emulation, or to shame, or to the desire to be thought well of. Because of these very great temptations, our Lord commanded His disciples that their giving should be secret, not thought on by themselves or others. There will be times when it is wise to give publicly, but as a general principle secret giving should be the rule. Our Lord did not warn His disciples for nothing "Let not thy right hand know what thy left hand doeth." We despise this injunction at our peril.

The question, who should be asked to give, regular church goers or nominal Anglicans, is a minor one if our objectives that we put before those asked and our methods in asking conform to Scripture. Nominal Christians will not give to spiritual needs outside their parish, nor will they give if the spirit of emulation is excluded by secret giving. It is not for us to judge who are nominal Christians, their response will show to what extent they are nominal. So long as we ask them to give for Godly motives

(Continued at foot of next page)

The Australian Church Record, May 10, 1956

Two Archdeacons Made Co-Adjutor Bishops Ceylonese Bishop Commends Australian Leadership

In a scene of colourful ecclesiastical ceremony Archdeacon Gordon Arthur and Archdeacon Clive Kerle were consecrated bishops in St. Andrew's Cathedral, Sydney, on May 1, the Feast of St. Philip and St. James.

The consecrating bishop was Archbishop Mowll, of Sydney; he was assisted by the Archbishop of Brisbane, the Bishops of Kurunagala (representing the Metropolitan of India), Newcastle, Canberra-Goulburn, Riverina, Grafton, and Bishops Pilcher, Hilliard, Storrs, Darcy, Collins and Barrett. The ceremony lasted for 2½ hours, and the cathedral was packed. Extra chairs filled the aisles and many remained standing throughout at the porches. Hundreds of clergy, representing a number of dioceses, proceeded in their robes into the cathedral, having vested in the choir school and chapter house.

The organist at the service was Mr. Gerald Knight, Director of the Royal School of Church Music, who for 16 years was organist at Canterbury Cathedral. Mr. Kenneth Long conducted the choir. Two anthems were sung, Mendelssohn's "Lift Thine Eyes to the Mountains" and Handel's "He shall feed his flock like a shepherd." The appropriateness of the choice of music and the clarity and sweetness of the singing were greatly appreciated by the worshippers.

"Two Sons of Australia."

In his sermon Bishop de Mel commented on the fact that the two bishops were both Australian born and educated in their native land. He commended this sign that Australians were taking leadership in their church. He spoke of the office of a bishop as that of chief messenger, pastor, steward and

watchman of God's people. The continuity of the office to which these men were being admitted was a sign of the unity of the church, extending back in time to the apostles and laterally throughout the world at the present time.

The two ordinands wore black cassocks, gowns and clerks' bands until the time of their presentation to the Archbishop by their supporting bishops, for which they donned rochets. Bishop Hilliard, robed as a Registrar in gown and hood, then read the confirmation of their appointment, administered the oaths and sang the Litany. Following this, the Archbishop examined the candidates with the questions required by the Prayer Book. They then put on black chimeres with scarf and hood, and thus habited they knelt before the Archbishop while the congregation sang, "Come, Holy Ghost, our souls inspire." Then followed the consecration, the bishops present laying their hands together on the heads of the ordinands while the Archbishop offered the prayer of consecration. The new bishops were then each handed a Bible by the Archbishop. The communion service followed.

Bishop Arthur has been appointed Coadjutor-Bishop of Canberra-Goulburn; Bishop Kerle has been appointed Third Coadjutor Bishop of Sydney. The new Bishops were entertained at luncheon with their friends after the service.

(Continued from page 2)

and for true spiritual objectives, mostly outside the parish, no harm will come.

Lastly, it is important that canvassers should be seeking the true welfare of those whom they visit, and not primarily seeking their money. "I seek not yours, but you," St. Paul told the Corinthians, and although he pleaded with them to give money for the needs of the poor in Jerusalem, he took no money for himself, deliberately going without and working for his own living lest his ministry of evangelism to the Corinthians should be marred by his asking them for money to be spent on himself. The principle, "I seek not yours but you," requires the canvassers to be burning with evangelistic zeal, otherwise by asking for money in the name of God, in an un-Christian spirit, they may do eternal harm to the souls of those whom they canvass. And for this they will not escape the judgment of God.

The Australian Church Record, May 10, 1956

CENTENARY YEAR of MOORE THEOLOGICAL COLLEGE and THE HOME MISSION SOCIETY.

Visit of the Rev. T. G. Mohan.

The Rev. T. G. Mohan, M.A., who is visiting Sydney at the present time at the invitation of The Home Mission Society Council and the Moore College Committee in connection with their centenaries, had a distinguished career at Oxford. On his Ordination, he spent ten years in parochial work in the congested area of Islington. He was curate at the historic Church of St. Mary's, which was destroyed dur-



The Rev. T. G. MOHAN.

ing the air-raids and is now being rebuilt. It was at Islington that the Church of England's oldest Home Mission Society, the Church Pastoral Aid Society, was founded.

Mr. Mohan is now the Clerical Secretary of the Society. One of its main concerns is the training of men for the ministry and the supply of workers in the great industrial parishes in England. It has also played a great part in work amongst young people. It also appoints the rectors to a great number of parishes in England.

Mr. Mohan has an unrivalled knowledge of church affairs in England, and will have many interesting comments to make on the present situation concerning the revision of Canon Law and prayer book reform. He is a very fine devotional speaker, and one who, by his wise counsel, has earned the respect and admiration of many. He will have much to give of his experience and practical knowledge to us in this Diocese.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Until modern times it has been the custom in the Christian Church to bury the bodies of the dead, that is, to inter them in the earth or in the sea. The old pagan custom was to burn their dead; but, as an early Christian Apologist puts it, Christians preferred "the older and better custom of burying them," as being a more dignified and reverend way of treating the human body and of removing it "out of sight" (Gen. 23:4) after death.

Recently the custom has grown of cremating the dead, and the usual procedure in the Church of England is for the Prayer Book "Order for the Burial of the Dead" to be used by the clergyman at the Crematorium. When the coffin passes from the sight of the mourners through the sliding doors and thus out of the "chapel," the words of committal are recited, with the omission of the words "to the ground" in the sentence "we therefore commit his body to the ground."

But whatever may be said in favor of cremation as a means of accelerating the decomposition of the human body, it is generally overlooked that cremation is not a substitute for, or an alternative to, the burial of the dead. Cremation may reduce the mortal remains in size, but that in itself gives no grounds for departing from the church's custom of burying those remains according to the order contained in the Prayer Book. There is no real justification for using the "Order for the Burial of the Dead" at a crematorium. The time for that service is when the dead is buried, whether having previously been cremated or not.

What is the policy of the Church of England in Australia with regard to the founding of Church Schools? We suspect it has none. For example, the Diocese of Sydney has in the last eight years increased by more than a quarter of a million in total population, and 100,000 in church population. Efforts are being made by the central authorities and by the parishes to supply new housing areas with

church buildings and with a regular ministry; but is there any corresponding policy to found church schools in the growing city? Under the late Archdeacon Johnstone a committee for promoting church schools in the diocese was set up by Synod. The committee did good work and gave birth to several church schools, but since the Archdeacon's death the committee has confined itself to controlling rather than founding schools.

The mind of Sydney Synod was further illustrated in 1954 when it asked "the Councils of other church schools to consider the possibility of their sponsoring schools in districts where Church of England schools are needed." But we have heard of nothing that has been done as a result of this resolution of Synod.

The Church of England in Australia has some magnificent schools under its control, yet there are very many neighbourhoods where there are no Church of England schools that a child may attend. Is the church content with this situation? or should the gaps be filled? else why run schools for the favoured neighbourhoods? What is needed is a co-ordinating policy implemented by the executives of the dioceses with the full support of the present schools who, because of their financial stability and their experience are best able to assist in the founding of new schools.

The Convocations of Canterbury and York have authorised by resolution a new lectionary (or table of lessons to be read in church). In it, the Sunday lessons are planned on a two year basis — the morning and evening being independent of each other, for the benefit of those who attend church only once a Sunday—but the week-day lessons are on a one year cycle, evening following morning. The system of providing alternative lessons for each Sunday service has wisely been abandoned.

This lectionary replaces the experimental amended lectionary of 1944; but, although an improvement on that lectionary (and, indeed, on the 1922 lectionary), it has not gone back to

the simplicity of 1871 lectionary which provided for the whole Old Testament to be read through once, and the whole New Testament twice, each year. The Sunday lessons in the new lectionary are generally shorter than former ones, some being mere snippets of a dozen verses.

The Convocations have authorised the lectionary for experimental use, and will take into account criticisms offered in the next eighteen months.

The 1871 lectionary and the 1922 lectionary are both authorised by Act of Parliament, and accordingly may be authorised by Australian synods for use in the Australian Church. The lectionary of 1928 which is regularly published by Mowbray's and in the C.M.S. Diary has no statutory authority. The new lectionary, like that of 1944, rests simply on a resolution of Convocation, and it is difficult to see how such resolutions can diminish the obligation that rests on every clergyman in England to use one or other of the lectionaries authorised by Act of Parliament. It certainly is not possible for the Australian Church, if it abides by its own constitution, to alter the Prayer Book simply on the authority of a resolution of the English Convocations.

The matter of lectionaries raises the questions, why should the Scriptures be read in Divine Service, and how should they be read? Primarily, the purpose of reading the Scriptures in church is to glorify God by proclaiming His character and mighty acts in the same way as many of the psalms glorify Him by reciting His mighty works of redemption from bondage (as in Psalm 78) or in proclaiming His providential care over creation (as in Psalm 104).

Secondly, the Scriptures are read for the instruction of the congregation, that they may know the whole counsel of God. For only by knowledge of the fullness of God's character and promises are His people fully able to trust Him in every circumstance of life. Scripture is the basis of the faith which glorifies God.

The habit which some clergy have of choosing their own lessons has nothing to commend it. God has caused all holy scripture to be written for our learning, and the whole Scripture should be read when we worship Him. Following the Church's lectionary ensures this. When we make our own choice of lessons we limit the worship of the congregation to such passages as we know or like.

"I Believe in the Holy Ghost"

By the Rev. C. M. Gilhepsy

We usually think of the Holy Ghost in His relation to the Christian believer, for it was not till after the Ascension of Our Lord that the fullness of the Spirit was given.

