

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

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

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

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

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

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

Centenary Services.

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

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

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

The Rectors of the Parish have been:—

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



ST. JOHN'S, GLEBE

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
George Street, Sydney, N.S.W.

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to be addressed to The Secretary.

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ISSUED FORTNIGHTLY:

Subscription: 15/- per year, post free.
6d. per copy.

Telephone: MA 2975

LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

18th March. 5th Sunday in Lent.

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

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

25th March. Sunday before Easter.

M.: Isa. 52, 13 and 53; Matt. 26.
E.: Ex. 10, 21 and 11; or Isa. 59, 12;
Luke 19, 29; John 12, 1-19.

25th March. Annunciation.

M.: Isa. 52, 7-12; Heb. 2, 5.
E.: 1 Sam. 2, 1-11; Matt. 1, 18-23.

26th March. Monday before Easter.

M.: Lam. 1, 1-12; John 14, 1-14.
E.: Lam. 3, 1-42; John 14, 15.

27th March. Tuesday before Easter.

M.: Isa. 42, 1-9; John 15, 1-16.
E.: Wisd. 2, 1 and 12-end; John 15, 17.

28th March. Wednesday before Easter.

M.: Num. 21, 4-9; John 16, 1-15.
E.: Levit. 16, 2-24; John 16, 16.

29th March. Thursday before Easter.

M.: Ex. 24, 1-11; John 17.
E.: Ex. 16, 2-15; John 13, 1-35.

30th March. Good Friday.

M.: Gen. 22, 1-18; John 18.
E.: Isa. 52, 13 and 53; John 19, 31; or
1 Pet. 2, 11.

1st April. Easter Day.

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

Printed by Wm. Andrews Ptg. Co. Pty. Ltd., 433
Kent Street, Sydney, and Published by The Church
Record Ltd., Diocesan Church House, Sydney.

The Australian Church Record, March 15, 1956

THE AUSTRALIAN CHURCH RECORD

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

Vol. 21. No. 6

MARCH 29, 1956

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

THE CHANGING FACE OF SYDNEY



CHURCH HILL AS IT APPEARED FROM CIRCULAR QUAY LAST CENTURY.

Next week marks the centenary of the consecration of the present church of St. Philip on Church Hill, Sydney, by Bishop Barker. An old photograph shows the three churches which gave Church Hill its name; the Scots Church on the left (where now the Assembly Hall stands), St. Philip's, and St. Patrick's Roman Catholic Church. Further to the right on the sky-line can be seen the old military hospital built in 1814, now Fort Street Girls' High School on Bradfield Highway. The present St. Philip's Church replaced the older building erected in 1809 on a site a little lower on the hill. In the foreground, where now the Quay Railway is elevated, the semi-circular shape of the Quay can be clearly seen. The name soon shortened to Circular Quay.

Off the Record

ON SHOOTING THROUGH.

"The Fellowship was formed on broad lines, but based on a Christian foundation. The activities are mixed so that the members are interested, but do not have a too narrow view of the Christian life. While there are plenty of activities for good fun and games, the group is shot through with religious and Christian exercises each week."—From a parish paper.

I wonder what the casualty rate is like!

BOOK OF THE MONTH.

I am interested to see that the Evangelical Book Club of New York has selected as its book for March, "The Apostolic Preaching of the Cross," by the Vice Principal of Ridley College, Melbourne, Dr. Leon Morris. Dr. Morris is now editing the Book Page of the "Record," and a review of his book appears in this issue.

NEW PRELATE.

The appointment of Bishop Ramsey to be Archbishop of York continues to be criticised in England. This is not altogether surprising, since Bishop Ramsey lost no time in attacking "Fundamentalists" in such a way that even the Church of England Newspaper, itself critical of such, felt compelled to protest. At the same time the good Bishop declared his allegiance to the principles of the Oxford Movement. In his diocesan magazine, for instance, he says: "The monk and the nun had an important part in the original conversion of England: the monk and the nun, and the friar also, have their part in our Church, our diocese, and our parishes to-day."

Whatever else he may be, the Archbishop-elect does not seem to be a diplomat. One is not surprised to find one columnist saying that the appointment of more parochial clergy to be bishops "would be a welcome change from the monotonous run of school-masters and Anglo-Catholic university dons." A correspondent from York, however, says that Evangelicals there are unperturbed since "they have never had much sympathy from bishops of non-conformist origin." Bishop Ramsey was a Congregationalist.

"CHURCH FEELING AND SPIRIT."

Those who have the idea that traditional architecture (and Gothic in particular) should not be departed from in building churches may be interested in this verse from the "Church Times":

Gothic the style, and tending to excite Freethinkers with a sense of what is right; Unlike St. Paul's, beneath whose ample dome No thought arises of the life to come.

TO AUSTRALIAN CHURCHMEN

GOOD FRIDAY

The most famous sentence ever spoken is the well known verse from St. John, 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." It is a verse known to most from Sunday School days. It is constantly recalled to mind as it is read out weekly in the comfortable words of the Holy Communion Service.

The sentence is deservedly famous, for its five verbs contain the whole Christian faith.

"For God so loved". That God is a loving and self-giving God is the basic fact of this universe. He has given us all things richly to enjoy. It is the basic fact of Christian life which is a life of trust in His goodness. And it is the basic fact of Good Friday, for it is the love of God that provided the way of salvation through Calvary's Cross. Salvation is free to us but of infinite cost to the Giver.

The verb, "perish" in the verse is an ugly word, but it is our Lord's own choice because it describes an ugly fact. All men are perishing because they come short of God's standards, and because they are in active rebellion against Him. God is not mocked. The soul that sinneth it shall die.

For perishing sinners God gave His son. For God is love. His character shines brightly against the dark foil of our sinful state. "God commendeth His love towards us that while we were yet sinners Christ died for us."

In His death Christ accomplished three things for us.

Firstly, He crowned a life of perfection. He alone among men has rendered to God perfect trust, perfect love, perfect obedience. We all owe these to our loving Creator, but none but Christ has paid it.

Secondly Jesus Christ fought to a victorious finish that fight with the Devil and sin in which we are engaged but in which all succumb defeated long before the end of temptation. But Jesus was the stronger man who overcame the strong man armed. He has spoiled the goods of the evil one and has set his captives free. Through death He has destroyed him who had the power of death, that is, the Devil, and has delivered us who through fear of death were all our lifetime subject to bondage.

Thirdly, our Lord identified himself with sinful men and bore our sins "in His own body on the tree." He was made sin for us—He underwent its consequence and penalty. God "laid on Him the iniquity of us all."

We do not know what bitter dregs this cup contained. We can glimpse something of what is involved when we read of the agony of the garden and the cry upon the Cross, but we know that our Lord drank the cup for our sakes and has drained it to the bottom, so that now no longer is there any condemnation for those who are in Christ Jesus. His resurrection is the seal that God receives and justifies all who come to God through Him.

There is now free forgiveness and salvation to all who hear and receive the gracious promise "Come unto Me and I will give you rest." No man can come to God except through Him, for "there is no other Name under heaven given among men whereby we must be saved." Yet the message of Good Friday is that all who will may come and drink of the grace that flows from Calvary.

Cranmer Commemorated in England

The 400th anniversary of the martyrdom of Archbishop Cranmer is being widely commemorated in England. The present Archbishop of Canterbury called for a commemoration "in every parish" this month, and suggested 18th March, Passion Sunday, as "perhaps best and most fitting." Special services have been held in Jesus College, Cambridge, where Cranmer was a Fellow, and in St. Mary the Virgin's, at Oxford, where he was finally tried and from where he went to his death.

The B.B.C. has four broadcast programmes, including a play, and talks by Canon Charles Smyth, Professor Norman Sykes and Bishop Wand. Three lectures will be given in Lambeth Palace Library and an exhibition of books, documents and manuscripts relating to his life will be on show.

The Australian Church Record, March 29, 1956

EASTER MESSAGE

By the Archbishop of Perth.

It is the Church's duty and privilege in every age to bear witness to the Resurrection of Jesus Christ, and in so doing to present to the world a faith by which men may live victoriously. There is need for the renewal of such a faith to-day, even within the Church itself.

