

Yarra Bay Plans Mission, Then New Church

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

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

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

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

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

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



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

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

May 13. Sunday after Ascension Day

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

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

May 20. Whitsunday.

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

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

May 21. Monday in Whit-Week.

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

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

May 22. Tuesday in Whit-Week.

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

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

May 27. Trinity Sunday.

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

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

FORM OF BEQUEST.

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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, May 10, 1956

THE AUSTRALIAN CHURCH RECORD

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SEVENTY-SIXTH YEAR OF PUBLICATION.

Vol. 21. No. 10

MAY 24, 1956

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

Archbishop Calls For "Truly Christian" Policy in Parish Canvasses

ROMAN-CATHOLIC OPPOSITION
TO THE REOPENING OF MADRID
SEMINARY.

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

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

"Need Not Properly Realised."

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

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

"One Man in Huge Areas."

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

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

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

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

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

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



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

Off the Record

THE DAYS OF OLD.

Those who are celebrating the centenary of Moore College may be interested in the following archaeological note which appeared in the "Record" in 1951:—

"... the Rev. W. D. Kennedy, who was trained at Moore College and ordained in 1900 by the Bishop of Melbourne."

*

THE RASH OF MITRES.

It is pitiful that an increasing number of Anglican bishops are now wearing copes and mitres on all sorts of occasions. Since this dress is not lawful and is very expensive, it is hard to imagine why bishops have in these last days started going in for it. Perhaps it is just the Englishman's love of dressing-up in fancy costume. It is hardly appropriate for bishops who should be "sober" and "clothed with humility."

The mitre is an ecclesiastical cap which made its appearance in the late Middle Ages on the heads of certain bishops, abbots and others, and which was abandoned by the Church of England in the 16th century. The medieval ritualist Durandus in the 13th century describes its symbolism. I have my own opinion as to the meaning of the two horns which the mitre carries!

*

NOTHING NEW.

A sporting headline in a Sunday paper in England recently read: "Corinthian Defence Baulks Bishops." Someone made the comment that this might easily have been a headline in the "Early Church Times."

*

FORMULA.

Bishop Ian Shevill of North Queensland, who wrote an article on the Ascension for the last issue of the "Record," frequently signs himself in his diocesan paper as "+ I.N.Q." It looks like something the Roman legionaries carried round on their standards.

*

QUIZ KIDS.

The same bishop, commenting on the defeat of Oxford University by Sydney University in a radio quiz, says: "This is not the first time that Australian universities have shown such pre-eminence. It has always been an encouragement to me to remember that my university (Sydney) had plumbing long before either of the ancient seats of learning in England awoke to the connection between cleanliness and godliness."

Yet there has been a marked decline in godliness in both lots of universities since plumbing was introduced!

—Q.

TO AUSTRALIAN CHURCHMEN

"Every One of us Must be Guests, Not Gazers"

It is fundamental to Reformation doctrine that the Lord's supper is a sacrament of the Gospel, not a propitiatory sacrifice; that is, that it is a service instituted by Christ Himself in which God exhibits and holds out to us for acceptance through the symbols of bread and wine, the gospel of forgiveness through the death of Our Lord Jesus Christ. Our response is to accept this gift of God by faith, and we express our acceptance by our taking with our hands and appropriating with our mouth the symbols of the Gospel. Thus faith and action go together, strengthening and giving significance to each other.

The minister of the service is speaking in the name of God when he invites those present to draw near with faith and take this holy sacrament. The Prayer Book service makes this clear, instructing the minister to say, "In God's behalf I bid you all that are here present; and I beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come . . . I bid you in the name of God, I call you in Christ's behalf."

When God, through the celebrant, invites us "Draw near and take," when Christ bids us "Take and eat," our actions should signify and express our response. If a worshipper with these words ringing in his ears, sits stolidly in his seat, his actions express (whatever his heart may be saying) that he neither obeys God's Command, nor believes His promise, "given for you," nor feels any need of His provision.

For those who hold the Roman Catholic doctrine of the Mass, non-communicating attendance is natural. For that church teaches that the Mass is a propitiatory sacrifice of Christ, made by the priest on the behalf of the people, and offered to God for the forgiveness of sins. But if we believe as the scriptures teach, that on Calvary Christ offered one sacrifice for sins for ever, so that there now remains no more offering for sin (Heb. 10: 12, 18) the service cannot be thought of as a propitiatory offering for sin, which we can assist in by our mere presence; but rather as the Lord's Supper, to which the Lord invites His friends and regales them with the Bread of Life. It is sacrilegious to refuse when He invites us to be guests.

The teaching of the Church of England about non-communicating attendance is clear. It forbids it. Thus homily fifteen of the second book of homilies, mentioned in Article 35, to which every clergyman has given his approval, states "Every one of us must be guests, not gazers, eaters and not lookers . . . to this His commandment forceth us, saying, Do ye this, Drink ye all of this. To this His promise enticeth us thus, 'This is my body which is given for you; this is my blood which is shed for you.'"

The exhortation in the 1552 prayer book admonished those who "stand by as gazers and lookers on them that do communicate," and commanded them, "Rather than ye should do so, depart ye hence and give place to them that be godly disposed." The exhortation in the 1662 book has modified this language (probably because there was no longer need for its strength) but has retained its sentiments of reproof of those who "wilfully abstain from the Lord's Table and separate from their brethren."

Both the doctrine of scripture and the law of our church unite in forbidding non-communicating attendance at the Holy Communion at any time. The practise sometimes met with at weddings for a communion service to be celebrated at which only the bridal party communicate ought not to continue. If it is not convenient for all the worshippers to communicate, it is better, as the Prayer Book suggests, to omit the service, rather than to distort it.

Similarly, it is greatly to be regretted that through a suggestion inserted in the printed order of service for the Consecration of Bishops Arthur and Kerle, the majority of the congregation were dissuaded from communicating at the Lord's Table.

We are too much bound by the traditional arrangement of church furniture. On an occasion when some hundreds of communicants were present, and when a great number of bishops and clergy were available to assist in distribution, there is no reason why communion kneelers should not have been set up in the choir or in the side aisle. May it not be said that we make void the word of God by our traditions.

The Australian Church Record, May 24, 1956

Archbishop of Canterbury causes storm in attack on Lottery Scheme

The Archbishop of Canterbury found himself the centre of a minor political storm last month when he launched a vigorous attack in the House of Lords on the Government's scheme for premium bonds.