It is true that He had been at work in the creation of the world, as we are reminded in the first chapter of Genesis, or that in Old Testament times He came upon men, giving them power to do extraordinary deeds, or that "holy men of God spake as they were moved by the Holy Ghost."

However it was not until our Lord Jesus Christ came that the fuller truth could be made known. It seems that it was necessary for Him to complete His life of word and deed before men could receive the Holy Spirit in full measure. Commenting on one of our Lord's addresses, St. John says, "This spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified" (7:39). As our Lord came to reveal the Father so His work was also to reveal the Holy Ghost.

Our Lord's Teaching.

The Holy Spirit works in the world as He has ever done. Everything in life that is beautiful and good and true finds its ultimate source in Him. Yet our Lord refers to Him in His specific relation to the believer. His teaching is to be found mainly in St. John's Gospel, chapters 14, 15 and 16. There are, as would be expected, references in the other Gospels (e.g., Luke 11:13), but it is significant that the core of His teaching was reserved for the inner circle of the disciples, and then at the end of His ministry.

There can be no doubt that our Lord attributed personality to the Holy Spirit, "He" and not "It."

To Him the Holy Spirit was more than a holy influence. He said that while a word against the Son of man might be forgiven, blasphemy against the Holy Ghost "shall not be forgiven" (Luke 12:10), and the command to baptise is "into the Name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19)—a saying whose genuineness cannot be questioned on the manuscript evidence available. It is inconceivable that personality should be attributed in these references to the Father and the Son, and denied to the Holy Spirit. St. John deliberately uses incorrect grammar, in his Gospel, to emphasise the Spirit's personality, i.e., 15:26, where the Greek masculine article replaces the more correct neuter.

(Continued on page 8)

A simple and effective way to explain to others the function of the Holy Ghost might be after the manner of Vernon Storr who says that He is "God acting with, or in, and through Jesus," and "the loving, personal activity of the Father and of Jesus Christ in our souls."

The Holy Spirit is the Spirit of God and the Spirit of Christ. The Revised Version has given us the phrase, "the Spirit of Jesus" in Acts 16:7. These expressions must ultimately mean the same because the Holy Ghost "proceedeth from the Father and the Son," as we affirm in the Nicene Creed.

Power and Fellowship.

The Day of Pentecost brought the power that our Lord had promised. The timid apostles and disciples were no longer afraid, and witnessed boldly to the amazed multitude. The Holy Ghost had come and St. Peter told his audience that they, too, could receive the gift. The enthusiasm of Pentecost showed no wane as more and more believed.

Those who believed were conscious of belonging to a great Fellowship in which the Holy Ghost was at work. Some years after Pentecost St. Paul could write, "In one Spirit were we all baptised into one body" (1 Cor. 12:13). This body was the Church which our Lord had founded. Its members "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Baptism was the mode of admission into the Fellowship and it is interesting to note how often the Holy Spirit is mentioned in the New Testament in relation to the rite.

It is not by accident that belief in the Holy Ghost, expressed in the Apostles' Creed and the Nicene, is followed at once by affirming belief in the Holy Catholic Church. The Christian life cannot be lived in isolation, and as someone has put it, the New Testament knows nothing of the Christian who is not also a Churchman.

The Communion of Saints.

The Church is called "holy" because it is the sphere of the Holy Spirit's work, and because its members are called to be saints. The church, then, is the Fellowship of Saints, but the Fellowship is composed of individuals, and each member must be also the subject of the Spirit's activity. The Church cannot be thought of in an abstract sense as existing apart from those who form its membership.

A Live Faith.

The Holy Spirit keeps our religion alive. Our Lord had promised that "when He, the Spirit of Truth, is come, He shall guide you into all truth." It is His office to declare things to come, to take the things of Christ and make them real to the sincere seeker after truth. (Cf John 16:13-15). If the Christian disciple is to bring out of his treasure things new and old, it can only be by the quickening of the mind by the Holy Spirit.

The Bible may be nothing more than a record of history, poetry, sermons and the rest to the reader, but when the mind is illuminated by the Spirit of Truth, the Book becomes alive, the living Word of God. The Holy Ghost brings to pass John Robinson's well-known words to the Pilgrim Fathers, "The Lord hath more light and truth yet to break forth out of His holy word."

One wing of Churchmen have been charged with attributing to the Sacraments an efficacy apart from the faith of the recipient. It is also possible, however, for others of an opposite

THE LADIES HOME MISSION UNION

THE 45th ANNUAL MEETING

will be held on
23rd MAY

in the CHAPTER HOUSE, St. Andrew's Cathedral, 2.30 p.m.

The Archbishop will preside.

Speakers will include The Lady Mayoress and
The Rev. T. G. and Mrs. Mohan, C.P.A.S., London

CORRESPONDENCE

THE OFFICE OF THE REGISTRAR

Dear Sir,

I must join issue with you on the subject of your comment in the issue for April 26 under the heading "Misuse of Clergy." With the first two paragraphs I have no quarrel. With the views expressed in the third paragraph I must disagree heartily, and I do so the more readily in that they express in some measure the views which I held some years ago and have abandoned with regard to such offices as that of a Diocesan Registrar.

That a Diocesan Secretary should be a layman, if available, I fully agree, but it is my conviction that the Registrar needs to be a full-time officer with a good many years of experience as a rector. Your view that a Deputy Registrar should be a layman is quite unsound, especially if there is any likelihood that the holder of the office will ultimately succeed to the office of Registrar. It is a well-known fact that many parish clergy and lay officers of the diocese of Sydney feel the need of an official adviser to whom they can go for help, sometimes under the pressure of great urgency, and who they feel can give reliable advice out of personal experience of the problems of parish life and administration, and not merely out of a reading of ordinances, etc. No layman can understand the problems with which a rector is confronted from time to time nearly so well as one can who has been actively engaged in the work as a rector over a period.

It is to be hoped that the powers that be will not depart from the principle that the Registrar should be a clergyman with parish experience. Your criticism that such an appointment is contrary to ordination vows and unscriptural cannot stand careful examination; though it might stand in relation to appointments of clergy to certain other types of offices, e.g., if a clergyman were appointed as Diocesan Accountant. The very nature of much of the Registrar's work demands clerical experience. The Scripture reminds us that "There are differences of administrations," or ministries, and that it is the same Spirit Who gives the graces and works the works in all (1 Cor. 12:4-7). St. Paul writes of "elders" (presbyters) that rule well," and makes special mention of such of them as "labour in the word and doctrine" (1 Tim. 5:17), thus implying that ordained "elders" might properly labour in other fields also. He himself felt no shame in following his old trade as a tentmaker while following his calling as an Apostle and Evangelist. The proper work of a Diocesan Registrar does not come under the term "serving tables," as used in Acts 6:2, any more than many of the necessary duties of a rector do. It has been an accepted practice in the Church of England for clergy to be appointed as Registrars and even as Chancellors.

Your comments are too sweeping and are

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an unnecessary reflection upon my late father, who held the office of Registrar for many years, the present holder of that office, Bishop Hilliard, and two gentlemen who, during a vacancy in the office and at other times, held office as Acting Registrar, viz., Archdeacons R. B. Robinson and T. C. Hammond, and as such are to be deplored.

Yours, etc.,

J. R. L. JOHNSTONE.

St. John's Rectory,
Beecroft.
26th April, 1956.

[A Registrar in the Church of England is a diocesan bishops' legal officer or secretary. In every English diocese the Registrar is one of the Diocesan Lay Officers (see the "Official Year Book of the Church of England"). In Sydney Diocese the Registrar is summoned to Synod, under the Constitutions Act, as a lay representative (see "Handbook of Church Law in the Diocese of Sydney," by J. R. L. Johnstone, p. 140).

When a clergyman needs the kind of advice Mr. Johnstone describes he should go to his bishop or archdeacon or rural dean, for that is their appointed ministry to the parish clergy. To suggest that in such a need he should turn to a registrar is surely a counsel of despair!

At a time when our parishes are woefully understaffed, the appointment of experienced parish clergy to do the work of lay legal officers seems indefensible. It is certainly unlawful, being forbidden by Canon 76.

—Ed.]

**PRESERVATION OF HISTORIC
CHURCHES.**

Dear Sir,

The article on the "Restoration of St. Matthew's, Windsor," in your issue of April 26, has been read with interest by some members of the Church of England Historical Society, including myself.

A suggestion I made at the monthly meeting of the Society on April 13 has a particular bearing on the preservation of St. Matthew's, and on the care of other historic churches in Australia, and especially in the Sydney diocese.

I urged the establishment by the Sydney Diocesan authorities of a special Historic Churches Preservation Fund of, say, £25,000 to £50,000, for the restoration of our really historic churches, and I ventured the opinion that if the Diocese established such a fund it would be augmented by historically-minded citizens, who would follow a lead given by the diocese.

The fund I visualise would ensure the preservation of our historic Churches, and would relieve individual parishes of a responsibility which it is unreasonable to expect them to shoulder. The valiant efforts of the people of Windsor, and of other parishes which include historic churches, would thus be solved. My suggestion will shortly be considered by the committee of the Church of England Historical Society.

Yours, etc.,

G. A. KING,

Senior Vice-President, Church of England Historical Society,
Sydney.

DEPT. OF PROMOTION.

Dear Sir,

J.D. and others with similar misgivings, have so far failed to grasp this point:

The Department of Promotion was set up "to disseminate literature and material for the teaching of Stewardship on a Diocesan wide scale . . ." (Synod '55). It was not set up to deal with the many other aspects of the Church's work and witness.

The Department assumes nothing about the incapability of laymen to win souls, nor is it in the Department's province to plan Lay Evangelism Campaigns. There is a Board of Diocesan Missions, and it would presumably be the work of this Board to give the lead here.

J.D. says "Evangelism must come first, and then teaching on stewardship." I agree, and the Department hasn't suggested otherwise—if it assumes anything it assumes (apparently naively) that evangelism is being done (or at any rate that there is a Board to promote evangelism), and sets out to remedy the lack of teaching on stewardship. So that when J.D. writes further "Surely the need is to teach our church members the responsibility of stewardship," he is summing up admirably the basic purpose of the Department's formation.

If the right order, as J.D. and I see it, is compromised or perverted or lost, that is not the Department's fault as much as the person's using their material—but at any rate, there's no use in standing at the hardware counter and complaining that they have no bread; each department handles its own goods, and the customer must exercise his common sense.