The defeatist attitude adopted by so many people, including professing Christians, towards the perils and problems of our time has no justification in the Gospel. Christians often have cause to mourn for sin; often they are called upon to suffer for it; but never have they any excuse for doubt or despondency about the ultimate triumph of God's good purpose in human affairs.

At the great festivals of the Church we commemorate events which took place in history, once and only once. They cannot be repeated, but they have abiding significance. Easter is regarded as the Queen of Christian festivals because it sets God's seal upon the victory which Jesus won on Calvary. The Crucifixion and the Resurrection are two phases of a single episode. You cannot separate one from the other, for neither can be explained without the other. But taken together they become a revelation of eternal truth which determines the background of our lives.

Realistic Truth.

What is this truth? It is easy enough to say that the Easter message contains the assurance of God's eternal victory. That is all quite true; but we want to know what it means to us, and how it bears upon the facts of daily life. The Easter message is much more than a promise of some other worldly compensation for things which cannot be remedied on earth. It is deeply related to what goes on around us in the world. It takes everything into account and is completely realistic.

If we are to be realistic we must take note of the world in which we live. The present situation is overshadowed by the fact that modern science has put into the hands of men immense new powers, which could be used either for the benefit or the total destruction of mankind. This advance in scientific knowledge, with its appalling possibilities, has not been accompanied by any corresponding development of the moral qualities which would ensure the proper use of physical power. In fact in this age of revolutionary thought, old standards of truth and righteousness are widely discarded, and nothing has been found

to take their place. Small wonder then that the world is in the grip of fear. At the same time the Christian faith, which is the foundation of our civilisation, is being more openly and more violently attacked than at any time since the great persecutions.

What, then, becomes of the Easter message, the victory of Christ? To answer that question we must go back to the events which we commemorate.

Victory.

Jesus lived a perfect life in a world of sin. All the wickedness of which men are capable was challenged by his goodness. Every evil power combined to defeat and destroy him. Cowardice, treachery, pride, hatred, greed and envy, all had their part in the tragedy of Holy Week. Jesus faced his foes, armed with nothing but his perfect obedience to the Father. Two things followed:—He suffered and He conquered.

The enemies of Jesus did their utmost to frustrate his purpose and oppose his claim upon the obedience of men. On Good Friday it must have seemed as if they had succeeded. And yet their attempt to get rid of Jesus was the most signal failure in all history. When they raised Him on the Cross Jesus drew all men to Himself. He took every action of his enemies and made it serve his purpose and enhance his victory. The Jews who rejected Jesus, the priests who compassed His death, and Pilate who passed sentence, have been unwitting agents of the Christian cause. That is not theological theory; it is historical truth.

The Resurrection of Jesus Christ completes the story. It is the logical sequel to the rest; but it is in a different category from the other facts we have quoted. We have to remember that the risen Lord appeared, in the words of St. Peter, "not to all the people, but unto witnesses chosen of God . . ." That should not raise any doubt about the fact of the Resurrection, although it helps to explain why the fact was ever called in question. It also serves to remind us of the limitations of our mortal knowledge about life beyond the grave.

It gives us great pleasure to commend to our readers this Easter Message written for the "Church Record" by the Archbishop of Perth, the Most Reverend R. W. H. Moline, M.C., D.D.

In addition to the testimony of the writers in the New Testament, and the overwhelming evidence of the history of the Church, the Resurrection of Jesus is supported by the inner experience of millions of Christians for whom Jesus, as a personal, living saviour, is the central fact of their lives.

Out of these truths the Easter message takes form. It tells us that in the age-long warfare between good and evil God accomplishes his purpose through suffering and sacrifice. That is what God has done, and in doing so he has revealed an eternal principle. Following the same course, we may share his suffering and his victory. That is the way things are. It is part of the eternal order; and in the Resurrection of Jesus divine sanction is given to the principle of victory through sacrifice.

The outlook to-day is certainly no darker than it was on that first Maundy Thursday. The odds against setting up the Kingdom of God and establishing peace and justice on earth are no greater to-day than they were then. Nothing has happened, nothing can happen to alter the eternal principles which God has imposed upon his creation. If we follow Christ we shall win through to the Kingdom. That is a thought full of courage for those who are oppressed by the anxieties of the times.

Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

The Christian way is still the via dolorosa which leads to Calvary. But at the end of the road there is for ever the shining glory of the Resurrection and the victory of God.

● C.M.S. COLLEGE COMMENCEMENT.—

A welcome and farewell meeting will be combined with St. Hilda's Training College Commencement in the Chapter House of St. Paul's Cathedral, Melbourne, on Tuesday, 17th April, 1956 at 7.45 p.m. Miss Gwen Slade and Miss Shirley Wise, new recruits from Tanganyika, will be farewelled and Mr. David Viney will be welcomed on his return from Oenpelli Mission Station in Arnhem Land. A new missionary film will be screened. The chairman will be the Very Rev. Dr. S. Barton Babbage.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The importance of the Annual Vestry Meeting is that it gives to the whole congregation its most important voice in determining the affairs of the parish. It is Biblical in its basis. The first vestry meeting is described in Acts 6 when the whole congregation was called upon by the Apostles to nominate from their own number "seven men of honest report, full of the Holy Ghost and wisdom whom we may appoint over this business" of directing the temporal affairs of the Church. z

Vestry meetings are often poorly attended. This should not be so. Everyone who has the interests of their Church at heart should pray for the meeting and be present at it to ensure the appointment of the right kind of men to this important office. Those elected should be men of good repute in the community, men of prayer and of spiritual insight, and it is the duty of every parishioner to ensure that such men and only such men are elected.

The Annual Vestry Meeting represents the congregational principle in Church of England polity in this country. Not only in the election of officers but in the transaction of general business the voice of the whole congregation ought to be heard. Annual Vestry Meetings should consider, for instance, whether the stipend of the Rector and other servants of the Church is adequate and in particular whether it comes up to at least the minimum stipend required by the Diocese. In recent years important parishes have lost their right of nomination through the negligence of parish members in this and related matters.

NOTES and Comments

The spectacle of Communist leaders vilifying their predecessors in order to atone for the faults of the past is not a new one, nor should it be interpreted as signifying any deep-seated change in communist theory or policy. The triumphs of Communism in the world in this generation have been almost beyond belief in their speed and thoroughness, and they dwarf anything previously

achieved in the history of the world by political theorists or practical conquerors. There is no reason, therefore, to suppose that the men of the Kremlin are at all displeased with the general progress of events. That adjustments need to be made in their diplomatic relations with non-communist nations goes without saying, and overtures of peace and goodwill have a deliberate place in the Leninist blueprint for world conquest.

It is a matter for sober thanksgiving that the Governments of Great Britain America and Australia, to mention no others, seem at the present time to be aware of the dangers inherent in the apparent change of front on the part of the Russian leaders. Mr. Casey said recently that the aim of communist Russia was still world domination, and that "since the death of Stalin, Communist tactics in international affairs had changed but the basic philosophy and objectives remained." Speaking of the "Geneva Spirit," Mr. Casey said that it was now clear "that the Russians meant to reduce surface tension only, without giving way in any of the specific matters that created the tension." Mr. Casey is, in this matter, more realistic than Dr. Evatt who criticised his statement and complained about "the jolly way in which he (Mr. Casey) closes the door against practically every attempt that might be made at international conciliation."

25 years ago, in 1931, the leading Soviet theoretician Dimitry Z. Manuilsky made this statement to the Lenin School of Political Warfare:

"War to the hilt between Communism and Capitalism is inevitable. Today, of course, we are not strong enough to attack. Our time will come in 20 or 30 years. To win we shall need the element of surprise. The bourgeoisie will have to be put to sleep so we shall begin by launching the most spectacular peace movement on record. There will be electrifying overtures and unheard of concessions. The Capitalist countries, stupid and decadent, will rejoice to co-operate in their own destruction. They will leap at another chance to be friends. As soon as their guard is down, we shall smash them with our clenched fist."

For sometime the interest of the Church generally in Missions has been quickening. The report of the Convocations of the Diocesan of Canterbury and York "Towards the Conversion of England," issued under the chairmanship of Archbishop Temple has made missions respectable in quarters inclined previously to disparage them, while the amazing attendance at Billy Graham's Evangelistic campaigns, which still continue to draw huge crowds is a clear indication that people want missions.