The Archbishop said that the Church of England, the Nonconformists and the Lambeth Conference had sought to exclude gambling from Church activities — though the Roman Catholic Church employed it freely. He argued that the nation depended for its health on the constructive spirit of its people. Anything which debased that spiritual coinage was dangerous and debilitating.

Work and Save.

"The Government knows that we can regain stability and strength only by the unremitting exercise of the old-fashioned but essential virtues — integrity, honesty, thrift and the like. At present calls to such virtues fall upon barren soil. Not enough people listen when they are told it is their duty to work or save."

"The Government's duty is surely by every means in its power to restore the true coinage without which we cannot endure as a great people. It has chosen instead not a dazzling but a rather second-rate expedient, which may attract savings but which adds nothing to the spiritual character of the nation which insinuates on a large scale this undignified and unedifying adulteration of public duty by emphasis on private gain."

Welfare State.

The Archbishop thought that the premium bonds came at a peculiarly inappropriate time. "We live," he said, "in a welfare state, the whole basis of which is responsible citizenship, and particularly responsibility in the use of money." To make this welfare state viable spiritually and economically, every citizen must develop a sense of responsibility superior to that required under any other order of society that ever existed. Private gain divorced from responsibility was anti-social.

The Archbishop's views did not go unchallenged in the course of the debate. Lord Balfour of Inchrye argued that the authoritative bodies of the Churches, may generally reject gambling, but lower down the ranks they did not.

"They enjoy raffles. They are glad of their benefits. A new nave is built, a church repaired. It is hypocritical for the authorities at the top to reject something, while further down the line they are glad to take advantage of it."

The Primate interposed: "Hypocritical is a hard word. I always think it is the duty of leaders to lead, and not depend on what what they say down below. I have yet to learn that vox populi is accepted as vox dei."

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The Australian Church Record, May 24, 1956

COLOMBIA.

30 EVANGELICAL CHURCHES CLOSED IN COLOMBIA.

Religious persecution in Colombia has been intensified. Protestants there are in the most serious situation to confront them since the start of the difficulties in 1948.

In a communication dated May 1st, the Evangelical Confederation of Colombia states that during the second half of April 20 Evangelical churches were closed and seven Colombian pastors jailed. All forms of violence have again appeared; shooting, threats and every sort of pressure through the civil authorities, including jailing, fines, sealing of churches, etc.

In view of the seriousness of the situation, the Executive Committee of the Evangelical Confederation of Colombia issued to all Protestants in Colombia an urgent call to prayer and fasting for Sunday, May 13th, 1956.

Make a rule, and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say, I have made one human being at least a little wiser, a little happier, or a little better this day. You will find it easier than you think, and pleasanter.

—Charles Kingsley.

TESTAMENTS SEIZED IN MADRID RAID.

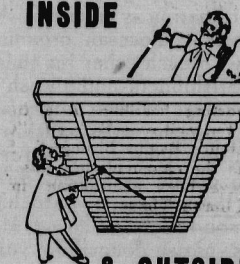
Officials of the Spanish Ministry of Information searched the premises of the British and Foreign Bible Society in Madrid on April 20, and on April 24 one of the Ministry's inspectors returned to remove all the Society's stocks of literature, including over 9,000 copies of the complete New Testament and a further 20,000 copies of various books of the New Testament from the premises. The Spanish authorities have not yet given any explanation of the seizure.

Lord Reading, Minister of State for Foreign Affairs, stated in the House of Lords that on learning of this incident Her Majesty's Embassy in Madrid requested the Spanish Ministry of Foreign Affairs to investigate the matter with a view to the restoration of the seized property. The British Government deplored the seizure of these Testaments, but he would avoid further comment until the Embassy had received a reply. The Society had experienced recurrent difficulties in printing in Spain, or importing into Spain, the plain text of the Bible in Spanish. It was hoped that the Spanish authorities would now be willing to find a solution to these difficulties.

Hunger in Europe.

The Opposition applauded the Government for the action they had taken and hoped they would follow it up. Lord Stansgate said that people in Europe were hungry for the Bible. Since the Vatican control in Poland had been removed 1,020,000 copies of the Holy Scriptures had been supplied by the British and Foreign Bible Society to Warsaw.

INSIDE



& OUTSIDE

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

We warmly commend the suggestion made by the Rev. Ronald Walker at the Sydney Clergy School last week that diocesan boards of finance should examine the needs of their dioceses year by year and suggest an inclusive sum to Synod as a target for each parish.

It is altogether inadequate and very inefficient that such important diocesan interests as the training of ordination candidates and deaconesses, the staffing of hospital chaplaincies, children's court work, youth work, diocesan missions, should depend for their financial support and expansion on haphazard unco-ordinated appeals.

With the coming of departments of Promotion in the dioceses of Australia, such co-ordination is essential. At present important diocesan organisations compete with each other for the attention of parishioners and parish councils, the success of their appeals often depending on the salesmanship abilities of those whom they are fortunate enough to obtain as appeal directors. But with the increased parochial incomes which follow on Every Member Canvasses, parish councillors will look for authoritative suggestions as to how they should proportion gifts allocated to diocesan needs.

In the diocese of Sydney such a board of finance already exists. Under the 1921 ordinance which established it, it only requires a directive from Synod to undertake the work here suggested.

A diocesan board of finance which would assess the needs of diocesan organisations, balancing

The Plight of Deaconess Students. These against the estimated financial resources of the parishes and arriving at a suggested voluntary quota for each parish, is a desideratum which if implemented would rectify the present parlous financial position of women deacons (or deaconesses, as they are often called, though without scriptural warrant), and those in training for this work.

Women are fulfilling an invaluable ministry in the parishes. But they are

being paid a disgraceful pittance. A clergyman's salary is low enough; the minimum in Sydney is at present £800 p.a. with a house and travelling allowance; but the minimum fixed by Synod for deaconesses in that diocese is scarcely half that amount (£450 p.a.) without house or travelling allowance. Many deaconesses employed, e.g., by diocesan organisations as the H.M.S., do not receive even this amount, because the money, having to be obtained through incessant appeals, is not forthcoming.

Student deaconesses are also in a more stringent financial situation than their masculine counterparts, who, as is well known, find it difficult enough to pay their way through college.