Yours, etc.,

DAVID CRAWFORD.

Miranda.

"RECORD" SALE OF WORK.

Dear Sir,

The organising committee for the "Church Record" Sale of Work have asked me on their behalf to put before the readers of your paper the facts of the sale which will be held in the Chapter House on June 8. We are most fortunate in that Rev. T. G. Mohan, M.A., of the Church Pastoral Aid Society of London has consented to open the sale of work for us at 11.30 a.m.

There will be many stalls of great interest, namely, work stall, produce, baby wear, jams, produce, cakes, sweets, groceries, opportunity, books and refreshments.

Gifts for the stocking of the stalls may be left at the Record Office or brought to be sold on the day, and we might note here that gifts, however small, will be most acceptable.

Trusting that God will bless our efforts and that we may receive the co-operation of every interested reader.

Yours, etc.,

JUNE D. BOSANQUET,
Hon. Sec.

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**He Was Taken Up Into Heaven
A Belief that Unites**

By the Bishop of North Queensland.

The Ascension of Our Lord Jesus Christ which took place soon after His resurrection is one of the great central beliefs which have united Christians down through the ages.

It is a mystery which the human reason can do very little to explain and this should be a cause for triumphant thanksgiving because the harm done to Christendom by human explanations of Divine truths will perhaps never be fully assessed.

Human Explanations.

The intense belief that our own explanation of phenomena can be right is a human foible in no way restricted to things of the spirit. A group of men agree that a barn should be built—but it never is built because each of them is determined that it should be done his way.

A group of nations agree that peace is desirable—but soon war comes again because each is determined that his way of peace is the only way.

A group of Christians agree that God should be worshipped—but soon there is schism because each wants to do it his own way.

All Christendom has agreed in saying the creed but when at various points in history men have explained their reasons for believing in the Trinity, the Virgin birth, the Catholic Church or the forgiveness of sins, there have followed inevitably excommunications, burnings and banishments according to the custom of the day.

Almost alone amongst Christian beliefs stands the Ascension as a mystery before which undivided Christendom bows in reverent acceptance.

New Testament and Fathers.

Only one of the Gospels gives us directly the story of Our Lord's ascension into Heaven and that is St. Luke, but throughout the New Testament are many other references to it; in the Marcan appendix, the Epistles of Peter and Paul and the Epistle to the Hebrews.

Amongst the writers of the second century, we catch echoes of the very early creeds or at least we see creeds in the process of formation. Here we find an unchallenged universality of belief in the Ascension in such works as the Tracts of Tertullian of Carthage, the controversial treatise of Irenaeus, the apologies of Justin Martyr and the apology of Aristides.

In later ages, the Latin Fathers such as Hierome and Augustine once again

accept without explaining, although Augustine notes "Christum corpori suo majestatem dedisse, naturam tamen corporis non ademisse" "Christ gave majesty to His body, but did not destroy the nature of it." lest there be any ambiguity on the point.

The Anglican Prayer Books accepted it. Carolines such as Peter Heylyn repeated the words of the Fathers, and to-day, as one modern "Life of our Lord" follows another from the press, we read again and again the simple statement that "He ascended into Heaven and sitteth on the right hand of the Father."

The Heir ascends the Throne.

Very few people to-day think of the ascension as a time when Our Lord disappeared like an aeroplane into the blue sky. Still less do we think of Him "soaring through tracts unknown" to some place astronomically remote. The ascension is far more wonderful than that, for just as Jesus at the Incarnation burst through that envelope of time and space in which we dwell, so at the Ascension did he withdraw into his own eternity, in order to be more available to those of us still imprisoned within the envelope.

His "going up" was not the experience of a lift, but the experience of an heir going up to a throne to become King.

One of the mysteries of the Ascension story is the joy of the apostles (Lk. 24. 52) because farewells are seldom happy events. They had been through much with Him—the dereliction of Good Friday, the joys of Easter and now suddenly to lose Him would seem to most of us a cause for sorrow rather than gladness. Yet they were glad because they knew that as long as he remained subject to the limitations of time and space he could not be with them at the same time in Jerusalem and Antioch and Rome. He could not have been mystically present with them if He had been physically present. He could not have sent the Holy Ghost unless he had gone away.

Jesus is the only great man in the world's history for whom none have written a memorial; every art form has been cast at His feet except that of the lament and the dirge. He left us phy-

sically that He might be with us eternally, universally and spiritually.

Our Assurance of His Presence.

Indeed it would almost seem that in some of His resurrection appearances He strove to teach His followers that human senses were not necessary to perceive His presence. Mary learned this in the garden when He forbade her to use the sense of touch, the others learned it when He vanished from their sight on several occasions after convincing them of His presence.

The ascension story is to those of us who live in the 20th century our constant assurance of the presence of Our Lord.

Let us practise this presence though we may not understand it fully that we may penetrate a little way into the meaning of the Church's eucharistic hymn:

"Thou only art Holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father."

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NEW TITLES IN PREPARATION

BARKER CHAPEL STARTED.

The new chapel for Barker College, Hornsby, has been begun, and for the laying of the foundation stone by the Archbishop of Sydney on April 28 many guests sat in what soon will be the nave of the chapel, the walls at present being only a few feet high.

The chapel is beautifully situated among very tall gum trees on the sloping ground of the College not far from the Pacific Highway frontage, and the fine weather added to the impressiveness of the ceremony. The chairman of the Council, Dr. B. G. Wade, in a short address invited the Archbishop to lay the foundation stone, and the Archbishop himself spoke on the function of a church school with the chapel and all it signifies in the centre of education. The whole service was well conducted by the headmaster, Mr. W. S. Leslie. A large congregation was present and afternoon tea was served on the lawns and at the new junior school. Nearly £900 was received from friends of Barker towards the chapel on the occasion.

I BELIEVE IN THE HOLY GHOST.

(Continued from page 5)

wing to accept the truths of the Gospel in a kind of intellectual way only, without any real acceptance in the heart. Without the inspiration of the Holy Spirit, in the heart, our faith, of whatever ecclesiastical shade, is dead. St. James has reminded us that "the devils also believe and tremble."

From Glory to Glory.

A life in which the Holy Ghost is allowed to work cannot be static. A strength comes from the Comforter enabling evil habits to be conquered. The fruit of the spirit — love, joy, peace and so on — can be seen to appear in ordinary human lives. (Cf Gal. 5:16-24). Our pattern is Jesus Christ our Lord, and the Holy Spirit can mould us after the Master's likeness. St. Paul truly rose to the heights when he wrote, "We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." (2 Cor. 2:18).

Our churches are thronged at Christmas and Easter, and let us be thankful for it, but Whitsunday, which ranks equal with the other two festivals, will be just an "ordinary Sunday." Does that not reveal a serious deficiency in the lives and witness of our church folk? The truth about the Holy Spirit has not been fully appreciated.

When St. Paul came to Ephesus he found certain disciples who professed the faith, but something told the Apostle all was not well. He was quick to put his finger on the weak spot: "Did ye receive the Holy Ghost when ye believed?" (Acts 19:1-7). It is for us who have received our Lord's most true promise to allow the Holy Ghost the full use of our hearts and minds that the Church may go forward in confidence and strength.

ADELAIDE

CONFERENCE ON PROPOSED CONSTITUTION.

The Annual Clerical Conference of the Diocese of Adelaide, to be held at the Retreat and Conference House, Belair, from 15th to 18th May, will devote its whole time to a consideration of the proposed Constitution for the Church of England in Australia. Six papers will be read and discussed: The Principles of Church Government (the Rev. F. Willoughby, Th.L.); The Constitutional History of the Church (The Rev. A. R. Bowers, Th.Schol.); The Constitutional History of the Anglican Communion (The Rev. N. C. Paynter, B.A.); The History of the Movement for Autonomy in Australia (Canon H. H. Coles, M.A.); The Present Draft Constitution (The Rev. J. R. Bleby, B.A.); and The Diocese and the National Church (The Dean of Adelaide).

The papers read at the Conference will be published and sold at approximately cost price to clerical and lay members of the Synod of the Diocese. Others, who may wish to obtain a copy of the papers in booklet form, are advised to place orders at once with the Secretary, the Church Office, 18 King William Road, North Adelaide. The papers will provide a review of the whole constitutional problem and enable those, who will have to vote upon the Constitution in the various Synods, to inform themselves beforehand of some of the issues involved.

DEATH OF BISHOP ASH.

We record with regret the death of Bishop F. L. Ash on April 23. The Bishop was formerly Bishop of Rockhampton and at the time of his death was acting rector of St. Anne's, Strathfield, in the diocese of Sydney, and a commissioner for the South East Asia Memorial Training Fund. The Primate gave the address at the funeral service held in St. Anne's, and referred to Bishop Ash's successful work both as Bishop of Rockhampton and as commissioner for the A.B.M. centenary appeal from 1946 to 1951.

The Bishop is survived by his widow and children, to whom we offer sympathy.

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AUSTRALIAN CHURCH RECORD.

DIOCESE OF SYDNEY

HOME MISSION SOCIETY

CENTENARY SUPPLEMENT

Governor's Memorable Motion Launched Forward Move In Church Church Society Born 100 Years Ago

The streets were lit by gaslight; phaetons, hansom cabs, broughams and buggies were drawing up one after the other and most of the hitching rails and posts in the vicinity of St. James' Schoolroom in Castlereagh Street, Sydney, were occupied. The hour was close to 7 p.m. and the evening was that of Tuesday the 20th May, 1856.

Standing on the pavement was the six foot four bishop of whom it was said that when he sat astride a horse, his legs almost touched the ground.

He was quite often seen in the city on horseback, and regularly one day a week he would come to the church offices from his residence in Randwick to sign letters and to interview clergy who wished to see him.

At this moment, the Rt. Rev. Frederick Barker, Bishop of Sydney, was waiting on the pavement with the Ven. William Cowper, Canon Allwood and other leaders of the church to greet His Excellency the Governor, Sir William Denison, who was coming to move the first resolution at this very important Public Meeting of members of the Church of England.

On David Jones' Site.

The meeting had been advertised in "The Sydney Morning Herald" that morning as being for the purpose of forming a Church Society for the Diocese of Sydney.