We are glad to note that many parishes are arranging parochial missions and in this respect we appreciate and commend the efficiency of the Diocesan Missioner of Sydney, Rev. Bernard Gook, who since his arrival from England last year, has established himself as a leader in this field.

Two well-attended Conferences on Evangelism have been held at Gilbulla this year, and much enthusiasm engendered. At the last Conference 80 (including 60 clergy) were present.

Arrangements have now been begun for holding an Evangelistic Campaign over a wide area of the South Coast, centred at Wollongong. This is planned for May of next year. Mr. Gook hopes that more than 140 students from the Evangelical Union of the University, from Moore College and from Deaconess House, will form part of the teams joining in this campaign. Sydney clergy will be leaders of the teams.

If a mission is to be fruitful it must be planned and prepared for some months. The South Coast campaign is over twelve months ahead and it is up to the local parishes to make the most use of this time. But we invite all our readers to join in regular prayer for blessing on this campaign. Simultaneous campaigns over a large area is a new venture for the Australian Church and it is one which this paper has been advocating for some time. We hope that all will join their efforts to make it fruitful of much blessing.

GERMAN CHURCH PROTESTS AGAINST COMMUNIST BAN

A protest urging withdrawal of a municipal decree banning religious instruction from secondary schools and curtailing it in elementary schools of East Berlin was read from the pulpits of all Evangelical churches there on March 4.

Speaking at the historic St. Mary's Church in East Berlin, Bishop Otto Dibelius, Chairman of the Evangelical Church Council, said that the struggle had been forced upon the Church against its will. He appealed to all Christians "to stand together whatever the future may bring."

The Australian Church Record, March 29, 1956

MADRID SEMINARY NOT RE-OPENED.

During the last days of February it was announced outside Spain, over the radio, in newspapers and by certain church agencies, that "the affair of the Union Theological Seminary in Madrid is settled." In spite of this widespread report a new on-the-spot investigation by the World Council of Churches has disclosed the following facts:

There is no evidence up till now that the government has decreed the revocation of the ministerial order of November 28, 1955, by virtue of which the police closed the Seminary on January 23.

Government sources have, however, assured certain foreign diplomats that the Seminary may again be tolerated, under certain conditions which remain to be defined.

The School for children which operated in the same building as the Seminary and which was closed by the same ministerial order, is likewise still prohibited, but the same governmental sources assured the above-mentioned diplomats that it will be granted official authorisation.

The residence for students and children, which was also provided in the same building as the Seminary and which had been similarly prohibited by the same ministerial order, has not been compelled to send away its boarders.

THE GREATEST SLAUGHTER IN HISTORY.

The American weekly news magazine "Time," in a special article on Lo Jui-ching ("the nearest Chinese equivalent to a Beria") makes the following statement about what it describes as "the greatest planned massacre in the history of mankind":

"Since October, 1949, when the Chinese Communists officially set up the Chinese Peoples' Republic, Hsiao Mich (the characters which in the abstract but exact language of China mean 'deprived of existence . . . done away with . . . otherwise disposed of') by the account of Red China's press, has been written officially against the names of millions of Chinese. Foreign specialists, carefully sifting reports from refugees and other sources, estimate that at least 20 million Chinese have been deprived of existence, done away with, or otherwise disposed of. This does not include 23 million believed to be held in forced labour camps.

"These are figures that stagger the imagination. In no previous war, revolution or human holocaust, either in the days of Tamerlane or in the time of Hitler, have so many people been destroyed in so short a time. Because it is hard for the mind to visualise so vast a slaughter in human terms, the Communists have been able to reap an advantage from the very size of their funeral pyre; many Westerners, finding the monstrous incredible, cannot see the blood on the hand of pretended friendship proffered by Chinese Communist Leader Mao Tse-tung."

ST. JOHN'S COLLEGE NEW TERM.

St. John's College, Morpeth, opened with an enrolment of 44 students, which includes 19 first year men and 6 matriculation students. This total is three more than at the opening of the College last year. Students are from West Australia, South Australia, Victoria and N.S.W., and represent 12 dioceses.

In the first week of term "orientation" lectures were given by the Warden (Bishop C. E. Storrs), the Vice-Warden (Dr. H. R. Smythe), Dr. Stains of the Newcastle Teachers' College who spoke on Effective Methods of Study, the Headmaster of Morpeth Grammar School who spoke on "What the layman expects of the clergy" and the Rector of Singleton (the Rev. G. F. Parker) who spoke on social life in College.

Lecturers for the year are, besides the Warden and Vice-Warden, the Bishop of Newcastle, the Dean of Newcastle and Mr. W. Colbourne.

The Right Rev. L. de Mel of Ceylon addressed the students early in the term, and on Sunday, March 18, he celebrated the Holy Communion in the College Chapel according to the order of the Church of Ceylon.

—W. E. Wright.

OTHER COLLEGES.

Moore College has opened with 77 students, including 35 new men, and Ridley College with 55 students. Other theological colleges in Australia are St. Francis' College, Brisbane, Christ College, Hobart, St. Columba's Hall, Wangaratta, and St. Michael's House, Crafers, South Aust.

SYDNEY'S NEW BISHOP-COADIUTOR

The Archbishop of Sydney has announced that he has appointed Archdeacon R. C. Kerle to be a third bishop-coadjutor in the Diocese of Sydney. The Archbishop nominated Archdeacon Kerle at the meeting of Standing Committee on Tuesday, March 13. He was elected unanimously. His nomination has subsequently been confirmed by the Bishops of the Province of N.S.W.

The Ven. R. Clive Kerle spent his boyhood in the parish of St. Paul, Chatswood, under the ministry of the Rev. Canon D. J. Knox. His father was for many years a warden and was also a Synod representative and member of Standing Committee. Archdeacon Kerle entered Moore College in 1936 and was Senior Student in 1937. He obtained his Th.L. in the same year and graduated as a Bachelor of Arts at Sydney University in 1942. On his Ordination in 1938 he was warden of But-Har-Gra, and then served as curate of St. Anne's, Ryde, until 1941.

He was appointed rector of Kangaroo Valley in 1941 and of Port Kembla in 1942. He was gazetted as a chaplain with the A.I.F. in 1945 and served in Borneo and Rabaul. In 1947 he became Gen. Secretary of the N.S.W. Branch of C.M.S. During his seven years of administration, the income of the Society expanded in an amazing way and C.M.S. was committed to the South East Asia Appeal.

In 1954 he succeeded the present Bishop of Nelson as Rector of St. Andrew, Summer Hill, and Archdeacon of Cumberland. During Bishop Hilliard's illness and absence from Sydney last year, he became Acting Secretary of the Standing Committee of General Synod and the arrangements for the Synod fell very largely on his shoulders. He is now the ninth graduate of Moore College to be appointed to the Episcopate and he will be the fifth Bishop-Coadjutor in the Diocese of Sydney.

Archdeacon Kerle has splendid qualities for this high office. His friendly and conciliatory spirit, his wise and competent handling of men and business, his gifts as a preacher and devotional speaker, and his ability for administration inspire the highest confidence in his appointment. Clergy and laymen alike wish him well and join their prayers for him that he may be "full of faith and of the Holy Ghost."

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The Australian Church Record, March 29, 1956

CORRESPONDENCE

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

Freemasonry

Dear Sir,

I have always enjoyed reading issues of the "Australian Church Record" as they reach me—generally about a month after publication—and my wife and I appreciate your emphasis on the Protestant and Reformed nature of the Church of England, so clearly illustrated for instance in your recent comments on the Church of England in South Africa, your "plea from Brisbane Layman," and on your own new "Constitution."

In England, alas, we have now no church paper, since the ill-fated amalgamation of our "Record" with the "Church of England Newspaper" to give English Churchmen the same sane Evangelical interpretation of current affairs and church matters. May you go from strength to strength, and ever avoid the same pitfalls and mis-statements that you do not hesitate to point out in other periodicals, for instance in the "Church Times."