It is more important to rectify these human wrongs than to put up new buildings in our parishes. Yet these women will continue to suffer if the supply of their needs continue to depend on appeals which have to compete with all the other haphazard appeals which go out in the name of the diocese.

The Archbishop of Canterbury last month three times served the community well in his forthright utterances on Cyprus, Malta and the gambling bonds.

Archbishop of Canterbury Speaks Out. With regard to Cyprus, the Archbishop criticised the government's apparent failure to make any headway in at least drafting a constitution for the island, without which it is difficult to rally moderate and responsible elements among the Cypriots. The churches have been advocating this action for some time.

On the subject of Malta, which is to be incorporated with the United Kingdom and to send representatives to Westminster, the Archbishop insisted that the new Maltese constitution should preserve religious liberty, especially the liberty of marriage in Protestant churches, which is at present in practice denied in Malta. He publicly reminded the Duke of Norfolk (who recently claimed, as Roman spokesman in the House of Lords, that religious freedom was essential to peace) that if Roman Catholics want religious

toleration in Eastern Europe they must concede it in lands where they have controlling interest. They cannot have it both ways. The Archbishop urged that an end should be put without further delay to the Roman pretence in Malta that a mixed marriage is illegal. This is a denial of freedom of worship.

We report the Archbishop's attack on premium bonds elsewhere. In his stand in this matter the Archbishop has been supported by the British Council of Churches, and the Free Church Council.

The Archbishop's statements were not relished by the politicians. But it is the plain duty of church leaders to offer guidance to Christian citizens and voters when ethical issues are at stake. It seems to be characteristic of politicians (and of the rest of us) to welcome the church's voice when it supports their measures, and to resent it as "interference," when it does not!

As a consequence of the article in a recent issue on the need for funds to restore St. Matthew's Church, Windsor, one of the most historic of Australia's churches, the parishioners of St. Stephen's Church, Willoughby (Sydney) at their annual vestry meeting spontaneously took up a collection amounting to £10 for the restoration fund. And more is promised. St. Stephen's has set an example of timely help towards the heavy costs Windsor parish is facing, which other parishes, we hope, will emulate.

Evangelical church people are not numerically strong. Many protestants are far from being evangelical. Some of these are so deeply immersed in worldly gain or worldly pleasure that vital religion has no place at all in their hearts. While others are so liberal and "modern" or conventional in their views that they are quite satisfied as Deists. These people do not see that they are trampling underfoot the Son of God and counting His blood a common thing.

Evangelical church people have many responsibilities and commitments. The Australian C.M.S. alone has this year budgeted for £120,000 of which the N.S.W. share is £66,000. These amounts were arrived at after careful study and much prayer. They should be met, and we are now approaching the last month of the Financial Year.

(Continued at foot of next col.)

The Australian Church Record, May 24, 1956

Primate Invited to China

Under the official seal of the Presiding Bishop of the Church of China (Bishop Robert Cheng), the Primate (the Most Rev. the Archbishop of Sydney) has received an invitation to send a representative delegation to visit the Church in China in September next.

This is the first official communication received in Australia from behind the bamboo curtain and the letter is addressed from the Church offices in Shanghai. The Primate has the matter under consideration and will consult with other leading churchmen before making a reply.

It will be remembered that the Primate was himself a bishop of the Church in China, from 1922 to 1933

when he was translated to Sydney.

Trade Unionists Received.

Recently at Church House, Sydney, the Primate received and entertained three members of the Chinese Trades Union delegation at present visiting Australia. The delegation was accompanied by an interpreter, while the Archbishop was accompanied by Bishop R. C. Kerle and the Rev. G. A. Hook.

(Continued from previous page)

There are many other calls besides these on Evangelical pockets.

We should be careful in the stewardship of money and watchful of expenditure. Even those who give one-tenth of their income to the work of the Kingdom of God are not thereby released from responsibility regarding the remaining nine-tenths.

All this makes it hard going for our Evangelical Church Newspaper. And to make matters worse for us there is a natural feeling that the distribution of Evangelical literature is less important than the support of living agents. We will not here discuss priorities but wish to say definitely that both are essential. An unofficial church newspaper pledged and bound by its charter to proclaim and defend the truths of the gospel as set forth in Holy Scripture and interpreted in the Creeds and Articles of our Church is an absolute necessity. It is a MUST if evangelical religion as we know it and love it is to survive. The living agent and the printed page are two burdens. But like the wings of the bird it is by these we are to rise and carry the truth from heart to heart, from home to home, and from land to land. One wing is not enough. We must print and we must circulate lovingly but faithfully. And the opportunity is now.

We ask our readers to support by gifts and attendance where possible the Sale of Work so generously organised for the Sydney Chapter House on Friday, June 8. We sincerely thank the Rev. T. G. Mohan and Mrs. Mohan (just arrived from London) for so kindly consenting to open the Sale. This will take place at 11.30 a.m. when we trust there will be a large attendance to welcome our visitors. Lunch will immediately follow.

The Australian Church Record, May 24, 1956

BISHOP PILCHER TO RESIGN.

The Senior Bishop Coadjutor of Sydney, the Right Rev. C. Venn Pilcher, has intimated to the Archbishop that he is resigning from his position on June 4, which will be his 77th birthday.

Bishop Pilcher has recently been ill and has taken this step on his doctor's advice. On Ascension Day last the Bishop celebrated the 20th anniversary, of his consecration as Coadjutor Bishop of Sydney. Bishop Pilcher is a Doctor of Divinity of Oxford University and is well known as a scholar, author and musician. He came to Sydney from Canada where he had been Professor of New Testament at Wycliffe College, Toronto.

SYDNEY CLERGY SCHOOL.

Over 120 clergy gathered at S.C.E.G.S., Moss Vale, from 14th to 17th May, for the annual clergy school. A warm and friendly tone prevailed throughout and the addresses given were of a high order and provoked considerable discussion.

The main series of addresses was given by the Rev. T. G. Mohan, M.A., Secretary of the Church Pastoral Aid Society, London. The Rev. Maurice Murphy, M.A., B.D., led the Bible Study while the Rev. Geoffrey Bingham led the evening meditations. Addresses were also given by the Rev. Ronald Walker (Dept. of Promotion), Mr. W. E. Andersen (the Psychology of certain types of religious experience) and Mr. K. R. Long (Church Music). Chairmen at the various sessions were the Most Rev. the Archbishop the Right Rev. Bishop R. C. Kerle and Arch-deacon S. H. Denman.