The St. James' Theatre and building and the premises of David Jones Ltd. now occupy the site where that large company of people was then gathered.

A provisional committee had been at work for some six weeks and the meeting heard Canon Allwood say that out of a total of 60 clergy of the Diocese (which then included the areas of the present Dioceses of Bathurst, Canberra-Goulburn and Riverina as well as North Queensland) all but 12 were being maintained by the Government.

Canon Allwood went on to point out that any increase from the Government was regarded as very doubtful and contributions from England to the work of the Church in the Colony had reached their limit. He then stated "... there yet remain 48 clergymen, 55 places of worship and numerous parsonage houses to be provided. It is believed that this may be accomplished by means of the proposed Church Society ..."

Governor Moves the Motion.

Bishop Barker occupied the chair and the appropriate resolution to form the Society, moved by His Excellency the Governor, was apparently carried unanimously and thus The Church Society of the Diocese of Sydney, came into being.

The Society's objects were clearly set down under four headings:—

1. The support in part or wholly of Clergymen, Missionaries to the Aborigines and Catechists who may act as schoolmasters.

2. The endowment of churches.

3. The erection of churches and parsonage houses.

4. The circulation of the Holy Scriptures, the Book of Common Prayer and other religious and useful publications.

From the Society's first annual report, it is obvious that much hard work was carried out by those who had the interests of the Society at heart, for in eight months, 5,000 subscribers had been enlisted and a sum



BISHOP BARKER.

of £5,792/10/9 had been received. Also in this period of time, the number of licensed clergy in the Diocese increased from 48 to 70 and in addition there were six licensed catechists. The Church Society was paying 14 of the new clergy and four of the catechists.

Help for Yass and Bathurst.

The earliest grants by the Society were made on the 7th July, 1856, and were for the purchase of land at Yass on which St. Clement's Church now stands, and £200 to pay the passage and outfit of clergymen and catechists from England. The first stipend grant was one of £250 and was made on the 4th August, 1856, to the Rev. G. M. Fox at Bathurst and was for a period of twelve months.

From the 4th January, 1858, the Society had its own premises known as Church Society House. It is interesting to note that the first Synod of the Diocese, held on the 5th December, 1866, met at The Church Society House which was in Phillip Street.

In 1911, the Society was reconstituted by Synod as The Home Mission

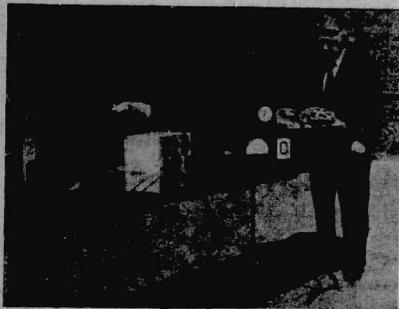
(Continued on page 12)

Social Service With a Christian Opportunity

In these days when so much Social Service work is undertaken by the State, it is refreshing to find that the Church is not slow in accepting responsibility where there is very real opportunity for christian ministry and witness.

The development over the last twenty years of a number of Social Service activities has been rather amazing and the society has built up a ministry to young and old alike who find it so hard to help themselves.

It does need to be stressed, however, that for a considerable period prior to twenty years ago, the Society and its Auxiliary, The Ladies' Home Mission Union, was carrying on many very practical Social Service tasks. These activities go back even prior to twenty years ago, the Society and its Auxiliary, The Ladies' Home Mission Union, was carrying on many very practical Social Service tasks. These activities go back even prior to the Unemployed Camps of the Depression years and with such functions as the Ladies' Home Mission Union Used Clothing Store, an enormous amount of help and relief was given as far back as the early 20's. This help was mainly administered by deaconesses in the congested areas of the city and suburbs. This ministry is still effective to-day.



Mr. SACHISTHAL with wireless equipment made by the boys at Charlton.

THE CHARLTON MEMORIAL HOME FOR BOYS.

The work of the Church in the Children's Courts would not be very practical if there were not homes provided by the Church to which children might be sent on the order of a Children's Court Magistrate.

The formation by the Society of the Charlton Home at Avona Av., Glebe Point, faced some formidable difficulties. It was commenced in a time of financial stringency as/or as the

Society was concerned and the buildings, first made available on lease and later sold to the Society by the Church of England Homes Administration, were in need of extensive repair before they could be used to house children. Due mainly to the initiative of Mr. and Mrs. N. A. Sachisthal and their friend, Mrs. Campbell (who are still at Charlton to-day), the almost insurmountable difficulties were treated with perseverance and to-day the Home accommodates 65 boys.

Most of the lads have come to the Home through the Children's Courts and Mr. Sachisthal has endeavoured to maintain the atmosphere of a home and at the same time to provide plenty of activity for the body and for the mind for the lads.

If ever there was a Social Service activity with a christian opportunity, this is one! Most of the boys at Charlton have never really had a chance in life, and if through the ministry of the Home, the Church can help those under its care to come to a personal knowledge of Christ as Saviour and Lord, then surely no better foundation can be laid where their lives are concerned.

One cannot imagine a more pitiful fate than that of a lad aged 9 who came to the Home last year. He was committed to the Home for a period of eight years (the longest period for which a boy has ever been committed to the care of Charlton). He was suffering from extreme malnutrition — painfully thin arms and legs, hollow-chested and round-shouldered. The poor boy was the victim of parents addicted to alcohol and was too young and terrified to help himself.

Surely just as Our Lord's ministry was that of doing for people the thing which was impossible where they themselves were concerned, so the opportunity in the Social Service sphere for the Church to-day is to extend the helping hand of practical christian love to those in need. This type of ministry is effective at Charlton.

THE FAMILY SERVICE CENTRE.

This centre which is virtually a Family Welfare Bureau of the Church has its offices at Diocesan Church House next to St. Andrew's Cathedral. Miss M. A. Bennett, Dip. Soc. Stud. directs its work.

DIOCESAN FESTIVAL and 100th ANNUAL MEETING of The HOME MISSION SOCIETY

CENTENARY Festival of the Society will be held in the Sydney Town Hall on Friday, 18th May, 1956.

5 p.m.—Annual Sermon in St. Andrew's Cathedral, The Archbishop of Sydney.

6 p.m.—Festival Tea in the Town Hall.

7.15 p.m. — Great Public Meeting in the Town Hall.

The Archbishop of Sydney will preside.

His Excellency, the Governor of N.S.W. will be present.

Speaker, the Rev. T. G. Mohan, M.A., General Secretary of the Church Pastoral-Aid Society in England.

Items by St. Andrew's Cathedral Choristers.

The help of the Family Service Centre is not just that of "giving relief". In all its activity of ministering to the needs of people, it endeavours as far as possible to remedy the circumstances which have caused the individual or the family to come seeking the Church's help.

For example, many a widowed mother or a deserted mother who has found it so hard to battle along on the meagre allowances which they have from the State, has been helped to make ends meet by being taught how to plan and to budget where the family's needs are concerned as often as not, help in the way of clothing from the Used Clothing Store is provided to assist the family and it is not often that financial help has to be given.

The ministry of the Family Service Centre extends also to the aged and to those who are lonely as well as, very often, to children with complex problems.

Actually, the Centre had its beginning in an endeavour to set up a preventative work in connection with the Society's Children's Court Chaplaincy, but the link there was severed when the Child Welfare Department of the State began to provide Social Workers to visit the homes of children coming before the courts, as the Family Service Centre had been doing, in an endeavour to prevent other children of the family following in the steps of an older brother or sister. To-day numbers of children who are finding school work difficult and who show anti-social tendencies, are being given special encouragement and help with their lessons by private coaching provided through the Centre. Wonderful success has been met with this "therapy" and numbers of children who were being written off as hopeless by their teachers have made extraordinary improvement.

The Australian Church Record, May 10, 1956

Sydney's New Housing Areas are Outgrowing the Church

The problem of providing Church buildings in New Housing Areas must be accepted as the responsibility of the whole Church. In the Diocese of Sydney, it is hoped that through the work of the Department of Promotion and with the expected increase of income in Parishes following the Department's plan for an Every Member Canvass, the Churches of the Diocese will be able to help more adequately.

One Church District is facing the problem of new homes being built at the rate of a figure approaching 1,000 homes per annum. This is the District of Yagoona with Bass Hill, Villawood, Carramar and Old Guildford which has only three church buildings in the 15 square miles of territory which go to make up the district.

47 Scripture Periods A Week.

Anyone knowing the geography of the district as it stretches from Yagoona Station for almost four miles to Lansdowne Bridge in the direction of Liverpool, another mile down into Carramar and back towards Parramatta for 2½ miles, will realise the impossible task being faced by the Curate-in-Charge. He is the Rev. Bryce Wilson and he is assisted in his work by Deaconess Lynn Gigg, whose stipend is being met in full by the Home Mission Society of the Diocese.

2,000 PEOPLE TO TEA. CENTENARY FESTIVAL.

More than 2,000 people are expected to sit down to tea at 6 o'clock on Friday the 18th May when the Centenary Festival of the Diocese of Sydney, arranged by the Home Mission Society, will be held in the Sydney Town Hall.

At the Public Meeting (which will commence at 7.15 p.m.) His Excellency the Governor of New South Wales, Lieutenant-General Sir John Northcott, will be present and the Archbishop will preside. The principal address of the evening will be given by the Centenary visitor, the Rev. T. G. Mohan, M.A., who arrives from London on the 13th May. Mr. Mohan is the Secretary of the Church Pastoral-Aid Society, which is one of the oldest and largest home mission societies in England.

Annual Sermon.

The Archbishop will preach the Annual Sermon at 5 p.m. in St. Andrew's Cathedral, and it is expected that the Cathedral will be well filled for the occasion.

The Australian Church Record, May 10, 1956

"ARLESTON" STUDENTS' HOSTEL.

A Little Known Activity.

Under the auspices of The Home Mission Society of the Diocese of Sydney, a hostel for 40 students is maintained at Petersham for some years past.

The hostel is known as the "Arleston" Students' War Memorial Hostel and is situated at No. 59 The Boulevard, handy to transport for the University, Teachers' College and other places of tertiary education.

Mr. Warren Adkins, who has been Warden of the hostel for four years, has not only exercised a fine Christian influence, but has not spared himself in endeavouring to improve the standard of the hostel from every angle, especially where general appearance, furnishings and equipment are concerned.