But it is for this reason that I venture to address you, if late owing to the fact I have only just received your issue of December 8, to urge you not to ally your self with the Roman Catholic Church in denunciation of the great number of keen, earnest, faithful and Evangelical Christians in our English parishes, including probably 60 per cent. of our Churchwardens, who are Masons. Do be sure of your facts before rushing into print! I must confess my intense surprise to read your implied encouragement of false statements about the Craft, and your ill-informed mis-quotation of part of the Freemasonic Charge given to the Entered Apprentice. To quote the words of the excellent letter from Archdeacon Bidwell "It is quite untrue that Masons take an oath to refrain from witness to the Saviour at Masonic meetings." An attempt made by the Anglo-Catholic section in our Church Assembly some years ago to condemn Freemasonry, soon after the successful visit of our Archbishop, a Grand-Chaplain in the Craft, to Australia, was heavily defeated, and found no support from the Evangelical members in the Assembly, of whom at that time I was one.

In this country perhaps you do not know that not only have we several Diocesan Bishops who are serving as, or who have served as, Provincial Grand Masters in the Craft, and Archbishops, Bishops, Deans, Provosts, and "rank-and-file" clergy who gladly serve as Chaplains therein, but an increasing number of earnest and keen clergy and laymen who are joining this ancient and honourable institution through a favourable opinion conceived of it, and a general desire for knowledge; and finding in God's Most Holy Word, which is the first Great Light in the Craft, the unerring standard of truth, and in prayer the strength of their life. It was indeed a bishop who first inspired me to render myself more extensively serviceable to my fellow men by offering myself as a Candidate into a Society of men, in which I have spent many of the most useful and happiest hours of my ministry, and in which no one stops me, and many are grateful for, my witness to our dear Lord.

Yours, etc.,

G. WATKINS GRUBB.

Cranfield Rectory,
Beds., England.

[We are glad to receive a letter from an English friend on this subject. We would comment:

1. It was not as result of following Anglo-Catholic opinion but as result of a motion moved in General Synod by a prominent Evangelical that we opened our pages to a discussion on Freemasonry. The correspondence we have received shows that there are many Evangelicals who are disturbed by the influence of Freemasonry on the spiritual life of church members;

2. We are not aware of having published any "ill-informed misquotation." Our statement in question was quoted from "Darkness Visible" by Walton Hannah, the accuracy of which has been vouched for by many Masons.

In this matter the "Record" has confined its plea to support of the motion carried in General Synod asking the bishops to "consider the appointment of a fact-finding commission on Freemasonry and its affects. The contradictory letters published in our paper underlines the need for such a commission. We hope the bishops will not shelve the question.—Ed.]

DEPARTMENT OF PROMOTION.

Dear Sir,

I'd like to congratulate the Department of Promotion on the excellent production of material for the Every Member Canvass.

No doubt there are many who feel it isn't quite what they'd like it to be, and there are always some who feel they could have done it better, but I think the Dept. has produced material which any of us can be happy to use as long as we keep certain things clearly in view.

Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—
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The Australian Church Record, March 29, 1956



The Book Page



Under the general editorship of Dr. Leon Morris

COMMENTARIES.

Evangelicals have always stressed the importance of a thorough knowledge of the Bible. This means more than simply reading the text (though that is of the first importance), and implies also an understanding of what is written. As it is not possible for all to go deeply into the questions that arise this makes good commentaries indispensable. For some time evangelicals do not seem to have been doing much in this direction, but in recent years this is being redressed.

Most readers of the "Record" will know the one volume commentary published in 1953 by I.V.F. This gives a worthwhile conspectus of the whole Bible, and while it is somewhat uneven (as one would expect with so many contributors), it is a very valuable tool for the Bible student.

An excellent series is that under the general editorship of Dr. Ned B. Stonehouse. In the United States this appears with the title "The New International Commentary on the New Testament" but the English edition (published by Marshall, Morgan and Scott) is called "The New London Commentary on the New Testament." The text of the American Revised Version is printed, but the exposition is on the basis of the Greek text. The body of the commentary is such that the general reader will profit by it, but the specialist is not overlooked, for provision is made for the discussion of more technical questions in footnotes. This series is well advanced.

Another new series is planned by the Tyndale Press. This is aimed at the same type of reader as that catered for in the one volume commentary. Commentaries will be shorter than those in the "International" series, and also, what will matter to many of us, a good deal cheaper. The first volumes, those on Thessalonians and James, are to appear later this year, and after that there should be a steady flow. The general editor is Professor R. V. G. Tasker, and contributors include F. F. Bruce, A. M. Stibbs, A. Walls and others.

An interesting venture is that of William Hendriksen, who plans to bring out a commentary on the whole New Testament. So far he has done John (two vols.) and Thessalonians.

Valuable commentaries on individual books (not in a series) include those by F. F. Bruce on Acts and by E. K. Simpson on the Pastorals, both being on the Greek text. It is to be hoped that more works of this type appear.

Unfortunately on the Old Testament side not much is being done. However it is cheering to know that the American firm of Eerdmans have reprinted the commentaries of Kiel and Delitzsch. Though they will be expensive in this country these writings are still very important, and many will be glad to see them.

All in all the position in this type of book is brighter now than it has been for many years, and we may well feel that tools of great worth are being produced for the earnest student of the Word.—Leon Morris.

The Australian Church Record, March 29, 1956

The Apostolic Preaching of the Cross—by Leon Morris, London, The Tyndale Press 1955, pp 296, English Price 15/-.

It is not every day that a scholar, born and bred and trained for the ministry in Australia, produces a work of importance in theological scholarship. We may be pardoned, therefore, for welcoming Dr. Morris' book with more than usual acclaim. Dr. Morris was brought up at St. Paul's Lithgow, secured the Hey Sharp Prize in Th.L. while teaching science at North Newtown High School, worked for a B.D. and M.Th. of London while in the outback with the Bush Church Aid Society, and is now Vice Principal of Ridley College, Melbourne. Those who read the learned theological journals have already been apprised of the trend of his recent studies and now we have a full scale discussion of certain important aspects of the doctrine of the Atonement, being part of the material for which he was awarded a Doctorate of Philosophy by the University of Cambridge.

Dr. Morris takes six words which are vitally related to the doctrine of the death of Christ: redemption, covenant, the blood, propitiation, reconciliation and justification; and seeks to discover what these characteristic Christian expressions mean in their Old Testament, Rabbinical and contemporary Hellenistic background, but always he is out to discover the real theological heart of these ideas as the Apostles understood them through being "eyewitnesses and ministers of the Word".

The index actually contains no less than 111 Greek words which Dr. Morris mentions in his book, and the great majority of these are words which have a significant bearing on the main subject. So the treatment is by no means narrow. Then again, one of the most valuable features of the book is the analysis of the views and theories of modern theologians in regard to the main theme. This helps us to know where we are, and will be appreciated by all who try to keep abreast of modern theological literature. Indeed, one of the most important contributions of the book is its searching criticism of Dr. C. H. Dodd's now famous assertions about the meaning of *hilasterion* and its relatives. Dodd roundly denies any propitiatory element in the N.T. use of the words, and in this he has been echoed by many disciples. It is no doubt Dodd's influence which persuaded the writers of the Revised Standard Version to substitute "expiation" for "propitiation" in Romans 3:25 and 1 John 2:2. Dr. Morris' demolition of Dodd's position is complete and unanswerable.

In general, Dr. Morris has shown the strength of the objective view of the Atonement, (that "something happened on Calvary quite objective to man, and it is because of this that we can have the completest assurance of our salvation") as against purely subjective views, and he has shown also that the substitutionary element in our Saviour's death cannot be overlooked in estimating what was done for us on Calvary. Despite a certain modern reaction against the notion, "the concepts of propitiation and justification in particular seem almost to demand that we understand them in a substitutionary manner".

This book deserves thorough study.

—Donald Robinson

The Young Church in Action. A new Translation of the Acts, by J. B. Phillips. Godfrey Bles.

The success and popularity of Letters to Young Churches made it only reasonable to suppose that translations of other parts of the New Testament would follow. First came the Gospels, not as well done or as satisfying to the ordinary reader as the Epistles, yet providing an interesting though not adequate rendering into vigorous modern English of the Lives of our Lord.

The young Church in Action completes the translation of the New Testament except for the Revelation of St. John the Divine, and it will be interesting to let time discover if Mr. Phillips can attract the reading public with a translation in his own inimitable way of that strange book which has baffled so many.

