

Dedication of Colours in the Army Agreement Reached

The Prime Minister, Mr. Menzies, has informed the Australian Council for the World Council of Churches that agreement was being reached between the armed forces and the Chaplains General of the Military Services regarding the religious ceremony accompanying the presentation of colours to service units. In future new colours will be consecrated, blessed and dedicated in turn by Church of England, Roman Catholic and other denominational chaplains.

This decision is a result of protests by the Australian Council of the World Council of Churches over the report that was made public in 1954 that

there would be no religious ceremony in the future in the handing over of new colours.

Controversy During Royal Visit.

The problem of the form of the ceremony arose before the Queen presented new Colours of the Corps of Staff Cadets at the Royal Military College, Duntroon in February, 1954.

The ceremony included the consecration of the Colours by the Chaplain-General of the Forces, Bishop C. L. Riley, the Anglican Bishop of Geelong.

The Roman Catholic Chaplain-General, Archbishop Mannix, told the Army that Roman Catholic cadets at the college could not attend because the Roman Catholic Church forbids its members to attend services of another faith unless their official duties oblige them to do so.

Five days before the ceremony, however, Archbishop Mannix permitted Roman Catholic cadets to attend the ceremony. A Roman Catholic Church authority explained that the cadets took part "in a physical and military sense" but in a spiritual sense would regard themselves as "onlookers."

BILLY GRAHAM IN THE FAR EAST

Following his preaching tour in India, Dr. Billy Graham has had extraordinary meetings in Roman Catholic Manila in the Philippines.

40,000 people came to hear the evangelist in Manila's biggest football stadium.

THE AUSTRALIAN CHURCH RECORD

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The number of decision cards filled in was the largest in the present campaign (4,470). The R.C. Archbishop of Manila warned his flock not to attend, but this seems to have given Dr. Graham "valuable free publicity". The pledge cards showed that about 30% of them were filled in by Roman Catholics. Despite much official church opposition, the Manila Times said that Graham's preaching "could well serve as a yeast to enliven the dormant spirituality of our nation. It is high time that our religious leaders turn to the task of making us better men and women. We need stirring sermons challenging us to good works as well as faith. We need a Catholic evangelist who will rouse us from our sloth of evil living. We need another Savonarola."

Dr. Graham continued on his way to Hong Kong, Formosa and Japan. A big campaign is planned for Manhattan, New York, in 1957.

REVISED LECTIONARY.

LESSONS FOR SUNDAYS AND HOLY DAYS.

April 1. Easter Day.

M.: Ex. 12, 1-14; Rev. 1, 4-18.
E.: Isa. 51, 1-16; or Ex. 14; John 20, 1-23; Rom. 6, 1-13.

April 2. Monday in Easter Week.

M.: Ex. 15, 1-18; Luke 24, 1-12.
E.: Isa. 12; 1 Pet. 1, 1-12.

April 3. Tuesday in Easter Week.

M.: Isa. 25, 1-9; Matt. 28, 1-10.
E.: Isa. 26, 1-19; Peter 1, 13.

April 8. 1st Sunday after Easter.

M.: Isa. 52, 1-12; Luke 24, 13-35; 1 Cor. 15, 1-28.

E.: Isa. 54; or Ezek. 37, 1-14; John 20, 24; or Rev. 5.

The Australian Church Record, March 29, 1956

THE AUSTRALIAN

CHURCH RECORD

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

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April 12, 1956

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transmission by post as a Newspaper]

BRISBANE LAYMEN ASK FOR PRAYER BOOK STANDARDS

LAW SUIT THREATENED.

A group of laymen has advised the Archbishop of Brisbane by letter that unless he gives an assurance that alleged Roman Catholic style practices in his diocese will be stopped immediately, they may take legal action against him.

The group is the Church of England Defence Association, which was formed last October, and it may seek to have control of church property taken from the hands of the present diocesan authorities.

English Missal.

Archbishop Halse was requested to give assurances that:—

The English Missal—a translation of a Roman Catholic prayer book—had ceased to be used, and that an instruction would be issued that use of the missal was without authority.

An instruction be issued that reservation of the Sacramental Bread and Wine, as practised at some churches, should cease, and that "illegal ornaments" accompanying the practice should be removed from churches.

An instruction be issued that Veneration of the Cross and the Mass of the Pre-sanctified, as carried out in some churches, be not repeated.

The association's letter to Archbishop Halse said the Church was governed by the standards of doctrine and worship of the 1662 Prayer Book and the 39 Articles, and matters complained of were serious breaches of church order, discipline, and doctrine.

The letter said there was evidence that the English Missal was used exten-

BARKER COLLEGE CHAPEL.

The setting of the foundation stone of the War Memorial Chapel at Barker College, Hornsby, will take place on Saturday, April 28, at 3 p.m. The Archbishop of Sydney will set the stone. The cost of the chapel and furnishings, without the chancel, which it is hoped ultimately to build, will be about £45,000. About £25,000 is in hand.

sively by students at St. Francis' College, the theological college of the Province of Queensland.

Reservation in Cathedral.

While any form of reservation of the sacramental bread and wine was illegal in the Church of England, it was being practised in St. John's Cathedral and widely throughout the diocese.

The association claimed this practice was found in the Chapel of the Blessed Sacrament in St. John's Cathedral and in the Brisbane parishes of Wolloongabba, Thompson Estate, Morningside, Nundah, Auchinclopper, and some country parishes.

It said that on Good Friday, 1955, the Roman Catholic style ceremonies of the Veneration of the Cross and the Mass of the

Pre-Sanctified were performed in the parish churches of All Saints' Thompson Estate and Morningside.

The letter was signed by Mr. C. P. Bradhurst (a St. George general storekeeper) and by Mr. E. W. Wilkinson (a Charleville jeweller).

Archbishop's Comment.

Archbishop Halse commented: "I can't prevent the association doing what it wants to do, but I have no comment to make."

The Archbishop has sent the letter to the vicars and rectors of the churches mentioned for their comment.

ADELAIDE FLOATS LOAN.

The Home Mission Society of the Diocese of Adelaide is seeking to raise £10,000 through 4% debentures repayable in 10 years.

The money will be spent on building urgently needed churches in new housing areas. This unusual method of financing expansion of the church's work is a way of overcoming the difficulties that many dioceses find as a result of their investments being tied up in specific trusts.



Dr. Billy Graham (right) speaking to Mr. Hugh Braga of Sydney during the recent visit to Hong Kong. Dr. Graham informed Mr. Braga that he may bring his team to Australia, in 1958.

(See story on page 5)

CANON LOANE ASKS FOR MORE UNIVERSITY ORDINANDS.

Speaking at the opening of term ceremony of Moore College, at which the Archbishop of Sydney presented College and Th.L. diplomas, the Principal of the College, Canon M. L. Loane, commented on the paucity of candidates for the ministry from among university students. Unlike England, the Christian Unions in the Australian universities do not produce many ordinands. Canon Loane pointed out that there was a record enrolment of new students at Moore College, bringing the total number to 77, yet although the Evangelical Union alone at Sydney University had a membership of over 400, only three of the present students of Moore College were graduates. He asked supporters of the College to pray that more graduates might come forward for ordination.

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RIGHT NOTE.

It is cheering to find a parish which advertises its Easter Vestry meeting under the title "What God Hath Wrought."

*

CHECK CHINESE.

"Our second meeting is on March 13 when Mrs. Wang will be the speaker. We hope you will take this opportunity to hear Mrs. Wong."

—Sydney parish paper.

It would be a pity to hear the wong person.

*

On ADDING UP.

I am convinced that people cannot estimate attendance numbers unless they actually count heads. This goes for estimates of the number of people at church services. The average guesser guesses about twice the real number. Two Sydney daily papers said that 7,000 people marched in the Procession of Witness on Good Friday last. The actual number, according to three separate counts by stewards, was around 2,500. Press estimates of the Roman Catholic affair at Campbelltown varied between 8,000 and 20,000.

*

MEANS OF GRACE.

On the wall in a barber's shop in Tasmania: "Let your speech be always with grace, seasoned with salt."

St. Paul says that edifying conversation ministers grace to the hearer. (Eph. 4:29.)

*

ST. JAMES THE HEADLESS.

It is more than 17 months since Canon Davidson announced his intention of resigning as Rector of St. James', King St., Sydney. Indeed, he has been Bishop of Gippsland for 10 months. Rumour hath it that a number of men from outside Sydney have been nominated for St. James', but have declined appointment. The Nomination Board has certainly not been idle, and the hiatus emphasises the difficulty of finding the right man for such an important city church.

*

APOSTOLIC SUCCESSION.

A new biography of Archbishop Whitgift contains some lovely examples of 16th century abuse. Here is one: "the bishops are profane, proud, paltry, popish, pernicious, presumptuous prelates."

Another writer of the period, criticising a more than usually venal Bishop of Hereford, said, "if he were in the line of apostolic succession, it was a successor to Judas."

—Q.

TO AUSTRALIAN CHURCHMEN

The Background of the Brisbane Dispute

The alteration of the character of the Church of England which is being brought about by the extensive acceptance of Roman Catholic theological positions and the copying of Roman ritual and practices by many of the clergy, has not unnaturally resulted in great dissatisfaction among lay people. Many, in obedience to conscience, have felt obliged to join other denominations. Others have valiantly taken up the unpleasant but honourable task of controversy and defence of our church's true position, in the desire to preserve for the future the heritage handed down, sometimes through anguish and martyrdom, from the past.

For several years past the Diocese of Brisbane, amongst others, has exhibited this changing of character, and some of its laymen have felt obliged to take action. The report which has recently appeared in the press of threatened legal action is the culmination of several efforts to have the matter put right by less drastic measures.