Modern treatment has been applied in renovations to the front of the building by the use of plate glass, and modern colour schemes have considerably brightened the interior. New culinary equipment has contributed towards better meals and staff conditions.

The majority of the students come from country areas and the hostel has been pleased to welcome into its fellowship a number of overseas students. "Arleston" is a christian home in the highest meaning of the term.

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The People of the Church through
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- L.H.M.U. Clothing Store.
- Chaplains at Hawkesbury River, Norfolk and Lord Howe Islands.
- Children's Court Chaplaincy.
- Arleston Students' Hostel.
- Port Hacking Youth Centre.
- Charlton Memorial Home for Boys.
- Hospital Chaplains and visiting Deaconesses.
- Visiting Parish Nurses.
- Chesalon Nursing Homes.

The Society needs your help to carry on and extend this work.

Send your gifts to

THE HOME MISSION SOCIETY,
Church House, George Street,
Sydney.

MA 5632

Parish Nursing Service and "Chesalon" Parish Nursing Home

All great tasks have small beginnings, and where the work of the Parish Nursing Service of the Home Mission Society is concerned, this fact is particularly true.

Sister Symons, who is now the Matron in charge of the whole work, had been working with the Church in the outback parts of Australia through the Bush Church Aid Society, and on account of family circumstances, was compelled to return to her home.



"CHESALON" PARISH NURSING HOME, at 63 Prospect Road, Summer Hill.

CHURCH SOCIETY LAUNCHED.

(Continued from page 9)

Society. Its work of providing stipends, assisting with church buildings, helping to establish the Church in new districts, maintaining the Church in sparsely populated areas and providing Hospital Chaplains and Deaconesses has continued up to the present. **Many Social Services.**

In recent years, the Society has accepted the responsibility of many other tasks which must be carried on for the Church as a whole as missionary work in the Homeland. These tasks include the maintenance of a Children's Court Chaplaincy, the Charlton Memorial Home for Boys (most of whom come from the courts) the Family Service Centre which is actually a Family Welfare Bureau of the Church, a Parish Nursing Service for people who are chronically ill in their own homes and the maintenance of the "Chesalon" Parish Nursing Homes for the Aged Sick who are unable to afford private nursing fees and who have no-one to care for them.

It is quite evident that over the years the Society has always been ready to accept the challenge and the opportunity of Christian service in undertaking tasks to which the whole Church must give itself.

Sister Symons was conscious of a call to be the church's representative in helping people who were sick and alone, especially in the inner-city areas. There was no organisation which she could join, because the Church did not have any work of this kind going on.

Sister Symons made a personal approach to those in authority, and eventually The Home Mission Society was persuaded to support her as a visiting nurse attached to four city parishes—St. Paul's, Redfern; St. Michael's, Flinders St., St. David's, Surry Hills and St. Saviour's, Redfern. Thus she trudged through the lanes and byways of these areas, doing for many a poor soul what only a Christian nurse could do and carrying on her ministry with the love of God in her heart.

It wasn't long before a second nurse was necessary, and then a third. Transport was needed, and the nurses set about buying their own cars by working at night time in one of the city's public hospitals — and so the work grew.

To-day there are as many as six nurses doing visiting work, and three homes have been established providing 45 beds for the aged sick who are unable to afford private nursing fees. These people are cared for for as much as £1 per fortnight less than the Aged Pension.

The Nursing Homes have been called the "Chesalon" Parish Nursing Homes of the Church of England. The name which is found in the Book of Joshua is said to mean "a fortress or a place of security."

The home atmosphere of "Chesalon," whether at 61-63 Prospect Road, Summer Hill or at 9 Crown St., Harris Park, is very real and the garden surroundings make beautiful conditions for those who are being cared for by the Christian nurses.

Typical of those being cared for is a woman of 76 whose husband died three years ago. They had no children and were without relatives in this country. Before the visiting nurses began to care for her in her room in a tenement in Surry Hills, she had been in bed for six months without having

BISHOP CHAMBERS TO BE CENTENARY COMMISSIONER.

The Archbishop of Sydney has approved the appointment of the Rt. Rev. G. A. Chambers, O.B.E., D.D., to be the Commissioner for The Home Mission Society in its Centenary Year. Bishop Chambers, who left Sydney to become the first Bishop of Central Tanganyika, is delighted with the prospect of doing something for his old Diocese in his years of retirement.

The Bishop will commence his work as Commissioner on the 1st July next, and expects to be able to give about nine months to the work. Besides endeavouring to foster goodwill for the Society's work and to tell of its many activities, he hopes to be able to raise a sum of at least £25,000 so that the various branches of the Society's activities might be built up and extended.

The story of the Church in Action through The Home Mission Society in the Diocese has a great deal to commend it, especially in the realm of practical Christian service.

any nursing attention whatsoever. Other people in the tenement did what they could for her and not always with a good grace. The nurses attended her regularly in her own room for more than eight months, when at last they were able to transfer her to one of the "Chesalon" Homes. She is quite bed-ridden and totally incapable of doing anything for herself. How wonderful it is that because of the ministry of these modern "Florence Nightingales" this dear soul has not only been helped physically, but also spiritually for her personal faith in Christ is very real to-day.

In their visiting work, the nurses are averaging about 11,000 visits annually and their ministry extends to the Parramatta Area as well as the closer parts of the City of Sydney.



THE STUDENTS' HOSTEL, "ARLESTON," at Petersham (see page 11).

The Australian Church Record, May 10, 1956

A SYDNEY RECTOR'S IMPRESSIONS OF A CANVASS

The Rector writes:

Let me state from the outset that the parish of Rozelle is a typical industrial area. In a small area we have 1200 Anglican families, many living in sub-standard dwellings and a great concentration of light and heavy industries, power-houses, railway yards, wharves and timber-yards.

The Church, parish hall and rectory occupy the most strategic and commanding situation in the district, but the maintenance of our excellent properties has long been beyond our resources. Church attendances have been poor. The Sunday School was one bright spot with average attendances of 100-120.

The Parish Council adopted the idea of a Canvass before the Dept. of Promotion was established but it has been assisted by the Department and also has had considerable help from a parish which used the Wells Organisation.

Systematic visiting through the years and the building up of a parish card index system enabled us to mail initial letters and invitations to our Loyalty Dinners to 1560 addresses. An inner planning executive of six local business men prosecuted the whole plan with infinite care for detail. It has involved them meeting three, four and five times weekly. They have been obliged to work for

their church as they have never worked for any objective outside their business in their lives. Whatever may have been their loyalties in the past, all these men and their families are now happy members of the worshipping family at St. Thomas'.

The Canvass Teams.

A team of over 50 women had to be found as hostesses for the dinners. We found them and they did a great job. They were so caught up in the spirit of this great new forward move that all of them have begun the habit of church attendance. Numbers of them joined with our team of 36 men to make up our Canvass Teams. Not one of these 36 men has failed to join in worship with us since they volunteered to canvass. Larger numbers of men and women than ever before have asked to be prepared for Confirmation. This opens up a ready field for evangelism to an extent never before possible.

Sunday School.

From the time that our first mailing went out things began to happen most unexpectedly. In five weeks, 37 new pupils enrolled at Sunday School. Mind you, Sunday School was not mentioned in any of the initial mailings! Average attendances soared to 130 - 160 and the peak is not in sight yet. This is a privilege and re-

St. Thomas', Rozelle, has had the somewhat unique distinction of being the first industrial parish in the diocese of Sydney to conduct its own Every Member Canvass. We have asked the Rector (the Rev. Rex Meyer, M.A., Dip.J., Th.L.), to give us his impressions of the impact of the Canvass on parish life.

responsibility for Christ of which we shall take the utmost advantage. We have already added one canvasser, an earnest Christian, to our Sunday School staff. We shall need others.

Church Attendance.

Needless to say, attendances have soared. There has been some increase at 8 a.m., a slight increase at 11 a.m. but a great increase, well over 100%, at 7.15 p.m. It is too early to say what the permanent gain will be, but undoubtedly we will be much stronger numerically. As I write, the first Sunday for return of pledges has not arrived, but notwithstanding, offerings have almost doubled. Pledges in hand show that weekly offertories will be at least £70. Before they averaged £18.

Frankly, I'm no longer interested in the financial side of the parish. I now have men who can attend to that capably and gladly, as a piece of service to their Lord. But I do thank God for our Every Member Canvass. It has placed the emphasis upon membership and not on money. It has gone after people and it has brought them in, within the sound of the gospel.

STUDENTS SING SERVICE.

The theological students of St. John's Morpeth provided the music for the Communion Service at St. Peter's, East Maitland last Sunday. This was the annual college festival. First year students entertained the rest of the college at a concert on the previous evening. Visiting speakers to the college in recent weeks have been the Rev. Stuart Munro, of Cardiff (N.S.W.), Canon H. M. Arrowsmith of the Bible Society, and the Rev. Edgar Wood who addressed the Spiritual Healing Group.

LATE MISS ZOE POATE.

The many friends of Miss Zoe Poate will regret to hear of her sudden death.

Miss Poate was for many years an active and enthusiastic worker for C.M.S., also a devoted member of her church, St. Matthew's, Bondi. She was an inspiration to all who worked with her for her cheerfulness and willingness to help forward God's work in every way. Truly it can be said of her "Well done, good and faithful servant, enter thou into the joy of thy Lord."

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Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—
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The Australian Church Record, May 10, 1956

Gentle Jesus Meek and Mild

By Dr. Leon Morris.

The very little boy was brought to Sunday School for the first time. He found lots of other little boys and girls, and when he was introduced to his teacher he thought she was just the loveliest lady. They all sang songs, and somebody said words to a Being he couldn't see and Whom they called God. There was a story and some play and he went home very satisfied.

The very little boy came regularly to Sunday School. He became quite fond of Sunday School. Often he heard stories about Jesus, and sometimes he was told how he should live to please Jesus. He didn't like Jesus much. There was a picture of Him hanging on the wall, a pale anaemic young Man with a red beard, looking very solemn. Somehow the very little boy came to associate Jesus with solemnity. It seemed that ever so many of the things a little boy wanted to do Jesus didn't like, and conversely Jesus wanted him to do lots of things that a little boy did not wish to do.

The very little boy came to think of Jesus as negative. He didn't use that word, of course, but he thought of Jesus as always saying "No." Something of a killjoy in fact.