Time, success and widespread general approval of his writings have made Mr. Phillips more humble and less ready to seek the limelight by offering startling translations. This is contrary to the rule of progress of the successful literateur, and will increase public confidences in him as an expounder of the New Testament. The apostles have returned as such, leaving Special Messengers of His choice to the preface (p. 2). Similarly, "elders" has been retained, and they are "appointed" as in the Revised Version, not of course "ordained" as in the Authorised. Ecclesiastical controversies fastening upon 20:28 have been avoided by using "guardians" as well as "shepherds," the latter word being inserted as an inference from "flock." On the other hand, Agreement has been retained for Covenant. In these and other ways the present volume gives the impression of conservative and reverent scholarship.

It all serves to show that you do not read Phillips for special detailed study of the original, but in order to gain spiritual understanding and profit from the pages of God's Holy Word.

It might seem that once he has fallen into one of those flashy and bizarre renderings which marred his translation of the Gospels. But as he claims it is true that 8:20 is a very strong expression and he has given exactly what the Greek means. To the present reviewer it might have been more exactly put as "To hell with your money and you, too!" The emphasis is upon the wickedness of money buying spiritual gifts.

One transposition of the text is made (p. 13). As nothing whatever of vital importance is affected by it, except that it makes better sense of time sequence, that can be ignored.

As with the former volumes, one of the best features is the apt paragraph headings which will give the ordinary reader an idea of the themes. The maps are excellent. An additional feature which might help the reader he has in mind would be a few well chosen illustrations of the kind found in Schonfield's Original New Testament, but certainly not like those of the latest Bible Society's volume.

The translator's preface is particularly fine. Our present distress has something to do with the decay in Bible reading and pondering its message. It is dedicated to a parochial men's study group, and that being the origin of the work it is greatly to be hoped that this venture in understanding the Bible will be widely used to rouse men and women of the Church to "the spiritual drive, the genuine fellowship and the gay unconquerable courage of the Young Church."—L. L. Nash.

Where Should the Communion Table Stand?

By Kanonikos.

For 300 years, since the days of Archbishop Laud, the Church of England has ignored the direction of the Prayer Book which says: "The Table at the Communion time . . . shall stand in the Body of the Church or in the Chancel where Morning and Evening Prayer are appointed to be said."

We are used to seeing the Table placed against the East Wall of the chancel, removed to the farthest possible point from where the congregation is seated, and usually fenced off in a "sanctuary" so that it is necessary for us to leave our seats and walk up to a railing near the Table to receive the Communion (a custom not envisaged in our Prayer Book). Few people to-day realise that this position of the Communion Table was only adopted in the church when the Communion began to be regarded as primarily a sacrifice offered to God, and that the Reformers of the Church of England deliberately moved the Table from this position and placed it among or near the people so that the service might again be readily understood as a Communion meal. The Prayer Books of 1552, 1559, 1604 and 1662 have all required this Reformed position, and to that end the Canons require that the Table be movable.

The Early Church.

Special buildings for Christian worship were not generally erected until the 3rd century, and it was in the 4th century that the "basilican" type of church made its appearance throughout the Roman World. The basilica was simply the public meeting hall of the typical Roman city erected near the open forum, and it was a simple oblong building with a semi-circular apse at one end. On the axis of the apse was usually a *bema* or judgment-seat, for a judge where he could be surrounded by the seats of his assessors. In front of the *bema* and in the body of the hall was the altar on which incense was offered to the divine emperor.

When Christian churches began to be erected on this pattern in Europe, it is probable that the pulpit stood where the *bema* stood in the Roman prototype, and that the Communion Table stood in the central nave in a lower place. Unfortunately, the basilicas which can be studied in Europe have undergone a change in their internal arrangement. In the early

Middle Ages, with the growing veneration of the relics of the martyrs (which were often placed under the Table) and with the development of the sacrificial doctrine of the Holy Communion, the pulpit was displaced from the apse and the Table—by this time regarded as a sacrificial altar—was put there instead.

African Churches.

Evidence for what the internal arrangement of churches was like before the 8th century has now come to hand from North Africa. It should be remembered that North Africa was one of the most important areas in the church of the early centuries. It was second only to Italy in importance in the Western church. It had great diocesan centres, and leaders and theologians like Tertullian, Cyprian and Augustine gave it eminence. A Dutch scholar, Dr. A. G. Luiks, has now provided a study of the relative positions of the Communion Table and pulpit in the churches of North Africa, based on a survey of no less than 81 extant remains of basilicas, 26 in Tunisia and 55 in Algeria. The great value of these churches is that, since the church in North Africa virtually came to an end with the Moslem invasion, the internal arrangement of the basilicas can be seen as it was before the influence of sacrificial doctrine affected it.

Dr. Luiks says: "In the Middle Ages the table, as a result of this evolution (i.e., transforming the table into an altar of expiatory sacrifice), was placed in the raised apsis, whilst the pulpit had to leave this position. From the 8th and 9th centuries, first in Gaul and the country of the Rhine, the pastor, who had become a priest pre-eminently, turned his back to the congregation to offer, standing at the altar, the expiatory sacrifice to the Lord. On account of this transformation the ancient basilicas in Europe were unrecognisably mutilated. But the basilicas which are being dug up in Asia and Africa and which date from the times before the Middle Ages, may give us an idea of the original liturgy."

(Continued on page 10)

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NEW TITLES IN PREPARATION

The Australian Church Record, March 29, 1956

Why Men Turn To God!

By Archdeacon T. C. Hammond.

The Tenth Article was considerably extended by Archbishop Parker. The Articles of 1553 contained only the last section beginning "Wherefore we have no power to do good works." The 1553 Articles contained an Article on Grace which was omitted.

The Article reflects the controversies of the time. Not only was there much discussion amongst the Reformers but there were prolonged debates between the Franciscans and the Dominicans on the important question of the relation between Grace and Free-Will. It is necessary to consider carefully what the Article says: (1) It asserts that, since the Fall, man cannot turn and prepare himself to faith by his own natural strength and good works. This asserts emphatically the necessity of a Divine operation on the heart of man if there is to be a response to God's call. We see this idea expressed by St. Luke when he wrote "Then opened He their understanding that they might understand the Scriptures" (Luke xxiv:45). And again Luke refers to the same phenomenon when he wrote concerning Lydia "whose heart the Lord opened, that she attended unto the things which were spoken of Paul." The Council of Trent admits the need of this preventive grace but refuses to adopt altogether the vigorous language of the Article. Instead of saying "the condition of man . . . is such that he cannot turn and prepare himself," the Council declares "neither is man himself utterly without doing anything while he receives that inspiration, forasmuch as he is also able to reject it; yet is he not able, by his own free will, without the grace of God, to move himself unto justice in His sight." (2) The Article rejects this view which excludes the human will from the direct operation of Divine grace by asserting that the object of "the grace of God by Christ preventing us" is "that we may have a good will."

Beyond our Power.

The Article asserts that the faith or calling upon God lies beyond the power of man's natural ability. If we truly trust God and repose on the merits of Jesus Christ our Lord it is because of a supernatural work wrought in us by God the Holy Spirit. Were man now as God created him, the most natural exercise of his gifts would be to turn in unquestioning confidence to God. But man's fall has introduced such a dislocation of his moral being that he dreads God and is averse to any close relation with Him. Before

man can repose trust in God there must be a reorientation of his whole being called in Scripture the New Birth or Regeneration. It is worth noting that there is agreement between the Roman Catholic and the Reformed faiths on this crucial necessity. Both unite in stating "Man is not able, by his own free will, without the grace of God, to move himself unto justice in His sight." But our Article is more definite. It speaks of preventing grace as a gift of God by which "we may have a goodwill." By "a goodwill" we understand "a will to good." The will does not stand apart from the rest of man's being as an isolated determinant directing his actions now in this direction and now in that. On the contrary the will is the expression of the man's whole personality, the final expression of his purposes, hopes and fears. It is for that reason we bend our energies to educating youth. We believe that careful training will induce habits of discipline and correct adjustment and that the individual will learn to identify himself with certain courses of action so that they will become the normal expression of his personal predilections. To say that a person who has been carefully taught can reject all he has learned may in certain instances be true, but it is so remarkable as to demand some further explanation. The explanation is not sought in the will but in the motives that are conceived as directing the will.