In August, 1953, two laymen issued a circular to lay members of the Brisbane Synod, setting out a copy of a letter addressed to the Archbishop. The letter called attention to persistent and widespread breaches of the doctrine and discipline of the Church within St. Francis' College and generally within the Diocese. It asked that an opportunity should be given to Synod to restore the standards of doctrine and worship contained in the 1662 Prayer Book and the 39 Articles before resort to the Courts to enforce the trusts of the Diocese was considered unavoidable.

In the 1953 Synod two laymen put forward a motion for a Committee of Enquiry to be appointed by the Diocesan Council to enquire into and report to Synod on the doctrine and practices taught in St. Francis' College. Before debate on the motion, however, the Archbishop proposed a substitute motion which was accepted by the proposer and seconder on the assurance that it would be applied as authorising an enquiry into facts, both with reference to St. Francis' College and generally within the Diocese. This Committee met during 1954, and two reports, a majority and a minority report, were presented to the Synod of 1955. The laymen who signed the minority report (including the initiator of the inquiry) claimed: "The Committee wholly failed to inform itself of any facts concerning doctrines and practices except such facts as could be established from admissions of members of the Committee, which this report is precluded from mentioning. The Committee was deliberately stifled by a majority of Anglo-Catholic sympathisers . . . It abdicated its functions and failed to carry out its commission from Synod."

A perusal of the majority report confirms this judgment. It contains only a general reference to "variations in doctrine and practices in this Diocese from parish to parish," and contains no information as to what these variations are, or how consistent they are with the law of the Church. As for that law, the report affirms: "The Constitution of the Diocese of Brisbane incorporates the whole of the ecclesiastical law of the Church of England in England as authoritative for this Diocese"; but it does not deal with the question of whether this law is observed in the Diocese, which it was the Committee's commission to investigate. The Archbishop had written, in convening the Committee, that its purpose was "to discover what the laws of the Church are, and by comparison the extent to which the services of the Church in this Diocese are, or are not, in accordance with them." Not only did the Committee fail to report on the extent to which the law was not observed, but it included in its majority report a repudiation of the law by impugning the authority of the Church's Court of Appeal.

After this rebuff the Brisbane laymen were faced with the alternatives of direct action through the civil courts, or of allowing the Romanising section of the clergy to continue their activities in the Diocese and especially in St. Francis' College, where the clergy for Queensland are trained.

Every Christian is "set for the defence of the Gospel." The Church of England Defence Association in Brisbane is shouldering a burden for us all. The path they have trodden is without reproach, and they have our unstinted commendation and support.

The Australian Church Record, 12th April, 1956

CHURCH LEADERS OBJECT TO NEW COLOURS CEREMONY

The Executive of the Australian Council of the World Council of Churches has protested to the Prime Minister about the proposed order of service for the dedication of military colours, on the grounds that "the Roman Catholic Church has received an undue measure of consideration" and the proposed service, in which the three chaplains one after the other bless, consecrate or dedicate the same colours, "contains elements of unreality which ought to be removed."

The letter to the Prime Minister asks him to restore the traditional service, or to provide a service to be taken on successive occasions by the three chaplains general in rotation. The Executive feels that the consideration given to the Roman Catholic Church is "to the detriment of the much larger Protestant community and to the nation as a whole."

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The Australian Church Record, 12th April, 1956

Ominous Future for Church in Soviet Union

BISHOP SHERRILL AMONG VISITORS TO RUSSIA.

The Soviet Government "has increased the aggressiveness of scientific education as the means ultimately to eradicate religion." This was one of the conclusions of a deputation from the National Council of Churches of the U.S.A. which recently visited Russia.

The delegates included the Presiding Bishop of the Protestant Episcopal Church (Bishop Henry Knox Sherrill) Dr. Franklin Clark Fry, and Dr. E. C. Blake. The statement issued by the nine members said:

"We were received with generous hospitality. We had formal conferences as well as countless personal conversations, since we were constantly in the presence of Russian Christians. We visited many churches and shared in the worship of the Orthodox as well as the Baptists, Lutherans from the Baltic states and Armenian Orthodox joined in the discussions. We were taken to theological seminaries and academies and to monasteries.

"In addition we held two conferences with the Councils of the Soviet Government which deal with religious affairs.

"It is apparent that Church and State have reached at least a temporary accommodation.

Too Few Churches.

"It was stated again and again that Church and State are separate. In a limited sense this is true, by our standards. There seems to be no interference with worship in the church. Congregations were large and devout in the relatively few available churches with preponderance of older people and of women. Enrolment in the few theological seminaries that are open is at capacity. Some churches have been repaired and a few new ones are being built, though there are far from enough.

"The most severe limitation of the church is in the area of education; for there seems to be no religious education except in the home by parents and by priests or ministers on occasional visitations. Publication of literature is confined almost entirely to books used in worship. It is clear that the churches generally are confined within themselves. They regard their function as that of saving souls and preparing them for Heaven. They show little other concern for the social or intellectual life of their people. It was the prevailing assumption that

science involves the reason, religion the feelings. Educational, economic, and political life is the concern of the state. Worship, from birth to death, is the task of the church.

Atheistic Education.

"This sharp division of function, in a population rapidly receiving scientific education biased toward atheistic assumptions, constitutes perhaps a greater danger to the church than does political control of the church itself.

"This generally prevailing concept of the mission of the church is in our judgment inadequate.

"During the last several years the policy of the Soviet Government has discouraged persecution of the churches and has regarded the clergy and other believers as loyal citizens. At the same time it has increased the aggressiveness of scientific education as the means ultimately to eradicate religion. Thus the church has more freedom than in preceding decades but at the same time confronts a more subtle challenge.

Peace Propaganda.

"In return for freedom of worship the leaders of the churches have apparently inclined to go along with Soviet communist leadership in important areas. Perhaps the most distressing illustration is in the area of peace propaganda.

"It appeared to us that their concept of peace was derived not only from the Soviet Foreign Office but also from an inadequate concept of the mission of the church.

"We pointed out that the World Peace Council, in which church leaders from Russia have given conspicuous leadership, has consistently taken the same line as that of the Soviet Government and that participants from the West have not been truly representative of Western churches. We emphasised the necessity of finding some other basis than their past positions if we are to work together for peace.

SIR KENNETH GRUBB ADVISES ON CYPRUS.

Sir Kenneth Grubb, Chairman of the Churches' Commission on International Affairs, has issued a report from the Commission calling upon the United Kingdom Government "to prepare a draft constitution either on its own initiative or in consultation with local representatives" to clarify points at present subject to misunderstanding.

It also calls for an assurance that "force will be used to the minimum extent necessary and that with the restoration of order and the reopening of negotiations everything will be done by Cypriot leaders to avoid and discourage violence and terrorism."

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

St. Mark's Day brings before the Church the needs of the Christian ministry. For St. Mark, the author of the second Gospel, can doubtless be included amongst those "ministers of the Word" to which St. Luke refers in his opening paragraph. Years later St. Paul describes St. Mark as "profitable for the ministry."

The need for men and women to serve in the Christian ministry is never greater than the present time. Disillusionment of past hopes, and uncertainty and fear for the world's future, incline people today to a ready response if only someone will minister to them the Word of God.

In this situation Jesus has laid a very clear command on his followers:

"The harvest truly is great but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." The command to pray that God will raise up ministers is obligatory on all who claim Christ as their Master and Lord.

Along with this prayer should go prayer for theological colleges and other places of learning where men and women are trained for this work. Nor should thanksgiving be omitted for blessings already received in this sphere. An experience of God's graciousness should be a stimulus for perseverance in ardent prayer in this most important matter.

The Roman Catholic Church appears determined, if it cannot secure pre-eminence in the community, to secularise civic life. If it cannot make us Romanists, it would have us pagans.

There is not the slightest reason why the tradition of 40 years at the Anzac Day march in Sydney should be abandoned, except the pressures of Catholic Action. If the community will not worship God in the Roman fashion, it must not worship Him at all. The Roman Catholic Church has joined forces with incipient paganism in its

desire to break the influence of the Protestant Churches.

This incident is not singular. During the Queen's visit Archbishop Mannix used similar pressure to remove prayer to God and public acknowledgment of His character from the ceremony of the dedication of military colours. He almost succeeded, for he announced that he had received an assurance from the Prime Minister that all would be well. Only strong action from the Protestant churches has averted this attempt at complete secularisation of this ancient religious ceremony.

We hope that members of the R.S.L. will make clear through their branches that the traditional service at the end of the Anzac Day March must be restored.

We commend the initiative shown by the laymen of a Sydney rural deanery in banding together to advertise the relevance of the Christian Faith, through the medium of the advertising columns of their local papers. The "copy" is pertinent and persuasive. Commercial advertising is a field which the church as a whole has made little use of. Government departments, especially in England, have for years used such advertising as a medium for educating the public. But in spite of the recommendations of the Report "Towards the conversion of England" advertising in newspapers and hoardings has been made comparatively little use of by the Church. Yet, as that Report states "In the advertisement columns of the Press we have a vehicle for a modern form of tract. By it a message can be carried into ways whereby the millions of readers must eventually see it and grasp something of its meaning."

Advertising the Gospel.

Moreover, advertising brings a real benefit to the advertisers, for it is uniformly found that advertisers "tend to make it a point of pride to live up to the claims made." Thus when laymen print in bold type of their church, "You will always be welcome each Sunday," we may be sure that the spirit of friendliness towards strangers will be in evidence in this church at least.

Two American Episcopal congregations, one Negro and the other White, have decided to worship together at the same church at Maywood, a suburb of Chicago.

Political observers throughout the world have recognised the recent Bandoeng Conference between African and Asian nations as a most significant event for the future. But the Consultation held at Bangkok last month between representatives of East Asian Churches is of like significance in the Christian sphere as the former conference is in the political. The Bangkok Consultation considered the evangelisation of Asia. It is plain that this task will be taken over more and more by the Asian churches themselves. The role of the European missionary societies will be considerably different from what it has been traditionally in the past.