Now and again he came into contact with the Christian Church and presently his questing mind began to discern the outlines of a problem. How was it that a church which owed its origin to One who was admitted on all sides to be gentle, meek and mild, should have lasted through the centuries and should have exercised such an influence on so very many? It was all very puzzling!

When we consider that his boyhood heroes had been men like David and Daniel it is not surprising that he became rather fond of a fight, and plunged zestfully into whatever was going on. He prospered as he built up his business, and in time became a well known figure, the very example of a prosperous magnate.

Small wonder that men were prepared to count all well lost for Him, and to give their whole lives to serve Him even in remote and difficult places. Small wonder that millions throughout the world delight to render Him their homage and to walk in His way.

The result is a volume which will prove of great value to those who love their Bible. The names and titles of all three persons of the Trinity are discussed, and this is possibly the only book in which such a task is attempted. All too often we are content to read the Bible without taking seriously the significance of the Divine Names, and it is good to have our minds stimulated by such a book as this. Not the least of its values is the way it opens up avenues for further study.

There was a verse which began "Gentle Jesus meek and mild," and that was how the very little boy understood Him. He was always gentle and considerate, never doing the hard, rough, joyful things that appealed to the very little boy.

Now David was different. He went out and fought a lion. That must have been grand! And one day with only a sling and a few little stones he went out to fight the giant Goliath in all his armour. The first time he heard the story the very little boy sat tense right on the edge of his little chair scarcely taking time to breathe lest he should miss a word of it.

And then there was Daniel. Good old Daniel wasn't afraid even when they threw him into the den of lions. And God helped him there so that he wasn't even touched by the beasts.

Gentle Jesus meek and mild. That was all right for little girls, but with a lofty masculine superiority the very little boy thought he would stick to David and Daniel.

The very little boy grew up. He left Sunday School in due course, and plunged into the exciting fray of business life. He took with him some confused ideas he retained from his Sun-

day School days as to the nature of things Christian, but they did not trouble him much.

When we consider that his boyhood heroes had been men like David and Daniel it is not surprising that he became rather fond of a fight, and plunged zestfully into whatever was going on. He prospered as he built up his business, and in time became a well known figure, the very example of a prosperous magnate.

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The Book Page

Under the general editorship of Dr. Leon Morris

Titles of the Triune God. By Herbert F. Stevenson, Marshall, Morgan and Scott, 1955. pp. 190. Eng. price 17/6.

The Editor of "The Life of Faith" has put the Christian public into his debt with this valuable book. Mr. Stevenson makes no claim to having conducted original research, but he has read widely, and he gives in non-technical language the fruits of the labours of many scholars. He makes no attempt to discuss critical problems, but contents himself with setting forth the Biblical teaching enshrined in the various names for God in both Old and New Testaments.

The result is a volume which will prove of great value to those who love their Bible. The names and titles of all three persons of the Trinity are discussed, and this is possibly the only book in which such a task is attempted. All too often we are content to read the Bible without taking seriously the significance of the Divine Names, and it is good to have our minds stimulated by such a book as this. Not the least of its values is the way it opens up avenues for further study.

Old Priest and New Presbyter, by Norman Sykes. C.U.P. pp. 250. English price 27/6.

Professor Sykes, in conclusion, says:—

"It hath been the wisdom of the Church of England," claimed the Preface to the Book of Common Prayer in 1662 in relation to its public liturgy, 'to keep the mean between the two extremes of too much stiffness in refusing and of too much easiness in admitting any variation from it.' It has been the argument of these lectures that the same principle has been true in respect of polity; and that the Anglican tradition has espoused a *via media* in regard to episcopacy, constructed by its defenders against the two extremes of Rome and Geneva. In accordance with this tenacious adherence to the mean, the Church of England has nowhere formulated any theoretical or theological assertion of the historical ground of the continuance of the threefold ministry in the church since the apostolic age."

It is Professor Sykes' judgment on contemporary attitudes and policies that will delight many readers. He seeks to examine why it is, for example, that the Lambeth Conference should have adopted an attitude of increasing rigidity to the orders of non-episcopal churches.

"Between the Lambeth Conferences of 1920 and 1948 there may seem to be a great gulf fixed in respect of the requirements relating to the historic episcopate, which challenges explanation. . . . The dominant tendency in some contemporary schools of Anglican theology is reluctant to admit the testimony of history to the reality of the corruptions and errors from which the church was cleansed at the Reformation; and consequently to allow the plea of necessity to those churches which, faced with the harsh choice between reform of doctrine and continuity of polity, chose the former at the cost of sacrificing the latter. The anti-historical temper, however, has penetrated more deeply, and is offended by the intrinsic limitations attaching to historical evidence, where 'probability is the very guide of life.' In face of the avowed complexity of the evidence for the early history and evolution of the Christian ministry, it seeks to dispel historical incertitude by dogmatic presupposi-

tion and assertion. When Lightfoot wrote his essay on 'The Christian Ministry,' it seemed to him clear that 'in this clamour of antagonistic opinions history is obviously the sole upright, impartial referee; and the historical mode of treatment will therefore be strictly adhered to in the following investigation. The doctrine in this instance at all events is involved in the history.' At the present time this approach seems in danger of being abandoned in favour of Manning's axiom in respect of papal infallibility that 'the dogma must conquer history.'"

The traditional Anglican position is to regard episcopacy as being of the *bone* or *plene esse* of the church, and not the *esse* of the church. Professor Sykes recognises that exclusive and absolutist views are a Tractarian innovation.

"The differences between Lambeth in 1920 and in 1948 have evoked the suspicion that in fact a particular interpretation of the historic episcopate (and not the adoption of that institution alone) is being asked of non-episcopal churches as a condition of full union or inter-communion; and further that this interpretation is not the traditional Anglican doctrine of episcopacy but the exclusive theory of Tractarian *provenance* and *championship*."

It only remains to say that this volume is written with Professor Sykes' customary felicity of style.

The facts so ably marshalled cannot be ignored by any scholar concerned with the problems of reunion.

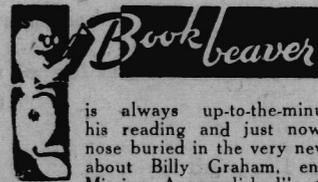
—S. Barton Babbage.

Dialogue on Destiny, by George W. Barrett and J. V. Langmead Casserley. Longmans, Green and Co., 1955. pp. 996. Aust. Price 5/-.

One of the methods used in Trinity Church, New York City, to present the Christian message to the one million people who stopped to listen there during 1953, was a series of "dialogue sermons" between two professors from General Theological Seminary. The two professors acted as "Parish Priest" and "Inquiring Laymen." The sermons, preached in Advent, were on "The End of the World," "Death and after Death," "Heaven and Hell" and "Kingdom Come."

The sermons are very well done, and contain some good material, but the teaching is sometimes questionable. It is to be hoped that the Inquiring Layman was not content with being told that the expression "the end of the world" is poetical language. (p. 37)

—D. W. B. ROBINSON.



is always up-to-the-minute with his reading and just now has his nose buried in the very newest book about Billy Graham, entitled "A Mission Accomplished"; this book by George Burnham contains an introduction by Billy Graham himself and covers the story of his recent European Campaign. Book Beaver's copy was priced at 15/-, and these books are obtainable from all of Dalrymple's Book Stores, Goulburn Street, Market Street, and Wollongong.

MR. KNIGHT VISITS THEOLOGOS.

The Director of the Royal School of church Music, Mr. Gerald Knight, recently visited St. John's College, Morpeth, and Moore College, Sydney. Mr. Knight stayed several days at Morpeth where he gave lectures and demonstrations of the aim and ideals of music in church. He generously commented on the students' singing of plain song (which is a feature at Morpeth), showing correct phrasing and emphasis and the need of clear enunciation.

At Moore College Mr. Knight spoke for more than an hour and after answering questions listened to the men singing in chapel and made helpful suggestions. Mr. Knight's visit to both colleges was much appreciated. His polite, clear and commanding manner of demonstrating the necessity of making music serve the purpose of the words in which worship is offered made a big impression on the students. The test of church music, said Mr. Knight, is whether it makes the words more beautiful and more meaningful than they would be if they were said. He strongly criticised the way in which psalms and canticles are commonly sung in churches, in which the meaning is distorted by false emphases and unintelligent rhythm. Mr. Knight has been in Australia since January, and is at present visiting the southern states.

C. OF E. INSURANCE CO.

The Church of England Insurance Company of Australia has announced the following changes in the composition of its Board:—

Mr. H. Minton Taylor has retired owing to ill health. Mr. Taylor has been actively associated with the company in an honorary capacity ever since its formation in 1930 and he has been a tireless worker in promoting the interests of the Company which, of course, is entirely owned by the Church of England in Australia.

Mr. Geoffrey V. Davy has been appointed a Director to fill the casual vacancy caused by Mr. Minton Taylor's retirement. Mr. Davy is a member of the same legal firm as Mr. Taylor, namely Messrs Allen, Allen and Hemsley, and already has given honorary service to the company.

The insurance of Church property now current with the Company exceeds £10,000,000.

PROGRESS IN SOUTH AFRICA.

Bishop George Morris of the Church of England in South Africa has just completed his second official visit to Natal. He confirmed over 1000 Zulus, dedicated a fine new church, ordained three men to the priesthood and two to the diaconate. There is evidence of great blessing and encouragement in the C.E.S.A. in spite of many adversaries.

LECTURERS APPOINTED AT ST. COLUMB'S.

The Warden of St. Columb's Hall, Wangaratta, the Rev. C. L. Oliver, has announced that the Hall now has six lecturers, including himself, as honorary staff members. There would also be some visiting lecturers. The Bishop of Wangaratta will lecture in doctrine, and other lecturers will be the Revs. C. Coish (Church history), F. C. Moyle (Pastoralia), I. L. Forbes (Greek). The Warden will lecture in the remaining basic subjects.

WEEK OF PRAYER FOR UNITY.

A week of prayer for Christian unity is being observed in many parts of Australia from to-day (Ascension Day), to Whitsunday. Members of all denominations, including Roman Catholics, are observing this custom.

B.C.A. SECRETARY HONOURED.