The Will Follows the Wit.

If that be true of ordinary educational matters then the entrance of God into the soul cannot be without effect on the human will. Once we are able to see Him as He is we cannot refuse to repose glad reliance upon

ARTICLE 10. OF FREE-WILL.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith, and calling upon God; Wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Him and seek to do His will. Augustine saw this clearly when he wrote: "Draw us and we will run after Thee." Why do men revolt from God? The Article answers: "It is due to the condition of man after the fall of Adam." Why do men return to God? The Article answers "It is due to the grace of God by Christ preventing them so that they may have a goodwill." The Article expresses the truth emphasised by St. Paul when he wrote "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Eph. 11:8-9.)

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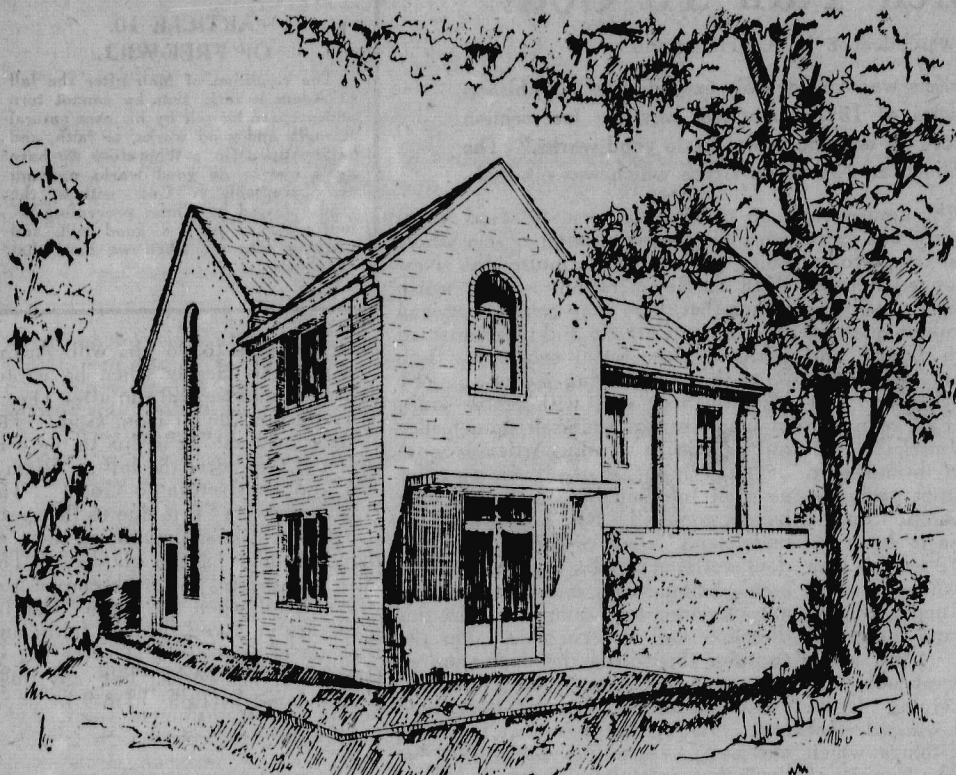
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" . . . Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.
Behold, he cometh with clouds; and every eye shall see him."—Rev. 1:5, 7.



Perspective view of the extended Church Hall of Christ Church, St. Ives, showing main hall in background, and basement Kindergarten with kitchen above in foreground.

ENLARGEMENT OF CHRIST CHURCH, ST. IVES.

Despite very wet weather a large congregation filled the building to capacity when the Archbishop of Sydney recently opened and dedicated the extensions to the Church Hall of Christ Church, St. Ives, in the parish of Pymble.

The extended building consists of a large main hall, with the addition of a modern kitchen, and a kindergarten basement. The main hall will be used for services (the church furnishings being screened when the hall is used for other purposes) and for Sunday School, youth work, meetings and functions.

The extension is the first stage of a master building plan. This provides for a separate church building, which will have its side elevation parallel with Mona Vale Road.

The new extension has a fine appearance, with its tiled roof and pale green paintwork being set pleasantly among trees on a splendid corner site. The interior has been made most attractive with a pleasing finish, the use of colour, and modern electrical fittings.

The architect is Mr. N. W. McPherson, and the builder, Mr. W. G. Hutchinson.

Old Clock Ticks Again

After a silence of nearly a hundred years, and nearly six hundred years after it was built, the magnificent medieval clock of Salisbury Cathedral is to tell the hours again. It is thought to be the oldest mechanical clock in the world. When restored it will be again connected to the "Bishop's Bell" which used to warn the bishop of the approaching service.

WARNING BY PRINCIPAL WILKINSON.

The Rev. L. F. E. Wilkinson, Principal of Oak Hill Theological College, and chairman of the Church Society, London, in urging English Churchmen to stand by the doctrines of Cranmer, whose martyrdom is being commemorated by special services in England, warned of a possible revision of the 39 Articles. Mr. Wilkinson said:

"In these days when Prayer Book revision is being discussed and is to be on the agenda for the next Lambeth Conference, and when the Archbishop of Canterbury

is talking of following that up with a revision of the 39 Articles, we need to demonstrate clearly that those who stand for the Prayer Book and doctrine for which Cranmer worked and died are still strong in numbers."

WHERE SHOULD THE TABLE STAND?

(Continued from page 8)

In the 26 basilicas of Tunisia which have been excavated, for example, the table stands in the midst of the congregation, whereas the place of the pulpit is in the centre of the apse, on a higher level. The same is true of the churches of Algeria. Dr. Luiks concludes his study in these words:—"In Christian antiquity in North Africa, the cathedra (or seat) from which the pastor of the congregation used to preach the Lord's Word, had its position in the presbyterium, the raised place of the church, and it dominated the whole building. . . . The mensa (or table) at which the pastor of the congregation distributed the Lord's Supper, had its position in the nave of the church, sometimes even in the centre of the space destined for the congregation."

May the dread book, at our last trial, When open spread, be like the dial; May Heaven forbear to mark therein The hours made dark by deeds of sin; Those only in that record write Which Virtue, like the sun, makes bright. —Sundial at Arley Hall, Cheshire.

The Australian Church Record, March 29, 1956

THINK ON THESE THINGS "I" TROUBLE

Conducted by June Dugan.

The well-known author, A. J. Cronin, said in an article I read recently "Man will never know true freedom and happiness until he has tamed himself." Previously he showed how such people as Thomas a Kempis, Epictetus, Horace and others realised that the way of self-indulgence, ease, pleasure-seeking and soft-living would never bring anything but bondage and misery. The Bible, of course, would be one of the most ardent counsels for self-discipline we could find, and yet it is very hard to find people today who have learned the secret of freedom and peace. We do not have to go further than our family circle and perhaps not even that far, to find the question behind many lives is "How can I best enjoy myself?" The seeking is not for service, not for lasting things, not for the general health and wealth of mankind but continually for this sapping, fleeting, wasting thing called pleasure.

Probably more now than ever before, the commercial world brings all its clever devices to bear upon us. The magazines emphasise the round of parties, the first night or premieres, the entertaining at private and public functions. Hoardings bring to our notice the possibility of easy entertainment; the radio emphasises the necessity for us to hear some new programme, and all these things are quite good in their own way, but no one could possibly agree for one moment that these would be the best way of spending or using up our time.

It was very interesting to note in a book I have been reading about America in the late 1800's, how the enjoyment of those times always centred round family arrangements and local functions of a very simple nature. There would be a barn raising to which everyone went and for which they prepared weeks beforehand. Maybe there would be a choir during the week, on one evening and everyone came out to this in fine array. "Very small town," you say, "very inhibited and so paralysing in its lack of scope." But for simplicity and real enjoyment these functions knew no equal.

When we were small children we went for a swim and thoroughly enjoyed ourselves, our only requirements being a costume that fitted and suited

us and a cap and towel. Now my budding mermaid and mermen need flippers, snorkels, goggles, tyres, floats and so much impedimenta before they feel going for a swim is worthwhile. But they are certainly no happier. I think really they are less happy because they spend so much time wishing for these added aids to a good swimmer that I wonder if they could prove a blessing.