At the Bangkok Consultation the decision was made to call a fully representative conference of East Asian churches early next year at Prapat on beautiful Lake Toba in the island of Sumatra. Australia and New Zealand churches were represented at Bangkok by one representative. They have been invited to send five representatives to Prapat with a view to their full incorporation in the East Asian Regional Committee to be set up. Every effort should be made to accept the invitation. The Asian churches have shown the politicians that Christianity can overcome the anti-white bias.

Parochial mindedness is a constant temptation to Christian workers. They become so interested in that portion of God's vineyard to which they have been appointed that their zeal may damage the work of God's Church as a whole. That work is one.

Some parishes are more wealthy than others and consequently are tempted to spend unnecessary sums of money on themselves. But wealthy parishes have a special duty of supporting central organisations of their Diocese and the work of the Church overseas. Moreover, they also have a duty of assisting the poorer parishes.

Before a parish spends tens of thousands of pounds on new buildings for itself, its members should examine their consciences whether God wills the money to be spent in that way, in view of the needs of His work elsewhere. The only reason for a parish's existence is God's glory. Therefore His will must be sought in everything.

BLACK AND WHITE.

Two American Episcopal congregations, one Negro and the other White, have decided to worship together at the same church at Maywood, a suburb of Chicago.

The Australian Church Record, 12th April, 1956



The illuminated arena which Mr. Braga helped to make ready for the campaign. The photograph was taken while Dr. Billy Graham was speaking and making his appeal.

Australian Churchman aids Billy Graham Campaign in Hong Kong

Mr. Hugh Braga, of Wahroonga, N.S.W., who is a member of the Councils of Barker College and Abbotsleigh, played an important part in the successful evangelistic meeting of Dr. Billy Graham in Hong Kong recently.

Mr. Braga, who is a consulting engineer, arrived in Hong Kong on a business visit and found the churches eagerly anticipating the arrival of Dr. Billy Graham who was touring the Far East.

Six months previously it had been learned that Dr. Graham would be passing through and immediately a committee was formed of representatives of the Evangelical churches to invite him to address a public gathering. Dr. Graham accepted the invitation and the meeting was fixed for the evening of 15th February last. Although the missionary's visit would be limited to the single evening, the committee made extensive preparations. Prayer groups were formed, funds were raised and no less than a thousand counsellors were trained. Plans were made for the biggest religious assembly ever seen in Hong Kong and a crowd of 10,000 was expected. The second largest football stadium with accommodation for 17,000 was hired for the occasion.

Governor's Interest.

Six days before the great night the Governor of Hong Kong, Sir Alexander Grantham, requested that the

The Australian Church Record, 12th April, 1956

chairman and secretary of the Crusade Committee should call at Government House, and he informed them that he and Lady Grantham intended to be present. He indicated his desire to introduce Dr. Graham to the public of the colony himself. Then he expressed surprise that the smaller stadium had been hired and requested the Deputy Commissioner of Police to discuss the matter with the committee. According to police sources of information there would be a far vaster crowd than 10,000. Indeed they would not only fill the smaller stadium accommodating 17,000 but they would require the larger one accommodating 25,000 in addition. The police instructed them to negotiate for the second stadium.

Initial enquiries revealed that the erection of this stadium was not yet complete and there was no lighting.

DO COME TO THE PALLISTER GIRLS' HOME ANNUAL FETE.

SATURDAY, 21st APRIL, 1956

Official Opening by Lady Hallstrom at 2.30 p.m.

Band — Devonshire Teas — Stalls — In the beautiful grounds of the Home itself.

River Road, Greenwich.

Hon. Sec., Mrs. J. Lee. JA 6516.

The Crusade Committee was nonplussed. Even if permission for its use were granted how could lighting equipment be installed at such short notice? Making the position apparently impossible was the fact that the four days prior to 15th February are a New Year's holiday when all work comes to a standstill amongst the Chinese. Lighting in 12 Hours.

In their dilemma the Committee consulted Mr. Braga just arrived from Sydney. Mr. Braga promptly accepted full responsibility for handling the seemingly impossible situation. A police car equipped with screaming siren and walkie-talkie radio was placed at his disposal and he moved into action. The secretary of the Football Association, a Moslem, was a personal acquaintance with whom he had played soccer in student days. He called on him and secured verbal permission for the use of the stadium. As later events proved, if the application had gone formally before the Football Association it would have been rejected because of Moslem influence. Next he secured an interview with the Deputy Manager of the Electric Power Company who called together his senior staff to confer with Mr. Braga and an electrical construction programme was agreed upon. Twelve hours before Billy Graham was due to speak no actual work had begun, but by a feat of electrical engineering, brilliant planning and determination on the part of Mr. Braga, flood-lighting was completed before the meeting started.

That night both stadiums were packed to capacity with 42,000 people in all, and five thousand were turned away from the gates.

Two days later certain officials of the Football Association were asking, Who gave permission for the use of the second stadium? But the opposition came too late. A victory for Christ's Kingdom had been won and no less than four thousand professed conversion.

DAMAGE TO CHURCHES.

We note with regret the damage to two of the churches in the Diocese of Sydney. During a gale the steeple of St. Peter's, Richmond, was blown down and the Hall suffered considerable damage, the roof being blown off and part of the wall destroyed. Much sympathy has been offered to the Rector, the Rev. E. L. Millard, and his parishioners in their loss.

St. Andrew's, Yarra Bay, was destroyed by fire. Yarra Bay Church was largely built by voluntary labour under the direction of the Home Mission Society. Work in this district was commenced during the depression, with a small church at Happy Valley. This building was later moved to Yarra Bay and is now being used as a Parish Hall. The Rev. R. O. Dykes is Curate-in-Charge, of St. Edmund's, Pagewood. We express our sympathy with both parishes in their severe loss. Any personal help towards their restoration would be appreciated.

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CORRESPONDENCE

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

ONE PROPITIATORY SACRIFICE

Dear Sir,

I read with pleasure what you say in your issue (15/3/56) at page 9, "Christ is our High Priest—who offered Himself on the cross for our salvation. We need no other sacrifice than this, and we need no other Saviour."

I purchased a book at a Roman Catholic depository in Sydney entitled "sermon Matter" and published under official authority. In that book we read "Protestantism has no sacrifice and therefore has no priesthood, and is, consequently, powerless to redeem and sanctify souls, for it does not own the merits of Jesus Christ and is powerless to apply them to mankind. It cannot then be the church of Jesus Christ, nor can it continue his work."

Here we have a tissue of lies. This book is published for the use of priests in preparing their sermons:

(1) It is not true to say that "protestantism has no sacrifice." There is only one sacrifice that avails for sin and that is the sacrifice that our Lord Jesus Christ made on our behalf when he suffered death upon the cross for our redemption. That sacrifice was made for all and avails for all who believe. The New Testament teaches that we receive by faith the benefits of Christ's death for us.

(2) It is not true to say that "protestantism has no priesthood." We have no class of sacrificing priests for we need none. Every Christian believer is a priest unto God to offer up spiritual sacrifices through Christ our great High Priest. We offer up ourselves and our possessions in a continual sacrificial service. This is the privilege of every Christian believer. We have a ministry of presbyters or elders following the example of New Testament practice. This word presbyter (translated in the N.T. elder) is commonly contracted into the word priest but has no connection with the sacrificing priest. The Greek word *hierous* used so often in the New Testament of the Jewish sacrificing priest is used of our Lord (for he offered the sacrifice of himself for us on the cross) but is never once used of a minister of the Christian church. Ministers are called bishops, presbyters, deacons, evangelists, pastors, teachers, etc., but never sacrificing priests.

(3) An untrue inference is implied when it is said protestantism "is powerless to redeem and sanctify souls." Christ has redeemed us through his death for us and he now lives to sanctify us by the indwelling Holy Spirit. It is our duty to "preach Christ crucified." We do not preach the crucifixion of Christ. We explain the meaning and purpose of his crucifixion, but we proclaim a living Saviour one who was and who is the crucified Christ. There is no other saving message for mankind.

(4) The claim of the Roman communion to "own the merits of Jesus Christ" was hotly contested by Luther and other reformers. If that claim is true then their doctrine of "indulgences" is also true. We do not believe either. Such a claim is unscriptural and cannot be substantiated, and the rest of the statement quoted above is on the same level.

Our article 31 (Of the one oblation of Christ finished upon the Cross) reads "The offering of Christ once made is that perfect redemption, propitiation and satisfaction for the sins of the whole world, both original

and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

Yours, etc.,
CONSTANT READER.

POSITION OF COMMUNION TABLE.

Dear Sir,

"Kanonikos" may be interested in this quotation from Ruskin ("Stones of Venice," ii, Appendix 6), which strongly supports Dr. Luik's conclusions discussed in his recent article.

"The Chevalier Bunsen informed me recently, that, in all the early basilicas he has examined, the lateral pulpits are of more recent date than the rest of the building; that he knows of none placed in the position which they now occupy, both in the basilicas and Gothic churches, before the ninth century; and that there can be no doubt that the bishop always preached or exhorted, in the primitive times, from his throne in the centre of the apse, the altar being always set in the centre of the church. . . His Excellency found by experiment in Santa Maria Maggiore, the largest of the Roman basilicas, that the voice could be heard more plainly from the centre of the apse than from any other spot in the whole church."

Yours, etc.,
J. A. FRIEND.

45 New Town Rd.,
Hobart.

A WORTHWHILE WORK.

The Pallister Girls' Home, little known to many, fulfils an urgent need in our Christian community. Welfare officers and social workers can place there girls of school age who are delinquent in some phase of their behaviour and who have unsavoury homes with lax moral discipline. Some of these girls have had the misfortune to appear at the Children's Court, some have been placed at Pallister before that stage has been reached. Sister Elizabeth Robinson and her staff have a difficult task endeavouring to bring into the lives of these children a Christian stability and security. Some twenty girls are in this home at Greenwich, N.S.W., surrounded by several lovely acres of playing area.