PRINCIPAL FOR PERTH THEOLOGICAL COLLEGE

The Rev. C. A. Pierce, O.B.E., M.A.B.D., has been appointed the first warden of a new Anglican Theological College to be established in Perth at the beginning of 1957. He was selected from amongst more than 60 applicants for the position from Australia, New Zealand, South Africa and America. The new warden who is 36 years of age is married and has three children and has had a varied and distinguished career involving the roles of soldier, Cambridge Don, priest and author. Mr. Pierce is at present Chaplain and Lecturer in Theology at Magdalene College, Cambridge, which post he has held for the past five years.

At the beginning of the second World War Mr. Pierce interrupted his University studies to enlist as a private in the British Army. He was mentioned in despatches during operations in Burma and awarded the O.B.E. for his services in French Indo-China. By the end of the campaign Mr. Pierce had risen to the rank of Lieut.-Col. and First Grade Staff Officer.

He then went to Ely Theological College.

50th Annual Convention

ST. PAUL'S, CHATSWOOD

(In Fuller's Road, near Pacific Highway Corner)

MONDAY, 4th JUNE, 1956

On Queen's Birthday Holiday.

The Convention stands for the Strengthening of the Bonds of Christian Fellowship and the Deepening of Spiritual Life.

FIRST SESSION.

11.15 a.m. to 12.45 p.m.: Chairman—The Ven. R. J. Hewett, L.Th.
The Rev. A. C. Prior, L.Th. (President of Baptist Union of N.S.W. and Pastor of Mosman Baptist Church).
The Rev. Canon D. J. Knox, L.Th.

SECOND SESSION.

2 p.m. to 3.30 p.m.: Chairman—The Most Rev. The Archbishop of Sydney and Primate of Australia.
The Rev. B. H. Williams, B.A., L.Th. (Rector of St. Albans, Five Dock).
The Rev. Canon M. L. Loane, M.A., Th.D. (Principal of Moore Theological College).

THIRD SESSION.

4 p.m. to 5.15 p.m.: Chairman—The Rt. Rev. Bishop R. C. Kerle, B.A., L.Th.
The Rev. R. J. Maddox (Minister of Central Methodist Church, Chatswood).
The Rev. Canon H. M. Arrowsmith, Th.L. (Commonwealth Secretary of British and Foreign Bible Society).

BASKET LUNCH. Tea Provided, 12.45 to 2 p.m.
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CORRESPONDENCE

How Should We Ask For Money?

Dear Sir,

David Crawford has rightly reminded us
of the real reason for the formation of the
Department of Promotion, when he quotes
Synod, "to disseminate literature and material
for the teaching of stewardship on a diocesan
scale."

Whether for good or for bad the De-
partment exists for the main purpose of
directing attention to our responsibilities in
matters concerning money.

Many of us would have been far, far hap-
pier if the diocese had embarked upon a
large scale evangelistic effort, but it is too
late to think of that now. And it is not my
purpose to re-open discussions as to who
should be canvassed and asked for pledges,
etc. The New Testament is quite clear on
this point but as the Church of England in
these days is so singularly bereft of anything
which savours of discipline amongst nominal
members (?) and as so many, in spite of
James and our Lord Himself, immediately
echo the catch-cri "who are you to judge,"
etc., etc., it seems as though any Tom, Dick
or Harry, who for want of convenience calls
himself a member of the Church of England
will be regarded as a Christian.

My main purpose in writing, however, is
to thank David Crawford for putting the em-
phasis in the right place. So many of the
supporters of the scheme seem to go out of
their way to say that money is not the main
object, that you can lose sight of that, that
the main concern is building up the church,
etc., but here we have it in black and white.
The Department exists to teach stewardship
and that and that alone, if I can read aright,
is primarily the only reason for its existence.
All of the literature leads to that. The
Every Member Canvass leads to a pledge.
We are asked to teach by sermons and ar-
ticles in our parish paper and by other means,
the responsibility of stewardship. It may be
true that the Christian is called upon to tithe
his time and his talents but that is not what
is understood by tithing in the Bible.

I have no argument with those who claim
that there is a crying need to teach steward-
ship but I cannot for the life of me see how
the supporters of the scheme can expect us
to believe that the raising of money is not
fundamental with the scheme. Rightly or
wrongly all roads are going to lead to man's
pocket first. Why attempt to disguise the
fact?

Yours, etc.,

Carlingford.

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The Australian Church Record, May 24, 1956

"Lieutenant Jones, the Atheist"

By Archdeacon R. E. Davies, M.A., Rector of St. John's, Wagga Wagga.

I have been asked to write about the Character of God. It is
not a very easy task, because the more we contemplate the
Character of God the more we realise that there is much in His
nature beyond the range and understanding of our finite minds.

But because there is much that we do not know, it does not mean that we
are completely in the dark. On the
contrary, a great deal of light has been
shed on this subject, and the Christian
believes that the light has come from
God.

By now you will be thinking about
the relevance of the title, "Lieutenant
Jones, the Atheist." Allow me to in-
troduce you. He was a fine looking
chap, he had been educated at a good
school, he was full of self confidence,
and was enjoying his army leave at a
delightful place in Cyprus called
Kyrenia.

I likewise was on leave and found
myself sitting at his table when I went
down for breakfast. I greeted him and
he replied very pleasantly, "My name's
Jones, but I'm warning you Padre, I'm
an Atheist." I replied, "My name is
Davies, and I'm warning you, I am on
leave." I have an idea it was good
for him to see that I wasn't very shock-
ed by his confession of disbelief.

The days went by and we enjoyed
each other's company and managed to
avoid theological discussion. One even-
ing after dinner we went for a stroll
along the nearby shore of the Mediter-
ranean. It was a delightful evening
and the sun was setting amidst the glow
of a glorious sky. We paused for a
moment or two to admire the beauty
of it all, when Jones broke the silence.