So we are all in it, parents and children alike. We are all caught up in an age when "I want," the capital I, is the driving force behind all things. People work seven days a week, denying themselves the rest day that God says they need because they say, "I want more money." Women go to work all day and manage a home as their secondary obligation because they say, "I want so many things in my home." Parents spend money they can ill afford on their children because they say, "I want them to have everything the other children have."

The standards have become considerably lower, bringing as a result the kind of chaotic, dissatisfied, restive feeling that dominates our civilisation. Everyone ceases to regard his neighbour as he should (let alone love him) when the driving force behind life is "I." It is impossible to live loving those around us as we love ourselves, which is what Jesus Christ requires of us, and at the same time live an undisciplined, self-dominated life.

To me it is the beginning of a movement for peace and goodwill towards men when we can live in our small streets, and love the others who live there, not as potential clients or customers, or sources of money or whatever they have that we covet, but as potential members of the Kingdom of God. When the nations see a surge of people who have ceased to live a life which is secluded by an impregnable wall of self-indulgence, and have taken the wider view of those whose lives have been handed over to Jesus

Christ, and consequently to the service of His people, then will come the promise of a true understanding and peace which can never be broken or replaced by anything new.

Are you living behind a wall of selfishness and self indulgence, or has Jesus Christ removed all barriers, making you a follower of Him and a servant to His people? Are you having "I" trouble? or has He taught you the peace that turning your eyes to Him can bring?

Live Thou within us, Lord;
Thy mind will be ours;
Be Thou beloved, adored,
And served, with all our powers;
That so our lives may teach
Thy children what Thou art,
And plead, by more than speech,
For Thee with every heart.

SOME RECENT BOOKS.

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The New London Commentaries on the New Testament. Each 37/6 Gen. Editor, N. B. Stonehouse.

Gospel of Luke—N. Geldenhuys.
John: The Gospel of Belief. M. C. Tenney.

The Book of the Acts. F. F. Bruce.
First Corinthians—F. W. Groseheide.
Galatians—H. N. Ridderbos.

Philippians and Philemon—J. J. Muller.

James and John—Alexander Ross.

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The Australian Church Record, March 29, 1956

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the Bible"

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PERSONAL

The Rector of Lidcombe, Dio. of Sydney, the Rev. Gordon J. S. King, has been appointed Rector of St. Paul's, Redfern, in succession to the Rev. R. A. Hickin, who is leaving Sydney this week to spend twelve months in the parish of Ashted, Surrey, in the English Diocese of Guildford. Mr. Hickin will be accompanied by his wife and daughters.

The death has occurred at the age of 89 of the Rev. Alan Ewbank, formerly Vicar-General of the Church of England in South Africa.

The Rev. H. C. Dormer, formerly curate at St. Anne's, Ryde (Sydney) has been appointed deputationist for the British and Foreign Bible Society in Brisbane.

The Rev. J. Kanger has been appointed Rector of Kilcoy (Brisbane).

The Rev. J. Madden has been appointed to the charge of Stafford (Brisbane).

The Rev. P. H. Armstrong has been appointed Chaplain of Wacol National Trainee Camp (Brisbane).

The Rev. L. H. Burrows has been appointed curate of Bundaberg (Brisbane).

The Rev. R. M. Waddington has been appointed Chaplain of Slade School, Warwick (Brisbane).

The engagement has been announced of Miss Elizabeth Anne Spraggett of Government House, Melbourne, and Dr. Clive Coogan, Senior Tutor of Queen's College, University of Melbourne, and formerly of Sydney. We offer our warm congratulations.

The Rev. Frederick Armstrong has been instituted as Rector of North Midlands (Perth).

Mr. Harold Woodall was commissioned recently in St. George's Cathedral, Perth, for missionary work in Borneo. He had previously been a State school teacher.

The Rev. Trevor Austin has been appointed curate of St. John's, Bairnsdale (Gippsland).

The Rev. E. L. B. Gribble, Rector of Gladstone (Rockhampton) has been accepted for missionary service in New Guinea.

Mr. Francis Wilson, lay reader at St. Bede's, Drummoyne (Sydney), and a former officer of the N.S.W. Temperance Alliance passed to his rest on Feb. 19, last in his 78th year. Mr. Wilson was a former parish councillor and synod representative for St. Bede's and was associated with the late Archdeacon R. B. S. Hammond in temperance work for many years. We extend our sincere sympathy to his family.

The Rev. Anthony Taylor has been appointed curate of Christ Church, Warrnambool (Ballarat).

The Rev. John Leaver has been appointed curate of St. Peter's, East Maitland (Newcastle).

The Rev. James Harvard Cranswick was inducted to the parish of Birregurra (Ballarat) on 1st March last.

The Australian Church Record, March 29, 1956

The Rev. B. W. Brooker, of Koolinga (Adelaide) has been appointed to Warbarton (Melbourne).

The Rev. L. E. Firman, formerly of Ivanhoe (Melbourne) has been inducted to Gisborne with Macedon.

The death occurred of the Rev. Canon Francis Vanston at Camberwell (Vic.) on Feb. 5 at the great age of 94. He was ordained by the Bishop of Melbourne in 1892. Apart from six years in Yackandandah (Wangaratta) he served his active ministry in the Diocese of Bendigo.

The Rev. H. R. L. Bailey was introduced to the district of Barrabool. Highton and Modewarre (Melbourne) by Bishop Baker on March 3.

The Rev. Joseph H. Raverty passed away on 13th March last at Williamstown, Victoria. He had been a chaplain with the 1st A.I.F. and had served since ordination in the diocese of Melbourne. We extend sincere sympathy to his family.

At the last meeting of the Cathedral Chapter, the Rev. A. R. Mace, who has recently resigned the archdeaconry of Toorak, was unanimously elected a Canon Emeritus of St. Paul's Cathedral, Melbourne. Canon Mace held a canonry of the Cathedral before his appointment as Archdeacon, and his friends will rejoice in this new honour which has been conferred upon him.

The following were ordained by the Most Rev. the Archbishop of Brisbane in St. John's Cathedral on Sunday, 18th February:

Deacons.—

Robert Barnes (St. James', Toowoomba).
Kenneth Jackson (St. Peter's, Gympie).
Seaburne L'Estrange (St. Mary's, Redcliffe).

John Madssen (St. Paul's, Ipswich).
Eric Neeve (St. Matthew's, Sherwood).

Priests.—

The Rev. Ian Hazlewood (St. Colomb's, Clayfield).

The Rev. David Johnson (Bush Brotherhood of St. Paul).

The Rev. Ivan Lahey (St. Mathew's, Sherwood).

The Rev. Gerald Taylor (St. Peter's, Southport).

The Lucas-Tooth Scholarship has been awarded to a Sydney clergyman, the Rev. N. S. Pollard, the Precentor of St. Andrew's Cathedral. The Scholarship enables Clergy of the Church of England to do two years study at Oxford or Cambridge.

● THE CHURCH AND HUNTING.—The Archbishop of Canterbury, Dr. Fisher, who was asked recently by the National Society for the Abolition of Cruel Sports to state the Church's attitude to hunting, has replied to the society's chairman, Mr. Clinton Gray-Fisk.

In his letter Dr. Fisher states: "To the best of my belief, neither in Convocations nor in the Church Assembly has any resolution ever been passed concerning the ethics of hunting. It is a matter upon which members of the Church, clergy and laity, are free to form their own Christian judgment."

The League Against Cruel Sports stated that the emergency committee of the league had considered Dr. Fisher's statement.

"In their view the attitude of the Archbishop as expressed in his statement is profoundly disappointing and utterly unworthy of the leader of a Christian Church."

"In his statement on the question the Archbishop tried, not very successfully, to sit on the fence. He fails to realize that after the lead given on this question by other British Churches, the heads of the Church of England can no longer burke the plain issue of whether the Church of England is a supporter of the practice of hound-denceless animals to death for mere amusement or not."

"Here is an evil in our midst and the leader of the Established Church of England chooses to ignore it. After his statement Dr. Fisher could find food for thought by reading chapter 10 of the Gospel according to St. Luke, with particular attention to verse 31."

Tasmanian appointments:—

The Rev. J. S. Beaverstock to be assistant priest in the Parish of Burnie.

The Rev. A. J. Broadfield to be assistant priest in the Parish of Moonah.