Support from fellow Christians is definitely needed and an opportunity for you to see the home for yourself is coming up on Saturday, 21st April, when the Annual Fete is to be held. Your attention is drawn to the advertisement in this issue.

CRANMER COMMEMORATED AT HIS BIRTHPLACE.

A service to commemorate the four hundredth anniversary of Thomas Cranmer's death has been held at Whatton-in-the-Vale church, where he worshipped as a boy. Cranmer was born at the neighbouring village of Aslockton.

Over four hundred people filled the church.

The Australian Church Record, 12th April, 1956

PASSING THE BUCK

By Dr. Leon Morris.

In any self-respecting modern community passing the buck has been developed to a fine art. We would not dream of taking the blame for anything if we can plausibly argue that it was someone else's fault. In politics, in economics, in religion, in every department of life we can see the process at work. It never seems to occur to us that we can be to blame for anything.

I like the story of the Scot who came to London for a holiday. When he returned home they asked him how he had fared?

"It was all right," he said cautiously, "but they're funny folk down there."

"Oh, how's that?"

"Well, one night, very late, it must have been about two o'clock in the morning a man came banging and banging on my door. He shouted and yelled and was in a temper. At two o'clock mind you!"

"And what did you do?"

"I didn't do anything. I just went on quietly playing my bagpipes."

Like the Scot it doesn't occur to us that our equivalent of the bagpipes could possibly give offence. Other people are different. They do all manner of things they ought not to. But when they object to what we are doing they simply give evidence of a narrow-minded prejudice. Human nature is a strange phenomenon.

The Splinter and the Beam.

And it apparently has always been the same. It was this aspect of human life to which our Lord drew attention when He asked "Why do you note the little splinter in your brother's eye, and take no notice of the beam in yours?" (Rieu's translation). Our blindness even to major faults in our own lives is astounding. Even a cursory knowledge of history, is enough to assure us that some of those who have committed the greatest crimes against humanity have thought of themselves as God's chosen instruments for the setting forth of His purpose. They have come fresh from their most evil deeds into the very house of God to offer their prayers and praises.

But we can't put it off on to other people (even though this may well be our immediate reaction!). The very same tendencies are to be observed in our own hearts. If to this we tartyly rejoin that we have committed no major crime against the human race, the answer might be in terms of opportunity. For it is indisputable that nearly all of us are very much alive to our own interests, and that we may easily be blind to moral considerations

where our profit or prestige are concerned.

Other People's Sins.

Yet though we may be very ready to make allowances for the faults other people find in us we are quite ready to see the sins in them. The most natural reaction in the world when we hear some forceful sermon on the subject of sin (or for that matter, when we read some pedestrian article) is to say to ourselves "I do hope so-and-so is taking notice of this. It's just what he needs!"

So the hard, grasping business man who sees nothing amiss in screwing the last ounce of service out of his employees and putting any shady deal over his clients, is loud in his condemnation of the loafer. The blatant, open sinner is scornful of the hypocrite and thinks his frankness reduces his own offence to vanishing point. The hypocrite returns the compliment. He thinks little of his own sin, for he deceives even himself by his air of respectability, but he is deeply stirred by those who have no sense of decency and shame.

And so we could go on. We can always find a way of palliating our own sin, even though we recognise fully the faults of our neighbour. And if he happens to have the same sin as we ourselves do, by a wonderful piece of mental gymnastics we still manage to excuse ourselves while being even more vehement than usual in our condemnation of the other. We can't stand our sin in him.

Repent Ye.

All of which gives point to the fact that the opening words in the preaching of our Lord were a call to repentance (as was also the case with John the Baptist and the Twelve). Jesus recognised that it is quite impossible for a man to make progress in spiritual things until he comes to a realisation of his own sin. When we get to thinking of it it is fairly obvious. We will never improve if we are satisfied with our present achievement. We will never seek a Saviour if we are not conscious of any plight from which we need to be saved.

(Continued at foot of next column)

PROTEST TO QUEEN ABOUT ARCHBISHOP OF YORK.

Mr. J. A. Kensit, Secretary and leader of the Protestant Truth Society, attended Lambeth Palace last month for the Confirmation of the appointment of Dr. Michael Ramsey and Archbishop of York, and lodged an objection to the appointment.

The Archbishop of Canterbury ruled the objection out of order.

Mr. Kensit was received in the ante-chapel of Lambeth Palace by the royal commissioners appointed by the Queen, the Bishops of London, Winchester, Newcastle, Southwell, Carlisle and Manchester, headed by the first royal commissioner, the Archbishop of Canterbury.

The Archbishop informed him that objections could only come within three categories—first, questioning the validity of the election; second, the genuineness of the documents; and third, the genuineness of the identity of the person elected.

"Strange Doctrine."

Mr. Kensit accepted Dr. Fisher's ruling and then handed to him a copy of his protest. This stated that during Dr. Ramsey's tenure of office as Bishop of Durham he had done nothing to fulfil his consecration oath to banish "all erroneous and strange doctrine contrary to God's Word," notably in the case of St. Mary's, Tyne Dock, South Shields, where parishioners had appealed for his aid to "protect them against illegal practices of a Romish character and to rid the Church of illegal ornaments."

The protest further said that Dr. Ramsey was at variance "with both the Archbishop of Canterbury and other fellow bishops over the implications of the message of the Gospel, as expressed in the Athanasian Creed and expounded in several of the Homilies . . ."

Addressing the commissioners, Mr. Kensit said: "On the subject of my objections I fail to see why doctrine should be excluded."

Letter to Queen.

Following his unsuccessful objection, Mr. Kensit has now addressed a letter to the Queen, in which he makes the point that "these are days when the voice of the people cannot and should not be silenced." He urges Her Majesty to ensure that in future all serious objections against those nominated to the episcopal bench should be heard and considered.

The call to repentance is fundamental. It is possible for a man to make his first contact with Christian things from some other direction. He may be attracted by Jesus the Great Leader and decide to follow Him. He may hear an appeal to take Christ into his life and do just that. But it will be impossible for him to have any real depth of spiritual experience until he has a genuine conviction of his own sinfulness and consequently of his own utter inadequacy.

It may be that the Church, as well as the world, needs to learn this to-day.

THE QUEEN AT COVENTRY.

At noon on Friday, March 23, Her Majesty the Queen laid the foundation stone of the new Coventry Cathedral and its Chapel of Unity.

The Queen, accompanied by the Duke of Edinburgh and attended by the Prime Minister, entered the way future worshippers will walk—through the shell of the 15th century Cathedral, which remains the seat of the Bishop until the new building is consecrated. Cut by fire in the raid of November 14, 1940, its walls now bear the words "Father forgive" inscribed behind the Table. **Medieval Foundation.**

The new cathedral will be built out at right angles from the ruin, and its walls will rise from the recently discovered foundations of the medieval minster-cathedral destroyed at the dissolution of the monasteries. Mr. Spence has altered his plan to leave the apse of this 11th century building exposed.

The three cathedrals visible on one site will give effect to his aim "to give the Church of England a building of quality woven round the Prayer Book, standing for permanence and continuity of Faith."

The Free Churches of Coventry will be associated in the establishment of the Chapel of Unity, and were represented at Friday's ceremony. The chapel is to be built, in the shape of a crusader's tent, as a place of prayer for all Christian people throughout the world. One of its stained glass windows is being given by Christians in Germany.

ASIAN EXHIBITION.

From earliest times Man has tilled the soil and depended on its fruits for most of Life's needs. And this he still does despite all the changes brought by Science and Civilisation.

This Exhibition is planned to show something of what the Good Earth and its products mean to the peoples of Asia in relation to the whole Asian-Australian scene and to the Colombo Plan.

Products featured will include rubber, cotton, tea, jute, rice, bamboo, tobacco, the coconut palm, and sugar.

Countries represented will include Ceylon, India, Indonesia, Korea, Malaya, Pakistan, and the Philippines, as well as Australia.

We draw the attention of our readers to the advertisement in this issue.

CONFIRMATION SERVICE FOR NATIONAL SERVICEMEN.

The Archbishop of Sydney, the Most Rev. H. W. K. Mowll, C.M.G., D.D., officiated at a Confirmation service in St. Luke's Church, Liverpool, on Wednesday, April 4th. Thirty one National Service Trainees from the 12th and 19th National Service Training Battalions at Holdsworthy were confirmed at this service. The candidates were presented by Chaplain Rev. D. C. Abbott.

The Brigade Commander was represented by the Brigade Major, Major T. Wilson, O.B.E., and other senior officers of the 2nd National Service Training Brigade were present at the Service.

The Proposed New Constitution for the Church of England in Australia has now been published and may be obtained from Church House, George St., Sydney. Price 3/6.

EVANGELISM IN YOUR PARISH— TO A FIVE YEAR PLAN.

This was the subject of the second Conference on Evangelism for clergy of the Sydney diocese held at "Gillbulla", Menangle, N.S.W. last month.

THE RECTORY FIRST.

The Rev. B. W. J. Gook, Diocesan Missioner, in his first address dealt with the first problem to be faced and won—the daily Quiet Time of Fellowship with God in prayer and meditation on His Word and the ordering of the life in the Rectory. There the battle for the parish is lost or won.

Developing his theme Mr. Gook urged concentration on that group now in the parish who within five years will be the leaders. In this way the vicious circle of insufficient manpower would be overcome. The heart of the matter was, "What are we doing with our young people?" The young people are not to be entertained but to be trained. Training classes should be instituted for Sunday School teachers, Parish Visitors and other groups within the parish. The Rector should be able to withdraw from the supervision of many activities as trained personnel take over the leadership of parish groups. The emphasis must be on quality rather than quantity.

The Rev. T. Croft spoke on "Making a Start" and spoke of a mission being held in two centres of his parochial district and of the sacrificial giving, prayer and work which the Christians were putting into it. In the stimulating discussion which followed the addresses the question was raised concerning the possibility of direct financial support from established parishes to help erection of buildings in parochial districts. Young peoples' problems were also discussed.