Pointing to the sea and the sky he
said, "Padre, there must be something
behind all this," and hastened to add,
"Not the God you worship—but some
Life Force or Creative Energy." I
replied "You disappoint me, I thought
you were an Atheist." "So I am," he
replied, "I don't believe in a conven-
tional God such as you Christians wor-
ship." I remarked, "But you do believe
that there is Something behind this
Universe?" "Yes," was his reply.
"Then you are not an Atheist," I said,
"Because an Atheist is a person who
says that there is definitely no super-
natural power or being responsible for
the creation or preservation of this Uni-
verse."

Jones then confessed "Perhaps I
have put the wrong label on myself—
but mind you, my idea of this Some-
thing is very different from the Chris-
tian belief." "Let us consider this care-
fully," I said. "What do you think this

The Australian Church Record, May 24, 1956

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(Continued on next page)

LIEUTENANT JONES, THE ATHEIST (Continued from previous page)

to think and ponder on these great problems of life." "Good," I replied, "Now don't you think it reasonable to believe that God would reveal His purpose for mankind to man. Otherwise, why have a purpose if it is to remain a complete mystery? Why endow man with the capacity to speculate and understand if he is to be forever in the dark?" He could see the point.

"Now," I said, "Christians believe in a God who reveals Himself and the record of this revelation or self disclosure of God is to be found in the Bible." He interjected, "O Padre, you don't mean to tell me you believe all that's in the Bible—Adam and Eve and Jonah and the whale and that stuff."

"Just a moment," I replied, "This is where we could get side tracked easily. We could spend hours discussing the validity of the scriptures but there is no time for that now. What I want to suggest at this point is that in the Bible we have the record of a people's experience of God, and of His revelation of Himself, and of His purpose for mankind. This reaches its supreme climax in the life and teaching of His Son Jesus Christ who was born in Palestine about 2000 years ago. This revelation of God was indeed the light shining in the darkness."

"O Padre," said Jones, "You are not going to ask me to believe a lot of nonsense about Jesus, changing water into wine and rising from the dead?" "Well, what do you believe about Him?" I replied. On this subject Jones appeared to have firm convictions. He stated, "I believe His teaching was the finest the world has ever received. If we all followed His example and teaching the world would be a much happier place in which to live."

This gave me a wonderful opening. "Do you remember the bit about the Father Almighty?" "Well that is in the Creed simply because it was Jesus who taught that the nearest thing on earth to God's relationship to men was the family relationship. It was this conception of the Fatherhood of God as taught by Jesus which changed the whole face of religion. If you believe that Jesus was the greatest teacher who ever lived you cannot ignore what he said about God. Now then let us look at that first clause in the Creed again 'I believe in God the Father Almighty, Maker of heaven and earth'. What do you now feel about that?" "Yes," he said, "I think I could almost say that now."

And so the discussion proceeded right into the night. We talked about

the rest of the Creed clause by clause, and as we walked back to the Hotel he admitted that our yarn had helped him to clarify his own thoughts and to understand more clearly what Christians believe about God.

Lientenant Jones has his counterparts today. People whose beliefs are ill formed, undeveloped, and sometimes unknown even to themselves. Somehow the Gospel must be communicated to these people. How to do it is one of our greatest problems. I believe that one of the primary needs of the Church is to rediscover her own belief in the reality and power of the Holy Spirit to lead us and others into the Way of Truth.

The season of Trinity reminds us of our belief about the Character of God. The doctrine of the Trinity came not from the speculation of Philosophers but out of the experience of ordinary men and women. They discovered that they could not say all they meant by the word "God" until they said Father, Son, and Holy Spirit.

Just as Christ taught us about the Fatherhood of God, and about His own unique relationship to the Father, so He promised "When I leave you, I shall send you my Spirit who shall be

with you always and everywhere". This promise has been found to be true by all who have experienced a living faith from the days of the Apostles until now.

It is the blessing of the Holy Spirit which we need so badly in these days. There are some who believe that many Christians have unknowingly "de-throned" the Holy Spirit from the God head with the inevitable result of spiritual stagnation. As J. B. Phillips has said "If you ever want religion to become real to you to make a difference to your life, you will find you have to deal with the Living Spirit of God here and now, in other words with God the Holy Spirit."

Lieutenant Jones wasn't quite certain where he stood in the matter of belief; he put a wrong label on himself. I wonder if many of us have put the wrong label on ourselves, it would be worthwhile to do some hard thinking on this matter.

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What Justification Means

By Archdeacon T. C. Hammond.

The eleventh Article is so crucial that no apology need be offered for dwelling a little upon it. Luther has been severely criticised for declaring that Justification by Faith only was "Articulus aut stantis aut cadentis ecclesiae," "The Article of a standing or a falling Church." But it may confidently be declared that the whole Reformation movement stands or falls according to the interpretation placed on Justification.

It is therefore most important to show that the meaning placed upon the word "to justify" is not foreign to the ideas prevalent in Hebrew and Greek thought. It is not peculiarly Pauline either, although it was greatly developed in connection with the death of Christ by St. Paul.

The Word Justify in the Old Testament

It is generally agreed that the Book of Job is representative of a very early stage of Hebrew history. The exact period of its composition has been the occasion of acute controversy. Fortunately for our purpose the date is not very material. It moulded Hebrew thought for some centuries before the advent of our Lord. In Job XXXII: 2 we read that the wrath of Elihu was kindled against Job because "he justified himself rather than God". The Latin Vulgate is Englished "Because he said he was just before God". The Hebrew word "justify" here certainly means "to declare just" rather than "to be just". The same significance attaches to the word in Ch. XXIII: 32 where Elihu says to Job: "I desire to justify you" where the English version of the Vulgate reads: "I would have thee to appear just". There are, if possible, more direct instances of this usage in other parts of the Old Testament. Thus in Exodus XXIII: 7 we read: "Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked". It would be inipious to suggest that God would not make the wicked righteous. The words must mean "I will not regard him as just who is in fact a wicked person". This particular interpretation is confirmed by the passage in Proverbs XVII: 15, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord". The LXX reads here: "He that pronounces [Krinei = to pronounce judgment] the unjust just, and the just unjust, is unclean and abominable with God". The LXX was in common use in our Lord's time, as the quotations from it in the New Testament witness, there

fore this usage of the term "justify" would be neither novel nor remarkable. The forensic sense is definitely enjoined in Deut. XXV: 1, where the judges are commanded to "justify the righteous and condemn the wicked". Obviously the judges could not make the righteous just. They could only declare that the evidence made it apparent that they were just: Here the Vulgate has been Englished "They shall award the palm of justice to those whom they perceive to be just". The fact that the sense of these passages is substantially the same in all recognized versions of the Scriptures establishes the meaning very definitely. To declare righteous is a proper usage of the term Justification.