The Rev. Tom Jones, organising secretary of the Bush Church Aid Society, has been appointed an honorary canon of St. Andrew's Cathedral, Sydney, by the Archbishop. Canon Jones is a graduate of Ridley College, Melbourne, and was ordained in 1927. He was Victorian Secretary of the B.C.A. from 1932 to 1934, and has been organising secretary for Australia and Tasmania since 1935, during which time the work of B.C.A. has greatly expanded.

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2 Peter 1: 5-11.

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THE YEARLY BIBLE STUDY CALENDAR,

By Henry Groves

An arrangement of the Scriptures for the daily reading of the Bible in one or
two years.

A Chinese Preacher recently said: "I would rather spend one hour reading the
Bible, than spend ten hours reading about the Bible."

Another writes: "The Bible will keep you from sin, or sin will keep you from
the Bible"

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10/- for 3 minutes?

5/- for 1½ minutes?

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BUSH CHURCH AID SOCIETY

Church House, George Street, or Bible House, Flinders Lane,
Sydney Melbourne

THINK ON THESE THINGS ARE YOU LISTENIN'?

Conducted by June Dugan.

It had been the best of all birthdays and as a young newly-nine was tucked into bed after a day of high excitement and happiness, her eyes though heavy with sleep were bright as stars. She began her prayers with a real song of thanksgiving for the bounty of such a day and then came the part that arrested me — "And thank You Lord Jesus for giving Mummy so much help when she had so much to do." I could hardly believe my ears. Certainly, there had been much to do, with six young ladies for afternoon tea and dinner, but with all my rushing and hurrying to get things done, I had not spared one minute to stop and ask God for His help and guidance. I had made it on my own steam. I found myself asking why I had not asked for extra help, and patience for the very busy day I knew it would be. I also began to feel ashamed that the little girl had taken it for granted that I had asked God in on the arrangements and I felt a hypocrite.

St. John records in his gospel that Jesus said "Hitherto have ye asked nothing in My Name: ask and ye shall receive that your joy may be full," and "Ye have asked nothing in My Name," so often it seems that our prayers are requests for this and that, for our family and ourselves, but they are such general and material requests. We do not ask for specific spiritual blessings, such as grace or for a loving spirit or humility. Then when we see someone who has progressed much further in their spiritual life than we have we decide that it is different for them they find it so much easier or they have so much more spiritual life and light, when all the time the trouble lies in the fact that we "have not because we did not ask." There are times when we are conscious of a certain lack in our make-up and pray for such a fault to be remedied, but such times are spasmodic and do not often add anything to our spiritual growth. Of course with most of us our prayer life is spasmodic any way and because of its limited nature is not the powerful factor in our lives that it should be. It is only possible for our prayer to be a power in our lives when our minds are open and ready to receive the answers from God in His terms. St. James tells us that "ye ask and receive not because ye ask amiss." Our motives are wrong and our prayers are unanswered.

It is a wonderful thing to know that God is interested enough in us to hear and want to answer our prayers and petitions, and that when we do come seeking Him and His advice or a gift from Him that He is always willing to hear and to give what we ask, "That our joy may be full." When we think about this it always seems hard to understand why those obstinate, self-sufficient people called human beings are so ready to suffer all sorts of discomforts rather than come to God. Who is, after all, the Authority on humans and their problems. Perhaps the hardest thing to understand is why they are so determined to live without God and then rail on Him and blame Him when their plans miscarry. All the time through these dissatisfied strugglings God is longing for us to unburden ourselves on Him and to give us the solution be it either in our own selves and attitude, or circumstances outside ourselves and beyond our control.

A man who had suffered much and had come very near losing his faith, found himself one day in a lonely Scottish glen. He watched a shepherd guiding his flock into a field and noted how amazingly quick and intelligent the dog was — instantly interpreting each whistle given by its master. Presently the tourist got into conversation with the shepherd, who proved to be so kindly and understanding and sympathetic that at last the troubled man told him of his doubts. "I used to believe", said the man. "But now — well I never hear God speaking to me. I don't believe there is a God to pray to." To this the old shepherd made no reply but he did a curious thing. He removed his scarf, tied it round the dog's head, walked on 20 yards or so, then whistled. But the sheep dog which before had responded so swiftly to each note, remained lying in the rough path. "You see," went on the old shepherd, "not even God Himself can make us hear if we won't listen. He's aye guiding us all the time . . . but we've to wait patiently on Him to hear His Voice."

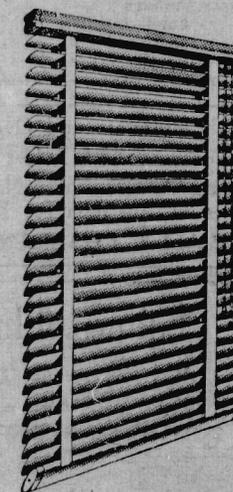
This is just what happens to us . . . Perhaps we talk so much that there is no opportunity for His Voice to be heard, and like the dog, we cannot hear and wonder why God does not answer. Or sometimes we wonder why we are not receiving certain things we want, forgetting that we have not

asked for them. There are times, too, when we become pettish and irritable with God because we prayed for a certain thing to happen and it was answered in quite the opposite way we had wanted. We must be real and honest in our approach to the way we pray and the results of our praying. But above all we need to pray ever so much more.

One of the old Greek philosophers once said that the only way to learn to play the harp was to play the harp, and praying is just like that. The more we pray the easier we find it; the more we pray the easier it is to include God in our planning and working, which will bring so much more satisfaction and peace; and the more we pray the more we will understand the way God works in our lives, answering our prayers, not to please us, only, but to give us that which in the long run will be the best thing for us.

Jesus, Thou sovereign Lord of all,
The same through one eternal day,
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And O instruct us how to pray.
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And stir us up to seek Thy face.

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The Hon. Secretary.

NEWS IN BRIEF

● **HAMMONDVILLE (N.S.W.) EXTENSIONS.**—On Saturday, 19th May, the Governor of the 29th District of Rotary International will unveil the foundation stone of the extension to the Matron Shaw Nursing Home.

Tickets for the special bus from the city are available from the Rev. B. G. Judd at 7/6 each.

● **RECTORY PURCHASED.**—The parochial district of Pittwater (Sydney) is relinquishing its tenancy of the temporary rectory at New port and has purchased a commodious modern bungalow at Avalon for use as a rectory. The Rev. Brian Richardson is curate-in-charge.

● **SERIES ON PROTESTANTISM.** An interesting series of Sunday evening addresses has just concluded at St. Andrew's, Summer Hill, N.S.W. On 15th April, Archdeacon T. C. Hammond, M.A., Th.D., took the subject, "What is a Protestant?" On 22nd April the Rev. Rex Meyer, B.A., Dip.J., Th.L. spoke on "Is the Church of England Protestant?" The concluding address on 29th April was "What is an Evangelical Churchman?" given by the Rev. D. W. B. Robinson, M.A.

● **£8,000 G.F.S. HALL.**—A new £8000 Girls' Friendly Society Hall in Lyons Street Nth. was dedicated by the Bishop of Ballarat, Dr. W. H. Johnson, on March, 18th last.

It was officially opened by the Diocesan President of the Girls' Friendly Society, Mrs. W. H. Johnson.

The late Mrs. C. O. Anderson left £1000 towards the hall building fund, and the late Miss Florence Lake also left a bequest to help the venture.

● **BASEMENT TRANSFORMED.**—The dismal, broken-floored basement of St. Alban's, Lindfield, (N.S.W.), has been transformed at a cost of £300 into a commodious choir vestry and also housese the primary dept. of the Sunday School.

● **PRIMATE OPENS HALL WING.** A new wing to the Church Hall at St. Paul's, Fernhill (parish of Corrmal, N.S.W.), was opened on Saturday, 14th April. Needed because of the great increase in population, the hall doubles the capacity of the present building. It includes a modern kitchen with a hot water system and built in cupboards.

ARMENIAN CATHOLICOS VISIT ENGLAND.

The Supreme Catholicos of All the Armenians, his Holiness Vazgen I, is visiting England and staying with the Archbishop of Canterbury. It is the first time for three centuries that a Supreme Catholicos has left Armenia.

DISCOVERY OF A NEW CATACOMB.

Fifty-five feet under the Via Latina at Rome catacombs have been discovered which probably date back to the third century A.D. The walls are covered with about fifty paintings. They are unique in variety of subject matter. The paintings are extremely well preserved. They deal with subjects from the Old Testament, such as Adam and Eve being driven out of the Garden of Eden, the Sacrifice of Isaac, the Crossing of the Red Sea; and from the New Testament, such as Jesus surrounded by the Twelve Disciples. There is also a number of pagan and profane subjects.

The Australian Church Record, May 10, 1956

PERSONAL

Mr. G. A. Marsh has been appointed Reader-in-Charge of Swan Hill (Ballarat).

Rev. David H. Chambers, of the Church of the Holy Spirit, Belgrave, (Melbourne), sailed for England in the "New Australia" and will return as Migrant Chaplain in the same ship.

Bishop P. W. Stephenson is responsible for Sunday Services during his absence.

The Rev. H. L. Pratt of Ferntree Gully has been appointed to the charge of St. John's, West Geelong (Melbourne), and will be inducted on 7th June.

The Bishop of Geelong introduced the Rev. E. A. Bradley as full-time Chaplain for the Austin Hospital, Cresswell Sanatorium, and Bundoora Repatriation Hospital, on Thursday, 3rd May, at Zeltner Hall, Austin Hospital.

The Principal of Seabury-Western Theological Seminary, Evanston, the Very Rev. A. D. Kelley, has been appointed Sub-Warden of S. Augustine's College, Canterbury, England, as from Dec. 31.

The Rev. A. A. and Mrs. Bennett, of Botany, have returned from abroad. The Rev. W. T. Price has been Locum Tenens during Mr. Bennett's absence. Mr. Price was rector at Botany forty years ago. Mr. Price will be L.T. at Kogarah from June.

We regret to hear that Mrs. J. V. J. Robinson, wife of Canon Robinson, Rector of St. Andrew's, Lismore, is seriously ill and we pray for her speedy recovery.

The Rev. Alan Ewbank, formerly Vicar-General of the Church of England in South Africa, passed away in England on March 4 last at the advanced age of 89.

The Rev. R. F. Steele has been appointed Rector of Colonel Light Gardens (Adelaide) and will be inducted on 1st June.