There were fifty present at the Conference and it is hoped to hold a further session during the Clergy School in May. —B.H.W.

A LETTER FROM JAPAN.

An Australian missionary in Japan was deeply impressed by Billy Graham's visit. The Missionary writes in a private letter from which we are allowed to quote: "Billy Graham spoke so humbly to the missionaries on being filled with the Spirit. He said that first we must put things right with God and right with our fellow men. We must apologise to any we have wronged or harmed, no sin is to be tolerated or accepted no matter how much it may just seem to be something we can't help.

"Then he just gives himself piece by piece mouth, eyes, ears, etc. to God and claims God's power.

"The Bible doesn't say 'pray for humility' but 'humble yourselves.'"

The missionary adds "do pray that he will come to Australia and hold campaigns. Australia needs him."

PAKISTAN'S NEW CONSTITUTION.

The new constitution of Pakistan, approved after eight years of discussion, requires that the President of the Islamic Republic of Pakistan must be a Moslem but guarantees religious freedom to Christians and members of other minority religious groups.

FUTURE OF ST. BARNABAS' BROTHERHOOD

The Bishop of North Queensland has announced that plans have been completed for a visit during August and September of the Superior of the Community of the Resurrection (Mirfield, England), the Rev. Raymond Raynes, to discuss the future of the Brotherhood of St. Barnabas which, writes Bishop Shevill, "has now reached a stage in its existence which calls for strategic thinking and wise planning."

Reviewing the brotherhood movement of the past half century, Bishop Shevill points out that "some have died through lack of recruits whilst others have solidified themselves into a stronger and more permanent form of the religious life... There seem to be only two alternatives before the brotherhoods to-day—either death or depth." "If the Brotherhood of St. Barnabas is to live, history and experience suggests that it must solidify into something more than a loose association of priests and laymen working together for five years and that for some of its members it should become a life vocation with a permanence and security about it.

Bishop Shevill apparently envisages the establishment of a community of monks and lay brothers under the supervision of the Community of the Resurrection.

HOUSE FOR COADJUTOR.

The Standing Committee of the Dioceses of Sydney has given permission for the sale of bonds in the Moorebank estate to provide a house for the Bishop Coadjutor-elect, Archdeacon Kerle. It is probable that a home will be bought in the eastern suburbs near Bishops Court, the Archbishop's residence. Other suggestions being investigated are that land should be bought in the vicinity or else a block taken from Bishops Court property and a house built thereon.

Standing Committee at the same meeting elected the Rev. Rudolf Dillon to represent the Church of England on the N.S.W. Council of Churches in the place of the Rev. Dr. A. W. Morton who has resigned.

LECTURES BY DR. ARNOTT.

The Principal of Moore College has invited the Warden of St. Paul's College, the Rev. Felix Arnett to give four lectures on 17th century churchmen to mark the centenary of Moore College. They are being held on successive Mondays at the College at 8 p.m. The first lecture was given last Monday on Richard Hooker, and the subsequent lectures will be on Lancelot Andrewes, James Ussher and Isaac Barrow.

The clergy of the diocese have been invited to attend.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations: Mr. P. W. Gledhill 1/-; The Rev. G. C. Bingham 5/-; Mrs. Surtees 5/6; Mrs. S. J. Marshall £2; Miss N. Adams £1/5/-; Mr. and Mrs. Passow 5/-; Mr. N. Jew 2/-; Miss M. R. Waters 5/-; Miss Taylor 5/-; The S.S. Teachers of St. John's, Campsie £5; Mr. W. J. Filmer 5/-; Mr. S. Horton £5 5s; Mr. E. C. Donald 1/-.

The Australian Church Record, 12th April, 1956

THINK ON THESE THINGS

"AN UNNATURAL BENT"

Conducted by June Dugan.

In a poem full of picture and truth called "The Gate," John Oxenham tells of how he wandered arduously along a way and came to the Eternal City with its walls so fair and white rising above the darkening plain, and his eyes sought for the Gates, "The Great White Gates" that close not ever, day or night but stand wide as the love of Christ that opened them." But no such Gate could he see, until as he came close he saw a tiny portal, straight and small, scarcely visible. He wondered, as he saw it, if this could be the only entrance to the light of day. And as he stood wondering, a voice cried out, "Come! enter in! the gate is open wide."

As he stood in doubt he saw many other people coming to seek for the wonderful gates. One was a conquering king, who stood wondering how he could enter, waiting for Might to show him the way. Another came, a scholar of profound wisdom and knowledge, who was equally perplexed as to how to enter the gates, so he waited till Wisdom would show him the way. Then came a fair noblewoman waiting for Love to show her the way in; a Judge came, waiting for Judgment to show him the way; a Martyr came, willing for Patient Waiting to show him the Gate; a rich Philanthropist came and waited for Charity to lead him. Many more came and each heard the voice telling them to enter in, and they all waited for Light to be given them to discern the Gate.

Then came a little child singing along the way, who finding the Gate, told all the others to follow him and each one who had waited found the tiny door and had to stoop low to enter in. John Oxenham says that each "bent low and followed, where the little child had led. And he who knew so much of earthly things, Discarded them, and on his hands and knees crept through the doorway where the child had led."

The Master was ever teaching that the way to find eternal things is a way of humility and a bowing of the head and neck. This is something that is so difficult to our natural bent, we are not ones to humble ourselves easily, to accept the fact that we are only useful to Him when we abase ourselves.

It is interesting to note that in Luke's account of the finding of the empty

tomb Peter "stooping down beheld the linen clothes lying." John tells us that he "stooping down and looking in saw the linen clothes." Neither Peter nor John could have known the Lord was still dead in the grave or whether He had fulfilled His promise and had risen, without stooping down to peer in. We need to think of both these two men because one was old and the other was young, teaching us that though we have lived a long time as Peter had, and have not been in the habit of stooping down, we must humble ourselves if we are to know the truth and the blessing of the Resurrection. John, the young man who outstripped Peter, with his long strides, and got there first, could not see into the tomb without stooping to look in.

There is a story told of Queen Elizabeth the first of England. The Prime Minister was dying and the Queen, known to have little compassion, went to see him. She was the essence of a Queen with her wonderful rich dressing, and extremely high head dress such as only a queen would wear and a long retinue of servants. When she had been ushered with great pomp and dignity from her carriage to the door of the sick man's bedroom, it was found that the door was too low for her to go through. Immediately panic ensued and many solutions were proffered, when a servant of the Prime Minister came forward and bravely

asked, "Your Majesty, would it be possible to stoop?" Everyone was awed then the Queen spoke: "Fellow, for the King of Spain we would not bow our head, but we will do so for your master."

Could we be so keen to please our Master and see His risen glory that we could say we would bow our heads for Him? But when earthly things attract and entice us, could we meet them erect and firm, refusing to bow to them? It seems that our hearts are constantly hard and proud. How many tears have we shed this Easter for the agony and unutterable suffering Christ experienced for us on the Cross? We have read the story so often and are untouched by its pain and passion, we have become used to it. We have forgotten that everything Jesus suffered, every pang, every drop of blood that He shed were because our sin weighed on Him, separated Him from God as it would have separated us, and all because He loved us as no one else ever has or ever will.

So then let us be willing to admit our wretchedness and sin then to stoop and accept the cleansing and the eternal life that His Resurrection brings. Let us in thankfulness and in contrition before Him bow our stubborn wills and say, "Thy will be done."

More hard than marble is my heart,
And foul with sins of deepest stain;
But Thou the mighty Saviour art,
Nor flowed Thy cleansing blood in vain.
Ah! Soften, melt this rock, and may
Thy blood wash all these sins away.

The Primate of Athens and All Greece, Archbishop Spyridon, has died aged eighty-two.

DO YOU WANT REGULAR INFORMATION ABOUT THE CHURCH OVERSEAS?

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Each month you receive the A.B.M. "Review" containing news of the Church from the Arctic to the Antarctic. Each quarter a packet containing literature, pictures, and the Fellowship Letter. See your State Secretary for full particulars.

14 Spring Street, Sydney

The Australian Church Record, 12th April, 1956

Retired Clergy Association (Sydney)

REPORT ON PENSIONS.

The present Provident Fund Pensions are on a scale adopted in 1920; i.e.,

Clergy, Scale A	£193/15/-
Widows, Scale A	£100
Scale B	£156/5/-
do.	£81/5/-
Scale C	£100
do.	£68/15/-

The rapid depreciation in value of the Australian £ has greatly affected the adequacy of Clergy Pensions, e.g., the equivalent of the Basic Wage in 1920 (when the Scale of Clergy Pensions was adopted) was £2/10/-; in 1949 it was £4/2/-, and now is £14/10/-. The Scale of Pensions throughout these periods has remained unchanged, and so Clergy Annuity and Widows today have to finance the 1956 cost of living on pensions calculated on 1920 prices.

Grants in Aid.—The Home Mission Society has recognised this inadequacy of Clergy Pensions and in certain cases is making Special Grants up to £30 p.a. and the Special Appeal of the Archbishop last Christmas enabled a £6 Grant to be made to each pensioner. Still, one cannot see how the addition, at the most, of £36 p.a. is going to make up the difference between 1920 Scale Pensions and 1956 Cost of Living. One of the Retired Clergy after 46 years in the Ministry at the age of 73 took a position as Pay Master in a stone quarry at the wage of £2 a week to help meet the Living Expenses of himself and wife. Had he served in the Armidale Diocese for only 20 years an equivalent sum of £100 a year, together with a guarantee of a yearly pension of £50 to his widow, would have been added to his pension from the Clergy Provident Fund. This example of Armidale churchmanship is quoted to show how Diocesan action can render the effective aid that is not being given by sporadic grants.