Applied to God.

Indeed the Old Testament carries us a still further step in this argument. Psalm LI: 4 speaks of God Himself as being justified when He speaketh and clear when He judgeth. The only possible meaning that can be attached to the word "justified" here, which, by the way, is also employed in the Latin Vulgate, is that God is manifested as righteous in His judgements. It could not possibly mean that God is made righteous by speaking. Other passages might be cited from the Old Testament but enough has been supplied to establish the correctness of the definition in the Article and to show that it was a common employment of the word in Old Testament times.

In the New Testament

Our Lord uses the very same forensic terminology. Warning men that they will have to render an account of every idle word in the day of judgement, He adds in Matt. XII: 37 "For by thy words thou shalt be justified, and by thy words thou shalt be condemned". The same thought finds expression in Luke VII: 35 "But wisdom is justified in all her children" where the meaning must be "shown or declared to be just". The same idea that occurred in Psalm LI is put in Luke into the mouths of the publicans a little previously when he wrote (VII: 29)

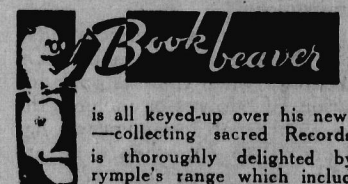
ARTICLE ELEVEN. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

"and all the people that heard him, and the publicans, justified God, being baptized with the baptism of John". That this must be the meaning of the word when applied to the deliverance of the sinner from the just punishment of his sin is rendered clear by St. Paul's declaration that it is "the ungodly" who are justified. Indeed the whole argument in Romans III to V forces that conclusion upon us.

Confusion of Thought.

It is important to bear these facts in mind because there is great confusion of thought on this aspect of God's divine revelation. Every New Testament message that depreciates man is exposed to the hostility of the natural heart. The message that declares we have no power of ourselves to help ourselves at once awakens this hostility. The common judgement is "I live a decent life; what more can be required?" Wherever there is hostility there is also an attempt, sometimes conscious, sometimes unconscious, to weaken or remove the testimony. Arising out of this many modifications of the doctrine of Justification by Faith only have been attempted. They influence many sincere minds but that makes them all the more dangerous. It was Tennyson who wrote "A lie which is part a truth is a harder matter to fight". The closer we adhere to the Biblical usage in an employment of theological terms the more confidently we may believe that we are in possession of the counsel of God. Such inquiries as we have made are not mere verbal quibbles. They contain in them the very heart of the Gospel message.



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All Saints', Parramatta, Doubles Its Communicants

"Rector, even if I were the only adult present, I shall be confirmed and from now on I shall be in church every Sunday."

Those are the words recently spoken by one of our canvassers from All Saints', Parramatta. Before the Every Member Canvass he hadn't been to church for years, now he is a keen member of our parish council. Two days after this interview three more canvassers spoke to the Rector and decided to be confirmed.

For many of our canvass team, very significant, though not yet manifest in tangible form. Many of the canvassers were appalled by the conditions in which many parishioners were living, and at the financial difficulty many of the older people and younger families experienced. Many a card came back recording the impression of a canvasser that people appeared lonely. Many experienced a feeling of obligation and said that something should be done by the church family for these people. It was to study ways and means that the Social Committee was set up, perhaps Social Action would be a more appropriate term.

In the opinion of the Rector, the Rev. Edward Walker, the Canvass has done more good in four months than all the Missions and other efforts of the last fifteen years.

The Kindergarten Sunday School has doubled in size and the children just cannot fit in the small hall. The Senior Sunday School has almost doubled in size and each week enrolments increase. As soon as transport has been arranged for some areas, there will be a further big increase in attendance. Already the large parish hall is too small for teaching in individual classes. It appears that we will have to build a new hall or classrooms for the Sunday School.

The annual vestry meeting was the largest in recent years, and probably in the history of the parish. Every election became a ballot with nominations varying from two to three times the number of vacancies to be filled. As a result the parish council has many new and capable members and already is benefiting from fresh enthusiasm and ideas.

At this meeting the parish council went on to elect a Finance Committee, Halls Committee, Building Committee, Grounds Committee, Youth Committee and Social Committee, and there will be more to follow.

75 Communicants.

Attendances at all services have shown a marked improvement. On those Sundays when there is only one celebration of Holy Communion the average number of communicants has risen from 40 to 75, when there are two celebrations from 65 to 120. At other services the congregations vary from two to three times as large as previously, and this so far has not been affected by the weather.

These are the more visible signs of improvement, but there are others,

very significant, though not yet manifest in tangible form.

Many of the canvassers were appalled by the conditions in which many parishioners were living, and at the financial difficulty many of the older people and younger families experienced. Many a card came back recording the impression of a canvasser that people appeared lonely. Many experienced a feeling of obligation and said that something should be done by the church family for these people. It was to study ways and means that the Social Committee was set up, perhaps Social Action would be a more appropriate term.

The Rev. Ronald Walker, Director of the Department of Promotion, Diocese of Sydney, sends in this report on the recent Every Member Canvass at All Saints', Parramatta, in which the Department played a part.

The canvass has brought many of the leading citizens sharply into contact with problems of modern life, loneliness, frustration, over-emphasis of the material. Many are realising that Governments, Local-government, and other citizen bodies are powerless in these fields. Here is a task for the church community to tackle on a family basis.

This will require, if the right solutions are to be found, complete social surveys in each community, often stretching across parish boundaries.

The successful Every Member Canvass will reveal much for the church to do, it will heighten the social conscience, it will make parishioners realise that not only are we stewards of our time and money but we are stewards of our neighbours, for we are accountable to God for the well-being of our neighbour. An Every Member Canvass becomes part of our duty to God and our neighbour, it is purely coincidental that it raises the income. That merely proves "that all things else shall be added unto you."

PERSONAL

The Rev. Arthur D. Deane, Director of the Youth Department, diocese of Sydney, has accepted nomination to St. Paul's, Castle Hill.