The Rev. R. N. Fox (Deacon) to the Parish of Evandale.

The Rev. B. L. Langford (Deacon) formerly C.M.S. Missionary in South India, to assist in the Parish of Devonport.

At St. Paul's Cathedral, Melbourne, on Feb. 26 the following were made Deacons: Harry, Roberts Lewis Bailey, Arthur Roy Clark, William John Clayden, Douglas John Eddy, John Richard Kainey, Alan Frank Pattison, John Henry Walton, Lawrence Victor Green, Geoffrey Edgar Moorhouse.

On the same day these men were advanced to the Priesthood:

Raymond Charles Brooks, Th.L., Robert Leopold Butters, Th., Kevin Curnow, Th.L., David Denis O'Brien Horsford, Th.L., John Raymond Neal, B.A., M.A., Th.L., Arthur Graham Stout, Th.L.

VACANCIES EXIST

The Father and Son Welfare Movement invites applications for two appointments; a Staff Worker for the Movement's General Activities and of a woman organiser for the Mother and Daughter Section.

The appointments will involve organising, lecturing, counselling, etc. Additional training will be made available if necessary.

Full particulars available from—

JOHN ROBSON,

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Ample provision is made for practical work.

Past students are working with many
societies, including the C.M.S.

NEWS IN BRIEF

● **TASMANIAN SYNOD CHANGES.** The
next Synod dates were discussed by the
Cathedral Chapter which agreed to try out
a new plan. That aims to make attend-
ance at Synod by our lay representatives
easier. We are to assemble on Friday, Sep.
7. Sessions will continue for the whole of
Saturday. We shall have our Synod Com-
munion at 7.45 a.m. (perhaps followed by
a breakfast), and a special preacher at 11
a.m. On Sunday afternoon we shall meet
to hear the reports of committees and church
organisations. In the evening we shall be
free to attend the Cathedral or any other
church. This will give clergy an opportunity
to preach in Hobart and suburban churches.
If the business of Synod is not completed, a
session will be held on Monday morning.

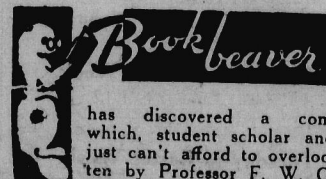
● **G.F.S. HALL OPENED.**—On Sunday,
18th March, the Bishop of Ballarat dedicated
a new G.F.S. Hall in Lyons St., Ballarat.
The hall was opened by Mrs. Johnson, wife
of the Bishop.

● **MT. PLEASANT CONVENTION.** Among
the speakers at the Mt. Pleasant Easter Con-
vention (31st March to 2nd April) is Mr.
C. A. M. Robertson, Treasurer of St. Hilda's,
Katoomba. Under the chairmanship of Capt.
Godkin, it will be held at the Australian
Institute of Evangelism. Mt. Pleasant is in
the heart of the scenic beauties of the South
Coast of N.S.W. and is three miles from
Wollongong.

● **ROTARY SCHOLARSHIP.** The Rev.
David Fisher, Vicar of Omeo (Gippsland)
has been awarded a Rotary International
Scholarship which will enable him to spend
a year at a theological seminary in the
United States.

● **ST. ANDREW'S, ROSEVILLE (N.S.W.)
MEMORIAL.** A beautiful hand-carved oak
font cover was dedicated recently to the
memory of the late Dr. Katie Ardill Brice,
O.B.E., Dame of the Order of St. John.
The doctor will always be remembered
for her many good works in the interests of
a noble profession, and for the relief of
suffering, especially among the families of
returned soldiers.

● **ST. ANDREW'S, LISMORE (N.S.W.).**
The family of the late Mr. and Mrs. J. R.
Ball have offered a substantial sum for the
purchase of a Chalice and Paten for St.
Andrew's, to be placed in memory of their
father and mother. Mr. J. R. Ball was a
Churchwarden for almost 50 years and he
and his wife died within a few months of
each other at a great age.



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The Australian Church Record, March 29, 1956

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Bookshop, 239 Elizabeth Street, Sydney.
BM 6161; and Scripture Union Bookshop,
74 Hunter Street, Newcastle. B 1993.

No longer can clergy count on large num-
bers of worshippers in Church, but they are
having to rely on a smaller number of
really committed Christians who are in touch
with those outside. This new concept of
leadership is the theme of this book. It
is bristling with ideas and information.

PIONEER EFFORTS REWARDED.

Time has eloquently paid its tribute to
the courageous efforts of the late Dr. Richard
Arthur, late Archdeacon, (then Canon) R.
B. S. Hammond, and the late P. I. L. Kenny,
who in 1926 founded the work of The
Father and Son Welfare. Next month the
Movement celebrates its 29th anniversary.

Over recent years in particular, the
growth and development of the Movement
has been very marked. To-day in its spe-
cialist role of Sex Education and Guidance,
The Movement's Services are availed of by
a very wide section of the community. Whilst
the Movement's lecture services are keenly
sought, the publications side of the Move-
ment has carried the Movements' name and
facilities throughout Australia.

The Movement's specially prepared and
graded publications have been warmly en-
dorsed by Health, Education and Church
Authorities.

A further noticeable development of the
Movement is evidenced in the advertisement
appearing in this issue inviting applications
for appointment of two staff workers, one to
the movement generally, a woman to the
Mother and Daughter Section.

DUPRE ORGAN WORK.

In Christ Church, St. Laurence, Sydney,
last Tuesday, Dupre's "The Stations of the
Cross" was given its first Australian per-
formance. This powerful work by the noted
contemporary French organist and composer
portrays in music the concluding events of
our Lord's life from His condemnation to
His burial. The players were Dr. Vincent
Sheppard and Messrs. Norman Johnston,
Howard Pollard and Colin Sapsford.

**EVANGELISTIC CAMPAIGNS FILL
THEOLOGICAL COLLEGES IN
ENGLAND.**

The Bishop of Barking, in the an-
nual report of Clifton Theological
College, stated that the Evangelical
theological colleges in England are
"filled to capacity" and that there is
every indication that the present num-
bers will continue.

Clifton Theological College at Bris-
tol has embarked on a new building
programme to increase student accom-
modation.

The Bishop added: "We believe
that the increase of keen Evangelical
men who are offering themselves for
Christian service, in particular the
Christian ministry, is the fruit of the
recent evangelistic campaign and the
renewed spiritual life among university
students."

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Record Ltd., Diocesan Church House, Sydney.

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

Diocesan Church House,
George Street, Sydney, N.S.W.

Editorial Matter to be addressed to
The Editor.

Advertising and Business Communications
to be addressed to The Secretary.

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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.

Vol. 21. No. 7

April 12, 1956

[Registered at the G.P.O., Sydney, for
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-

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, Aucherflower, 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.

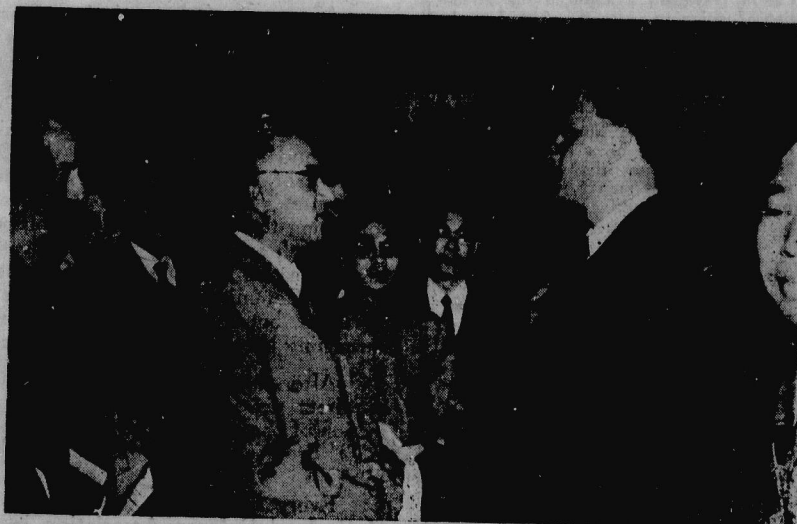
Archbishop Halse commented: "I can't prevent the association doing what it wants to do, but I have no comment to make."

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)

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