The Retiring Age for Clergy subscribers is fixed by the S.C.P. Fund at 65, and on that basis Actuarial Calculations fixed the 1920 Scale of Pensions that operates to-day. But the large majority of the Clergy do not retire at 65 but several years later, and until they do, their pensions automatically lapse to the S.C.P. Fund. Thus, e.g., under Table C, a subscribed postponing his retirement for five years, would have to his credit in the books of the S.C.P.F. not only his fully paid subscriptions but undrawn pensions totalling £500. 5% of this £500 would add £25 p.a. to his pension, and, mark this, would be paid on a capital sum of £500 that had accrued to the S.C.P.F. outside its actuarial calculations. Similar procedure could be taken for pensions under Tables A and B.

Occasional Duty. Clergy Pensions are supplemented by fees for Sunday duty. During the 19th and early 20th centuries the fees were standardised at £1 1s. per service. In June, 1954, apportionment given for a fee of £1/10/- per service with a maximum of £3/3/- for any one Sunday. Thus while the remuneration was increased by 9/- for a single service, the maximum of £3/3/- for a whole Sunday could quite conceivably result in a smaller remuneration for a full Sunday's employment. Coincidentally with the large increase in Clergy stipends, the fees for Sunday duty could well be increased to £2 2s. per service or £5 5s. for a full Sunday's duty, together with travelling expenses and hospitality.

The State Old Age Pension.—It has been stated that an increase in amount of Provident Fund Pensions would render recipients ineligible for the Government Old Age Pension. But owing to the operation of the Government "Means Test" a very large number of the Retired Clergy already are ineligible for the Government Pension and increase of their annuities would be a direct and welcome addition to their small incomes. In any case pensions from the Provident Fund are given to subscribers to that Fund and increases of pensions should depend on their actuarial feasibility and not on the vagaries of a Means Test inspired by political expediency.

Representation of Retired Clergy at Synod. Reports and balance sheets of the Provident Fund are "Laid on the Table" at Synod and may be inspected by Members of Synod—even by such members as have no financial stake in the Fund. Yet Retired Clergy, who are Members of the Fund and have contributed to it for years, have been denied access to these documents because they are no longer Members of Synod. It may not be feasible for all clergy on their retirement to retain their membership of Synod but retired clergy as a body should be represented in diocesan Synod by those qualified to speak for them and who have access to reports and balance sheets affecting their material well-being.

W. J. OWENS,
Hon. Secretary,
Retired Clergy Assoc.

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THE HOME MISSION SOCIETY

Diocesan Church House
George Street, Sydney

SUNDAY OBSERVANCE WIN.

Shortly before Christmas certain aldermen of the Redcliffe Town Council (Q.) introduced an amendment to the By-laws of the Council proposing to excise the word Sunday from the By-laws, thus leaving the way open for any and every form of commercialised entertainment on the Peninsula on Sunday. A vote on party lines carried the amendment 5 to 4, with the result that the Church of England and the Protestant Churches together with the Theatrical Employees Union lodged a protest requesting that the matter be reconsidered, and also presenting a petition from 2242 electors who asked that a Referendum be taken to obtain an opinion of the electors in this matter. The protest was rejected, but the Council agreed to put the matter to a Referendum.

A strong Committee of nearly 100, under the chairmanship of the Rector of Redcliffe, was formed together with representatives of the Theatrical Employees Union (which is most anxious that Sunday be retained as a rest day). The issue was fought with much determination. (Aldermen in a meeting of the Town Council actually came to blows over the matter). Pamphlets were sent into every home on the Peninsula outlining the case for the retention of Sunday in the By-laws, while the A.B.C. gave the matter wide publicity, as also did the daily papers. The referendum which was voluntary, was fixed for March 3rd.

There was no dearth of helpers on Polling Day when eight booths were manned by members of the Save Our Sunday Committee. When voting ceased the Church had won in every polling booth by a majority of over 800 votes. Actual figures were: Against any alteration, 2667; For the alteration, 1852. The Poll was heavy for a voluntary one—nearly 50% of electors voting.

COLUMBIAN SCHOOLS.

Evangelicals in Colombia, rather than limit themselves to the restrictions imposed by the Minister of Education have decided to make their school facilities available to non-Roman Catholic children only. As a result hundreds of parents have signed applications for admissions to the schools, stating that their children are non-Roman Catholic. At the same time a delegation of students from Barranquilla had an interview with the President in Bogota, when they presented a six-point defence of the Presbyterian School. The memorandum was signed by more than 300 Roman Catholic parents.

At the same time a request was made for an executive order to be issued which would re-establish the legal rights expressed in the Colombian Constitution. It appears that the enrolment at the Presbyterian School in Barranquilla will now break all records.

"SPIRITUAL DYNAMITE."

This is the title of a booklet written by a young Sydney clergyman in which he draws attention to the phrase "He is able" and briefly expounds sixteen texts which speak of the things which God "is able" to do. This brief and straightforward study will strengthen and encourage those who read it. The author is the Rev. W. Hogben, and Archdeacon T. C. Hammond has written a Foreword. It is the author's wish that any profits should be given to the Moore College Centenary Fund. Copies (5/- each), may be obtained from the Church Record Office.

The Australian Church Record, 12th April, 1956

ANGLICAN DELEGATION FOR MOSCOW TALKS.

The Archbishop of Canterbury has received a letter from the Metropolitan Nikolai Krutitsky confirming the invitation which was conveyed by the Russian Orthodox members of the delegation which visited Britain last July for an Anglican-Orthodox Theological Conference to be held in Moscow next July.

The delegation will be led by the Archbishop of York, who will be accompanied by the Bishops of Oxford and Derby; the Rev. Owen Chadwick, of Selwyn College, Cambridge; the Rev. F. J. Taylor, of Wycliffe Hall, Oxford; the Rev. H. A. Williams, of Trinity College, Cambridge; and Canon H. M. Waddams.

The subjects of discussion will be as follows:— "Scripture, Tradition, Creeds and Councils"; "The Filioque Clause"; "The Nature of the Church (including the place of the Laity)"; "Problems concerning Anglican Formularies"; "Doctrine and its Formulation"; "The Sacraments, their Nature and Number"; "Problems concerning Practices of the Orthodox Churches"; and "Doctrine and Opinion."

JOHN STOTT FOR AMERICA.

The Rev. John Stott, Rector of All Souls', Langham Place, London, is going to Canada and the United States in November to conduct student missions in the universities of Harvard, Yale, Michigan, Toronto, Western Ontario, Manitoba and British Columbia. The Bishop of London has given him leave for three months.

Mr. Stott has already conducted missions in Cambridge, Oxford, Durham and Exeter. His North American tour is being arranged by the Inter-Varsity Christian Fellowship.

LECTURE ON THOMAS MOORE.

The newly formed Church of England Historical Society has arranged a meeting to be held in the crypt of St. James' Church, King St., Sydney, at 7.30 p.m. on Friday, April 13, when Mr. G. A. King, Senior Vice-President of the Society will speak on "Thomas Moore of Liverpool: A Great Churchman."

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APPLICATIONS are invited for the office of Warden of a new theological college to be established in Perth, Western Australia, commencing in the academic year 1957. Applications should be received by the Archbishop of Perth, Church Office, Cathedral Ave., Perth, W.A., not later than the 18th April, 1956. Priests applying should in the first instance send details of their qualifications and the names of referees.

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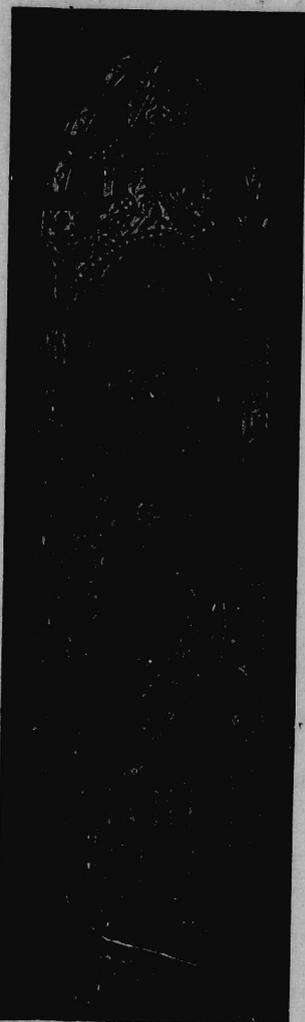
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The Australian Church Record, 12th April, 1956

PERSONAL

The Very Rev. E. A. Gowing, Dean of Nelson, N.Z., has accepted appointment as Vicar of St. Mary's, Merrivale, and Archdeacon of Christchurch, N.Z.

Mrs. Howard Guinness, wife of the Rector of St. Barnabas', Broadway, Sydney, has returned to Sydney after a visit to England.

We regret to learn of the passing of Mrs. Bishop, mother of Mrs. W. G. Coughlan, of Lane Cove. We express our sympathy with the members of her family.

Dr. C. A. Jarman, well known Sydney musician, and conductor, has accepted the appointment as organist and choirmaster at St. Paul's Cathedral, Sale. Dr. Jarman's oratorio "Via Crucis," recently published, was sung in a number of churches on Palm Sunday, including a very impressive rendering at St. Luke's, Mosman, under the direction of the composer.

The Rev. George Fuhrmeister, B.C.A. Missioner at Minnipa (Willochra) has accepted nomination to the parish of Quorn in the same diocese.

The Rev. Arthur Williams, formerly curate at St. Philip's, Church Hill (Sydney), has been appointed B.C.A. Missioner at Minnipa (Willochra).

The Rev. Jim Smith has been appointed assistant to the B.C.A. Missioner at Ceduna (Willochra).

The Rt. Rev. G. F. B. Morris conducted a service of Ordination at St. Paul's, Pretoria (South Africa), on Sunday, 15th January, when the Rev. C. M. H. Tooke, B.A., was ordained to the priesthood of the Church of England and Major F. Lee-Spratt, M.C., F.R.G.S., was made a deacon.

The Rev. Wilbur Doak, Rector of Bowraville, (Grafton), has been appointed Rector of Nimbin.