The headmistress of S.C.E.G.G.S., Moss

Vale, Miss Mary Graham, left Sydney by air on Thursday last for a visit to England and other countries en route. Miss Graham is travelling via North America, and will be away for about three months.

Mr. L. C. Robson, headmaster of Shore, Sydney, is already in England, having left Sydney last month. Mrs. Robson preceded him by some weeks. In England they will visit their son, Dr. Alistair Robson.

At the annual vestry meeting of St. James', King St., Sydney, it was announced that the acting rector, the Rev. W. J. Edwards, had accepted nomination as rector. Mr. Edwards is a graduate of Sydney University and continued study at Queens' College and Ridley Hall, Cambridge. He was ordained in Sydney in 1920 and was rector of Bulli before becoming headmaster, first of Monaro Grammar School and then of Canberra Grammar School. He has been a canon of Goulburn Cathedral since 1935. From 1947 to 1952 Canon Edwards was chief of the U.N.I.C.E.F. Mission to Greece. For his work in this connection the University of Athens conferred on him its doctorate of philosophy, honoris causa.

The Rev. Bruce Holland, recently catechist at St. John's, Sefton (Sydney), is now curate in the parish of West Tamworth (Armidale).

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PERSONAL

The Rev. E. ("Pat") Walker, Rector of All Saints', Parramatta, has announced his resignation from the parish, to take effect on May 31. Mr. Walker will continue his institutional work as Government Chaplain of Parramatta Goal and Mental Hospital.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—The Rev. A. A. Mutton 5/-; Mrs. Kerslake 5/-; Mr. J. Caley 4/4; Mr. R. Eedy 2/6; Mr. C. E. R. Meyer 5/-; Dr. J. W. Knox £5/5/-; Mr. G. H. R. Horsley £1; The Rev. C. H. Sherlock 5/-; Mr. J. F. Mildenhall 5/-; SALE OF WORK: St. Thomas', Enfield, £2/2/-; St. Clement's, Marrickville £1/1/-.

SOME RECENT BOOKS.

From Eternity to Eternity. — Erich Sauer, 17/6. An Outline of the Divine Purposes (post 11d.)

The Fellowship. — Guy King, 12/6. An exposition of 1 John (post 7d.)

Bible Themes from Matthew Henry, 27/6. Selwyn Gummer (post 1/1).

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Yarra Bay Plans Mission, Then New Church

Members of St. Andrew's Church, Yarra Bay, whose church was recently burnt down, are holding a mission next week to take advantage of the interest aroused by the fire.

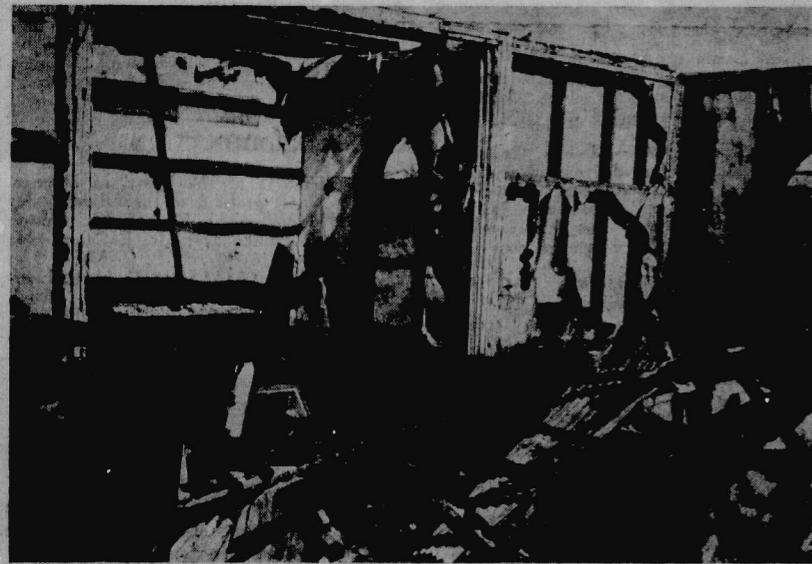
The church in the district was begun in the Depression, at "Happy Valley" as the settlement was then called.

The building of St. Andrew's Church was a labour of love and a great deal of voluntary work by local people as well as by friends from distant parts, enabled the building to be erected at a minimum cost. Most of the building materials were purchased by the Home Mission Society.

To-day Yarra Bay helps to make up a Church District with the area of Matraville and Pagewood where the Rev. Owen Dykes is Curate-in-Charge. On the morning after the fire, when the people came to survey the

wreckage of their church, they decided spontaneously to gather in the small hall at the rear of the destroyed building and to worship together at a service of Holy Communion.

Plans are already being made for an Evangelistic Mission on the church site and this is to be followed by a determined effort to secure funds in order that the building of a new brick church might be commenced. The former building and its contents were insured for £2,000 which apparently was reasonably close to the full insurable value, but it is not likely that replacement will be accomplished under £8,000 or £10,000.



The ruins of St. Andrew's, Yarra Bay, N.S.W., which was burn down early last month. A man has been charged with sacrilege.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

May 13. Sunday after Ascension Day

M.: Deut. 26; or Isa. 64; John 14, 1-14;
or Eph. 1, 3.

E.: Deut. 30, or Deut. 34; John 16, 5;
or Acts 1, 1-14.

May 20. Whitsunday.

M.: Joel 2, 28; Rom. 8, 1-17.

E.: Isa. 11, 1-9; or Ezek. 36, 22-36; Rom.
8, 18; or Gal. 5, 13.

May 21. Monday in Whit-Week.

M.: Ezek. 11, 14-20; Acts 2, 12-36.

E.: Wisd. 1, 1-7; Acts 2, 37.

May 22. Tuesday in Whit-Week.

M.: Ezek. 37, 1-14; 1 Cor. 12, 1-13.

E.: Wisd. 7, 15-8, 1; Cor. 12, 27 and 13.

May 27. Trinity Sunday.

M.: Isa. 6, 1-8; Mark 1, 1-11; or 1 Pet.
1, 1-12.

E.: Ex. 34, 1-10; or Numb. 1, 22; or Isa.
40, 12; Matt. 28, 16; Eph. 3.

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The Australian Church Record, May 10, 1956

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THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SIXTH YEAR OF PUBLICATION.

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MAY 24, 1956

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transmission by post as a Newspaper)

Archbishop Calls For "Truly Christian" Policy in Parish Canvasses

ROMAN-CATHOLIC OPPOSITION
TO THE REOPENING OF MADRID
SEMINARY.

The Archbishop of Sydney made a strong appeal at the Diocesan Festival to parishes planning an Every Member Canvass to consider the needs of the new housing areas before improvements in their own parishes.

"I beg of those responsible to be truly Christian in the breadth of their outlook and understanding of the needs of others," said the Archbishop. We must resist "the temptation to supply our many parochial needs first and only give what is over to the pressing needs of housing areas."

"Need Not Properly Realised."

"What is the good of our improving buildings in our parishes and providing other amenities if these new areas are growing up without help? This tremendous need has not properly been realised. If the gospel is to be spread it is urgent that we should purchase sites in the new communities that are being developed and that we should build the necessary facilities."

In the District of Corrimal, for example, while the number of school teachers has increased from 60 to 230, and doctors from 7 to 31, the number of clergy in the same period has only increased from 4 to 5.

"One Man in Huge Areas."

The District of Villawood, where a Curate-in-charge ministers with the help of a deaconess, has 5,000 new homes, with 20 new families moving in each week. There are 8 primary schools with 2600 Anglican children to be instructed. Over 40 school classes are taken each week. £30,000 is urgently needed here for church halls. The Curate-in-charge of Seven Hills "modestly estimates" that £89,000 should be spent immediately

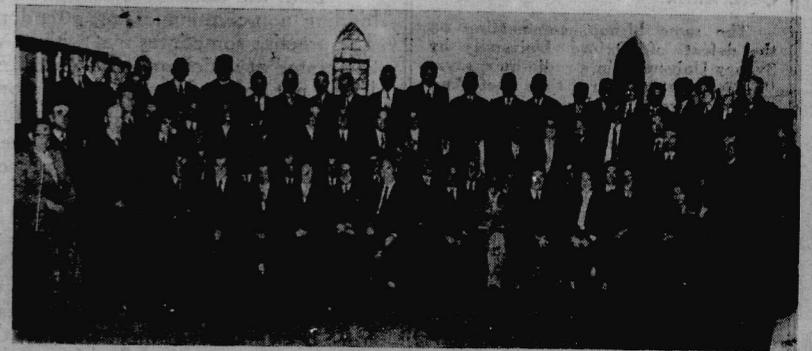
for essential buildings, sites and equipment in his district where a whole new community has mushroomed.

The Archbishop referred to the danger of rivalry between parishes in their Canvasses. His Grace urged giving outside their parishes to these pressing needs rather than spending money on their own parishes.

● **THANKSGIVING SERVICE.**—On Friday evening, June 15, a Thanksgiving Service for the Foundation and Centenary of Moore Theological College will be held in St. Andrew's Cathedral, Sydney, at 7.30 p.m. The preacher on this occasion will be the Rev. T. G. Mohan who is visiting Sydney in connection with the Centenary of Moore College and the Home Mission Society. At the close of the service there will be a reception in the Chapter House.

The Spanish hierarchy of the Roman Catholic Church has announced to the Government in Madrid that it is opposed to the reopening, on the basis of an already drafted solution, of the Protestant Theological Seminary in Madrid, which was closed by the police in Jan. 23.

The Catholic arguments against the legislation of the Protestant Seminary in Madrid are based on Articles 26 and 27 of the Concordat concluded in 1953 between Spain and the Vatican. Article 26 stipulates that all schools, of whatever nature, must teach "in accordance with the principles of the dogma and morality of the Roman Catholic Church." In Article 27 the Spanish state guarantees that instruction in the Catholic faith shall be taught as a compulsory subject in all state and private schools. But the second paragraph permits the children of "non-Catholics" to absent themselves from this instruction if their parents so request. There is no positive clause in the legal code, however, making provision for a group of Protestant children, whose parents have obtained permission for them not to attend Catholic religious instruction, to be given instruction in the Protestant faith.



The Rector of Nowra (the Rev. R. Bomford) with a group of men of All Saints' Church, taken at a recent men's tea in the parish.