The Rev. Angus C. Tipping, Rector of St. Augustine's, Stanmore (Sydney) has accepted nomination to St. Peter's, Campbelltown.

We regret to record the death of the Rev. S. Blakemore on 2nd May. He was rector of Stroud from 1945. We offer our sympathy to his widow, sons and daughter.

We also offer our sympathy to the Rev. R. A. Munro of Toronto, his son and daughters, on the passing of his wife and their mother.

Miss Lucy Duley, a graduate of St. Christopher's College, Malvern (Vic.) has taken up duties as assistant in the parish of North Goulburn.

Mr. C. Reeve was made a deacon by the Bishop of Canberra-Goulburn in All Saints', Ainslie, A.C.T., on 6th May last. He has been appointed curate at Canberra North.

The Rev. J. E. Winslow, Rector of Nambucca (Grafton) has accepted nomination to St. Matthew's, South Grafton.

The Rev. George W. Bradley, Rector of Wauchope, (Grafton) has resigned his parish and will return to England.

The Rev. Denis C. H. Johnson, Rector of Dural (Sydney) has accepted nomination to St. Mark's, Kensington.

The Rev. J. B. Schofield, of Hammondville, has accepted nomination to St. Mark's, Picton (Sydney).

Mr. L. T. Penwill will be made a deacon at St. Paul's, Launceston (Tas.) on 10th June. He will be curate to the Rev. R. C. Brown.

The Rev. Donald K. Dunn has been appointed Rector of Gladstone (Rockhampton).

The Rev. Robert Whaites has been appointed Vicar of Miriam Vale (Rockhampton).

The Rev. Fred. C. Bastian, Vicar of Levuka Fiji, has accepted nomination as Rector of Kangaroo Flat (Bendigo) as from the end of this year.

The Archbishop of Brisbane has made the following appointments:—

Senior Archdeacon: The Rt. Rev. Bishop Dixon; Archdeacon of Brisbane: The Ven. Archdeacon F. Knight; Archdeacon of the East: The Ven. Archdeacon R. B. Massey; Archdeacon of the West: Canon W. Hoog; Archdeacon of the North: Canon R. J. Richards.

The Rev. P. J. E. J. Hawkes, formerly Missions Chaplain at Trinidad, has been appointed Rector of King Island (Tas.).

The Rev. G. F. D. Smith, Rector of Bairnsdale (Gippsland) has been made a Canon of St. Paul's Cathedral, Sale.

The Rev. A. Mourell has been appointed Vicar of Wonthaggi (Gippsland).

Miss Eileen Ellis has resigned her position as Sunday School Organiser of the diocese of Gippsland.

The Australian Church Record, May 24, 1956



The Book Page



Under the general editorship of Dr. Leon Morris

The Christian View of Science and Scripture, by Bernard Ramm. (Paternoster Press, 1955) pp. 256. English Price, 12/6.

This is the book that the evangelical cause has been needing for the last fifty years. If now, after floundering with an ineffectual apologetic for so long, believers in the infallibility of the Bible can rise to the challenge of Dr. Ramm's work, it could truly create a new epoch in our commendation of the Bible to thinking people.

The great merit of Dr. Ramm's treatment lies in his recognition of the fact that the real problem is not disputing about the truth of this or that statement in the Bible. It is a philosophical debate. And confused on both sides. Unbelievers have bluffed their opponents by bombast and jargon. Believers have not grasped the nature of the Scripture they are defending. Dr. Ramm uses the first one-third of his book to answer the questions "What is Science?" and "What is the nature of Scripture and what is its philosophy of nature?" The thoroughness, lucidity and good sense of this section makes it a sheer delight to read.

Dr. Ramm upholds the full inspiration and accuracy of the Bible. He will have none of the absurdities of mis-informed writers which he exposes frankly. He has the courage to point out that the present cleavage between scientists and believers in the Bible can be blamed largely on the stupidity of ignorant fundamentalists.

By examining carefully the attitude of the Bible to Nature Dr. Ramm is able to suggest a Christian philosophy of Nature, which affords a solid basis for the treatment that follows. The relation between the Bible and Science would be clarified even more if he had examined more fully the nature of scientific research, showing the implications of the inductive method and the provisional nature of scientific theory. (This is done cursorily in a later chapter.)

The rest of the book reviews Astronomy, Geology, Biology, and Anthropology in successive chapters, where these fields of knowledge touch on the Scriptures. The chapter on Geology is the longest because it is in this field that evangelicals have spoken the most nonsense and Ramm has to use most of his space exposing the charlatanism of men like Price and Rimmer, and in refuting most of the many confused theories which have claimed to reconcile Genesis and Geology. It is a sorry tale, and if it appears too much like an embarrassing washing of dirty linen in public, then we should thank God that it is being done by a friend and a brother, in the spirit of honest love and with a zeal to commend the infallibility of the Bible in a way which will not make us a laughing stock.

In the chapter on Biology evolution is discussed. The author advances the theory of "progressive creation," i.e., acts of instantaneous creation coupled with processes of development guided by the spirit of God. Anthropology is the subject which raises the most serious problems for the biblical doctrine of man, and one largely avoided in evangelical apologetics. The problem of the origin and antiquity of man has no ready solution at present; so Chapter VIII will cause misgiving to those who are incapable of suspending their judgment.

The Australian Church Record, May 24, 1956

We may say in conclusion that this book is to be unhesitatingly and unreservedly recommended to every student of the Bible and must be regarded as indispensable to any Christian who proposes to make remarks about science.

—F. I. Andersen.

What is Man? by J. Stafford Wright. London, The Paternoster Press, 1955. pp. 192. English Price 10/6.

The sub-title of this book is "A Christian assessment of the powers and functions of human personality," and the author, who is Principal of Tyndale Hall, Bristol (the theological college of the Bible Churchman's Missionary Society), relates such evidence as modern science can offer to solve the age-old problem of the nature of man.

Much of the scientific evidence that he brings forward will appear strange to many readers, as Mr. Wright is somewhat of an expert in para-psychology. Thus, he adduces evidence for the ability of the mind to influence the fall of a dice by the mere act of willing. This appears to be a well established scientific fact as also is the power of the mind to know the past or the future directly, or to contact other minds without the aid of matter, through telepathy, or to see things at a distance by clairvoyance. Mr. Wright writes convincingly on these points.