The Rev. N. G. Robinson, formerly curate of St. Luke's, Mosman (Sydney), has been appointed to the charge of the new district of Belfield.

The Rev. Rupert L. Edwards, Rector of Sth. Grafton, N.S.W., has resigned the parish.

The Rev. A. Mourell, Rector of Inglewood, (St. Arnaud) has been appointed Vicar of St. George's, Wonthaggi (Gippsland).

The Rev. W. A. Peterson has been appointed Rector of St. Mary's, Weston (Newcastle).

The Rev. H. Kirby, formerly curate at All Saints', Singleton (Newcastle), has been appointed Rector of Jerry's Plains.

The Queen has approved the appointment of the Rev. Frederick William Dillistone, canon residentiary of Liverpool Cathedral, to the Deanery of Liverpool, vacant by the resignation of the Very Rev. Frederick William Dwelly.

The Rev. T. L. Livermore, Rector of St. Lawrence, Morden, in the diocese of Southwark, has been appointed an Honorary Canon of Southwark Cathedral. Canon Livermore is prominent in Evangelical movements in England.

The Australian Church Record, 12th April, 1956

The Rev. John Hannon, formerly curate of St. John's, Wagga (Canberra and Goulburn), has been appointed Rector of Adelong.

The Rev. Peter Rudge has been appointed Curate of St. John's, Wagga (Canberra and Goulburn).

● YOUTH DINNER.—The Church of England Youth Department will be holding its Second Annual Youth Dinner in the C.E.N.E.F. Auditorium, 201 Castlereagh St., Sydney, on Wednesday, 18th April, 1956, at 6.30 p.m.

The Guest Speaker will be the Rev. Bernard Gook. Admission is by ticket only (available from the C.E.N.E.F. Centre).

The Rev. G. J. S. King, Rector-elect of St. Paul's, Cleveland St., Sydney, has been appointed Rural Dean of Cook's River.

The engagement has been announced of the Rev. Barry Burgess, of The Oaks, (Sydney), and Miss Janet Scott, of Huntley's Point. Miss Scott is an active worker at St. Bede's Drummoynne. We extend our congratulations to the couple.

Deaconess E. J. Macdonald, of St. Thomas' Rozelle, has been appointed Warden of the Girls' Friendly Society Hostel, Arundel St., Forest Lodge. Miss Macdonald will take up her new position on May 1.

Sister Colleen Luff of St. John's, Campsie, (Sydney) has been accepted for service in Dutch New Guinea by the Unevangelised Field's Mission.

The Rev. R. H. Ford, Rector of Beechworth (Wangaratta) has resigned his benefice as from April 30, 1956. He plans to take up his appointment as full-time Chaplain to the Sunbury Mental Hospital (Melbourne) on 1st May, 1956.

The Most Rev. R. C. Halse, Archbishop of Brisbane, is taking his first holiday since 1953, during which he will visit Singapore, Ceylon, India, and Borneo. He will represent the Australian Church at the dedication of the New Cathedral at Kuching on 10th June, and will preach the occasional sermon.

THE GOOD EARTH

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WHO IS A MEMBER OF THE C. OF E. ?

With the introduction of Every Member Canvassing into Australia, the Church of England is having to face up to the whole question of membership.

What constitutes membership? In confirmation candidates make a public profession of faith in Jesus Christ, and are admitted into fellowship at the Lord's Table. However, there is a great gulf between ideal and actual, and the plain fact is that many of these people drift out onto their own sweet way, out of living union with Christ in their daily lives—probably never having experienced the reality of such a union.

To some of us this constitutes a problem. We feel perfectly justified in not merely approaching but expecting Christians to support the Church with their time, talent and money, and to the Scriptural extent; but we do not feel justified in even approaching people to support the Church, whose hearts are not concerned with the purpose of the Church which is to bring people into salvation through fellowship with Jesus Christ.

We might feel justified in asking them to support the Church as a charity, or a "good thing for the children," but that would be grossly to misrepresent the Church, and to lower the true concept (a sin to which we've been too prone.)

But how does one distinguish?

One solution is simply to take peoples' confirmation on its face value, and approach them quite frankly as openly professed Christians.

A second solution is to have a separate form of membership to which confirmation is a pre-requisite, and to which confirmation is expected to lead automatically.

The idea of a Membership Pledge seems to be a long accepted practice in some American churches, and is common here in organisations such as CEBS, CEMS, CE, Fellowships and so on. It appears quite reasonable to have a graded membership pledge (as in CE) which provides stepping stones at, say, entrance into Primary Sunday School, Confirmation and the attaining of majority. Such a pledge, in the American example, includes profession of faith in Christ; consistent Christian living; regular worship; Christian service; pledged giving.

Such a scheme, which would most effectively work on a diocesan scale (though parishes could work it independently) would provide the key to an increasing variety of problems.

Those who feel that only children of the Kingdom should be canvassed in connection with the work of the Kingdom, will either have to accept Confirmation membership at its face value, or devise a supplementary membership form of some kind which places the onus specifically and unavoidable on the individual.

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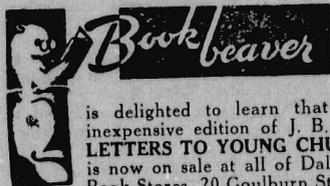
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Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible"

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NEWS IN BRIEF

UPWARD TREND. St. Giles', Greenwich (Sydney) reports that during February with six weeks of the current financial year still to go, the total offertories have exceeded £1000. St. Thomas', Rozelle (Sydney) reports that by 31st March the Sunday offertories totalled over £1000 for the first time. Of the total of £1110, £930 was for general funds and £180 for C.M.S. from the duplicate envelopes.

LENTEEN ARRAY.—As last year, the High Altar this Lent has a frontal of unbleached calico, while crosses are covered with the same material, and pictures either removed from the church or covered. This is called the "Lenten Array", and is the traditional English way of marking Lent. (The calico is the modern equivalent of sackcloth.) The use of violet for Lent is not only ambiguous this being the colour also for the three Sundays before Ash Wednesday; it is also a following of a modern Roman use which has little to commend it.

Comment on the above from a Sydney parish paper seems needless. Label any kind of childish novelty, "traditionally English" and it will pass muster in certain quarters

1079 CONFIRMEES.—In a service lasting 4½ hours at Sawpitts, Natal, recently, the Rt. Rev. G. F. B. Morris, Bishop of the Church of England in South Africa, confirmed 1079 candidates.

JUBILEE FESTIVAL.—The Diamond Jubilee Year of the Mothers' Union was kept up at the M.U. Annual Festival in St. Andrew's Cathedral, Sydney, on Tuesday, last, 10th April. The Most Rev. the Archbishop preached at 11.15 a.m. and the service was re-broadcast over 2BL during the afternoon. The service was followed by luncheon in the Chapter House.

EVANGELICAL ACTION.—"A Positive Programme of Evangelical Action" is the title given to a conference being called at the Bible House, Sydney, on Friday, 29th June at 8 p.m. The Conference is being sponsored by the Anglican Church League and invitations are being sent out to all its members, lay and clerical.

The A.C.L. has for many years exercised a strong influence for Evangelical principles in the diocese and beyond. There is no doubt that its influence has contributed largely to the maintenance of a true Evangelical tradition in the Church in Australia and also in similar measure to the undoubted leadership in church life and work which the diocese of Sydney has given the rest of Australia.

The conference aims to further strengthen the work and witness of the League and to give an even stronger lead in the wider progress of the Church.

COMBINED FESTIVAL. A Joint Committee with representatives from the parishes of Berry, Milton and Nowra, N.S.W., met recently to plan the great Anglican Tea and Festival to be held on Tuesday, 29th May, next, from 5.30 p.m. Present at the tea (which will be a hot meal) will be Archdeacon H. G. S. Begbie, Rev. T. Mohan, Secretary of the Church Pastoral Aid Society of England as well as representatives from Moore Theological College and the Home Mission Society.

I WAS A ROMAN CATHOLIC.

The Rev. Frank Goodwin, a Baptist minister in East London, gave the following description of his boyhood in the Roman Catholic Church when he told the story of his conversion at a public meeting in London recently.

"I was born into a half Roman Catholic home; my mother was a Roman Catholic but my father was not, although I did not know that until I was grown up. I thought he was Roman Catholic but didn't do anything about it. You all know lots of homes where father doesn't do anything about the children's religion—that's mother's job, they say." Here the speaker urged fathers to take their children to church. "At the age of five I went to the Roman Catholic School 2½ miles away. I can't imagine some Protestants sending their children that distance if there was a Roman Catholic school nearer. 'Never mind about it being a Convent school,' some say. It bewilders me—the children are taught the Roman Catholic religion, they are steeped in it—I think it is a great evil. I learned the catechism and at the age of seven I could answer almost any question. 'Will faith alone save you?' 'Faith alone will not save me.' I learned it all like a parrot and we were always being asked these questions."

First Communion.

You have all heard the phrase "ruled by fear" but unless you know what it is like to be brought up a strict Roman Catholic you cannot know how terribly true this is. Mr. Goodwin said, "I have felt most terribly afraid—I know. I've really felt the flames of hell licking round my feet. Whatever happens to me I shall never be as frightened in the future as I was as a Roman Catholic child. At one period I didn't go to Mass for three Sundays. Mass was at seven in the morning two and a half miles away and one couldn't have anything to eat or drink before. Often I have fainted before Mass was over and been taken out.

Dominated by Fear.

"Then came Confession. Confession of sins is a good thing, I still confess mine, but now I confess to my Lord and Master. When I confessed absence from Mass the priest refused to absolve me. To me this was the judgment of God. I wish I could make you understand the absolute terror I was in. I sat down in the church whilst my brother went into the Confessional Box and felt my life was finished—I was doomed. Then I thought, 'I'll pray—no good praying any more I'm outside now.' I looked at the Crucifix but I couldn't pray to it—I was not absolved. I looked at the Statue of the Virgin Mary and her eyes were closed. I've never felt so terrified in my life—I was lost—I could never pray again. Then my brother came towards me—his face was whiter than a newly-washed sheet and I thought, 'He's got the same.' He said, 'The priest won't forgive me and he wants to see you.' When I went in the priest said, 'Have you learnt your lesson?' 'Yes, father,' I replied. 'Very well, then, I'll let you off.' To you it must sound ludicrous but I am telling you I was more afraid than I've ever been since.

"Some of the priests are saintly men; others are not—by any standard. Sometimes when the priest was drunk two or three of us bigger boys had to pick him up and help him home—but it made no difference to us—he was still our priest and able to forgive sins or not."

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The National Christian Endeavour Union of Australia invites interested persons to apply for the position of Organising Secretary (Full-time).

Applicants are required to have qualifications which include a love for Christian Endeavour, a sound knowledge of the movement, experienced administrative and organising ability.

Applications including full details of name, age, experience, and salary desired should be addressed to The Secretary, National Christian Endeavour Union of Australia, Box 5093, G.P.O., Sydney, N.S.W., and should be forwarded in time to be received not later than 31st May, 1956.

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WANTED—Organist, opportunity with keen young people. New Nystrom Organ. Sydney, UB 1630.

BISHOP OMARI IN ENGLAND.

Bishop Yohani Omari, assistant Bishop of Central Tanganyika, has arrived in England for a period of study.

Ridley College Achievements

The Principal of Ridley College, Melbourne, the Very Rev. S. B. Babbage, speaking at the commencement of the College this year, said:

The past year has been one of solid, and in certain ways, one of spectacular achievement. A theological college is a fellowship, a fraternity, a family of staff and students; and this past year both staff and students have distinguished themselves in different ways.

The Vice-Principal of the College has consolidated his steadily increasing reputation as a scholar and a writer. The past year has seen the publication of his important study, "The Apostolic Preaching of the Cross," which, with its American edition as well as its English edition, is rapidly approaching a circulation of some 20,000 copies. This is a remarkable achievement in connexion with a highly technical study. During the year Dr. Morris has also written a Commentary on the Epistles to the Thessalonians, which is now in the press, and he has also published important articles in "The Journal of Theological Studies"; "The Expository Times"; "The Journal of New Testament Studies"; "The Bulletin of Biblical Studies", as well as numerous more popular and devotional studies in lesser journals. It is no exaggeration to say that in Dr. Morris we have a scholar of international reputation. The College is fortunate to have such a competent and able scholar as Vice Principal, and I am fortunate to have such a faithful and loyal friend and colleague.

The Senior Resident Tutor has shown his astonishing versatility by receiving the most brilliant pass in the history of the Australian College of Theology. Having previously achieved distinction in such diverse fields as chemistry and Russian, he has now gained notable distinction in the field of theology. The Registrar of the Australian College of Theology rightly pointed out that this performance was unprecedented. And he is the first and only person to win both the John Forster Memorial Prize and the Hey Sharp Prize, at the one examination. We look forward confidently to further academic honours and distinctions in the years to come.

The students of the College have acquitted themselves well, as is shown by the fact that three students received second class honours. I am delighted with the general attitude which the students as a whole have shown to their work, and by the quality of the work they have done.

FROM EVERY STATE.

Secular students residing in the College have also done well; Frank Smith has graduated in Law and Edward Cheah and Arthur Birch in Engineering; while David Wilken secured two distinctions in third year Law. We extend our congratulations to them all.

We have begun the new academic year with seventy-nine in residence; of this number twenty-two are doing secular courses. The theological students come from every State in Australia, and this year it has been a particular pleasure to welcome two students from New Zealand; Ron Taylor who is pursuing a post graduate course and is a candidate for the diocese of Wellington, and Auke Dijkstra, formerly of Knox College, Dunedin, who hopes to offer as a missionary candidate. Among our number are three official C.M.S. candidates; Martyn Linton, a qualified pharmaceutical chemist who hopes to proceed overseas as a lay missionary; and Brian Fagan of Adelaide and Rene Wilson of Melbourne, both of whom are preparing for ordination. We also have several official candidates for the Bush Church Aid Society, who will proceed in due course, to work in the outlying and inaccessible parts of Australia. We are also glad to have the company of the Rev. Edgar Pearson, now on the staff of the Cathedral, who was an old fellow student of mine in the dim and distant past. He has had unusual—one might say unique experiences in upper Burma, in Peshawar, and the Punjab, in the Kyber Pass and the Himalayan Garrisons, in New Delhi, Lahore Cathedral and Kashmir, and more recently in Valparaiso and Vina del Mar in Chile, South America.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

April 15. 2nd Sunday after Easter.

M.: Ex. 16, 2-15; or Isa. 55; John 5, 19-29; or 1 Cor. 15, 35.

E.: Ex. 32; or Ex. 33, 7; or Isa. 56, 1-8; John 21; Phil. 3, 7.

April 22. 3rd Sunday after Easter.

M.: Num. 22, 1-35; or Isa. 57, 15; Mark 5, 21; or Acts 2, 22.

E.: Num. 22, 36-23, 26; Num. 23, 27 & 24; or Isa. 59; John 11, 1-44; or Rev. 2, 1-17.

25th April. St. Mark.

M.: Eccles. 51, 13; Acts 15, 35.
E.: Isa. 62, 6; 2 Tim. 4, 1-11.

29th April. 4th Sunday after Easter.

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

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

● 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, 12th April, 1956

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APRIL 26, 1956

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Restoration of St. Matthew's Windsor. - An Heroic Effort.

To the parishioners of St. Matthew's, Windsor, Australians generally and our own church people in particular owe their respects and undoubtedly some indebtedness, in that this numerically small parish is valiantly tackling, with all too slender resources, the formidable task of restoring the historical "Cathedral of the Hawkesbury," now so near to rack and ruin.

St. Matthew's is one of the many fine edifices erected by our early and eminent governor, Lachlan Macquarie, Esq.; he conceived and commenced this church in the same year that he founded Australia's first and now largest bank, in the year 1817, when Windsor was a populous and thriving centre. In a sense then it may be regarded as that bank's contemporary relation; sharing a common tradition and having weathered the storms of 139 years, but, alas, with sad fabric deterioration.

Clock Still Goes.

As its pseudonym indicates, St. Matthew's is a large church, in the colonial style, characteristic of Macquarie. It can accommodate 450 and has a tower with a clock still indicating and chiming the hour; this clock and the fine communion vessels, were the direct gifts of King George IV. The pews, originally of the high enclosed family type, and other furnishings, are of cedar. The pipe organ was the first to be built in Australia. Many fine memorials within the church and in the surrounding yard contain a wealth of historical detail, invaluable to posterity.

A casual visitor to the church—and if such only is the writer—cannot but be appalled both at the ravages of time on this noble edifice and at the magnitude of the task of restoration now facing this numerically small parish church, mark you, but as trustees for Australia to preserve to pos-

terity a national memorial and living witness to our origin and traditions as truly as possible to its original style.

To such of us as have not inspected St. Matthew's, might one suggest a day's excursion by rail or road for this rewarding purpose? A new roof is the most urgent requirement; the old shingles are being replaced by simulating copper sheathing based on marine plywood with aluminium under-sheeting. The old and solid, but badly warped hardwood joists are being replaced by laminated wooden trusses, but the spirit and style of Greenway will, nevertheless, be effectively preserved.

Rectory 132 Years Old.

Next, a new floor must be laid, the present floor being in a rotten and dangerous condition. The pews need extensive renovation and the brick walls require remortaring on the outer surfaces. Extensive patching and painting are necessary on interior walls and ceilings; all this must be done against the time when a closer populated district will bring this, an enhanced and noble church, into its own again; thronged with worshippers. All this work will cost over £15,000, of which little over a third is in hand. But this is not all; the 132 years old rectory must be restored, requiring £2000 atop the £1800 spent three years ago; so the parishioners have not been negligent heretofore. Finally, there is the parish hall; £1000 urgently required here.

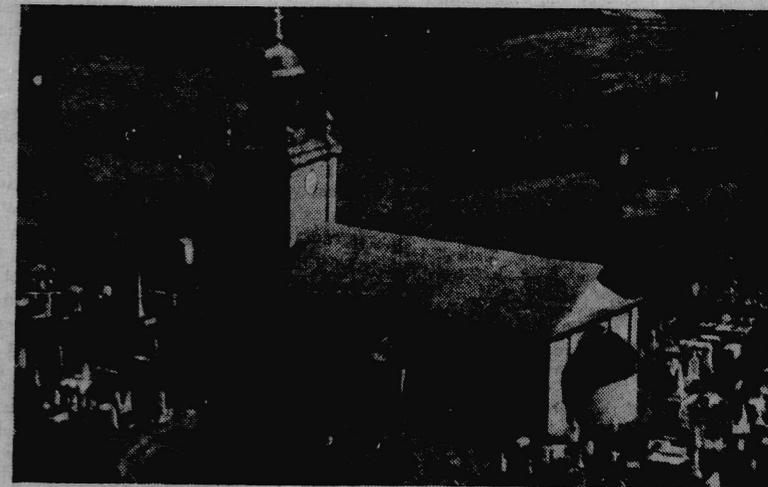
Our readers cannot but feel an urge of practical sympathy with this small but stout hearted parish in tackling so gigantic a task with £5700 in hand and requiring a further £13,000 beyond its normal commitments.

Their valiant attempt assures that future generations will not have cause to say of St. Matthew's "our forebears of the mid-twentieth century failed to appreciate their heritage." Do we others?

Any and all donations or long term loans at nominal rates of interest which can be sent to help our good people of Windsor will be an investment in Australian history and living tradition. This, surely, is a type of "Abbey Appeal" for Australians.

We, all of us, must see this through;
We cannot leave it to the few.

—S.M.G.



ST. MATTHEW'S, WINDSOR.