Other matters which he discusses, such as the "astral body" or the "aura" which is said to accompany us everywhere, appear to be less certain. At all events, Mr. Wright adduces evidence for and discusses the great number of powers and functions of the human personality, many of which are bizarre to our ordinary way of thinking. The author tests all these theories of man and the powers of his mind by the biblical revelation concerning man's nature and the purpose of God in and for humanity.

In a brief final chapter he centres attention on the perfect man, Jesus Christ, in whom God came to redeem fallen humanity and to restore man to fellowship with his maker. The book is very interesting and provocative. The names of many books for further reading are supplied.

—D. B. Knox.

Selections from the Journal of John Wesley, edited by Hugh Martin, C.H., D.D. S.C.M. Press 176 pp. 10/9. Our copy from the Diocesan Book Society, Melbourne.

It warms the heart to spend some time now and then with one of the greatest Christians of all time, even though he can converse with us only through the pages of his journal. Dr. Martin has made a very interesting selection of passages from the full diary which extends in the edition of 1938 to eight volumes. He has been able to make it read like a connected story and there is not a dull page, far better than any Life written by a commentator however brilliant. Anyone who knows Wesley only second-hand and by repute ought to be introduced to the man himself by means of this well printed book so easy and pleasant to read.

Theological opinions, doctrinal questionings and ecclesiastical difficulties find practically no place in this selection. It is not

a book for the scholar or theologian, but for the Christian who is interested in other Christians and would like to meet John Wesley. No better book could be found.

Religion in 1790 England can be gauged from the following. "We went to our own parish church, although there was no sermon there, nor at any of the thirty-six churches in the town, save the Cathedral and St. Peter's."

—L. L. Nash.

Making Men Whole, by J. B. Phillips.

The substance of the book consists of a series of Bible Readings given during the first week of a Church Missionary Society Summer School at Bangor in 1952 and revised for Collins Fontana Books in 1955.

Bible Readings prefacing each chapter are taken from J. B. Phillips' own paraphrase of the New Testament. The book is an appraisal of both Christian and non-Christian in the modern world. The disintegrating forces at work in the world to-day must be overcome by the power of Christ in the lives of men and in society.

In an attempt not to be too theological J. B. Phillips appears to over-simplify the complications of sin in a divided world. He places the "heredity of God" in opposition to man's sin and he pleads for a more positive Gospel on the assumption that Christ and the Apostles never deliberately sought to arouse a sense of guilt in those to whom they preached.

The book is an interesting simple treatment of some present-day problems.

—Jack Shilton.

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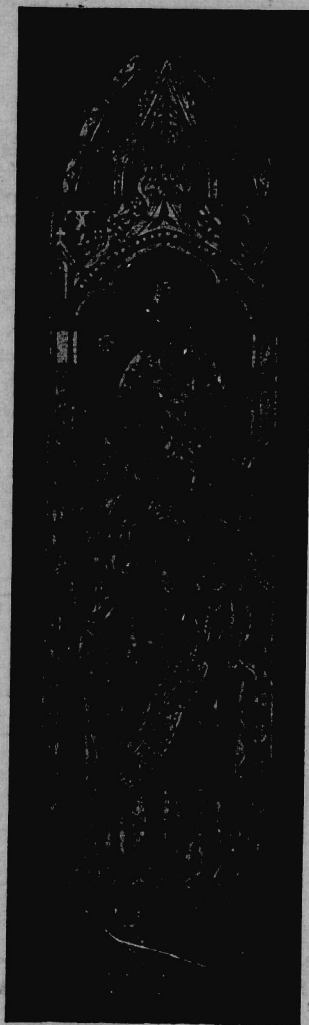
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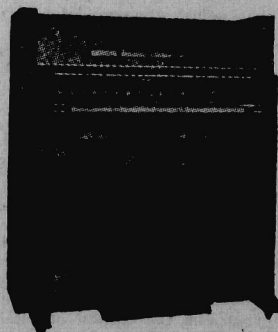
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The Australian Church Record, May 24, 1956

THINK ON THESE THINGS

SUMMING IT UP

Conducted by June Dugan.

If someone were to ask you, as well as they may, to put the things that you believe about God into a few words, I wonder what you would say. Such a question to many of us would be, I feel sure, quite an embarrassment. But these days when so many people will not go to Church and do not know their ministers, and so have no way of finding out about God and the things they are troubled about, they are more than likely to ask those who do go to Church for the answers to their questions. It therefore behoves those of us who are Christians and are interested in the welfare of those about us to put some real preparation into what sort of answers we can give those who come to us in the course of conversation for advice and knowledge. It is no good us knowing all the answers and being unable to put into words the vital things we believe. It seems to me that today, probably more than any other days before, the lot falls to the man in the street, the lay man, to be used very much by God to take the Good News of the Gospel to those who have no other way of learning it than by contact in their everyday life, be it in the office, or the social round, or even the vehicle wherein we travel to our work every day.

The Communists have said that if only the Christians had burned with enthusiasm for their cause as have the Communists themselves, there would probably never have been any room for Communism. Someone else has said that if the Christians had been busy about their work in the zealous way they should have, Japan may never have come into the last World War as she did, causing death and sorrow to thousands of their own and others beside. I read in a History book that Adolph Hitler was so keen for the cause in which he was engaged that he sometimes spoke to as many as fourteen meetings on the one night. Certainly a gigantic task and probably not in the interests of his personal health and comfort, but he was willing to count those things as worthless compared to the importance of the task he had set himself of winning others to his cause and engaging them in his terrific programme. There would be very few Christians who would think it important enough to jeopardise their health and comfort in the cause of the Gospel of Jesus Christ and as a result of it we find ourselves

in an age when spiritual things are at a very low ebb and material things are the order of the day wherever we care to cast our eyes.

Of course we all know that there are many people engaged in "full-time" service, who give up good jobs and large incomes to preach and teach, but we cannot all be called to that kind of thing. After all, we tell ourselves, that is what we pay our parson for to go out and do all the spade work and as long as he is doing it, it lets us out of a great deal of responsibility and worry. Besides, talking about religion is not everybody's cup of tea and we would rather leave it to those who are cut out for it. But we cannot get away with this type of argument without having to pay for it; the longer we leave it to take our beliefs seriously with a definite responsibility to our neighbour the harder it is for ourselves to do and the harder they are to deal with.

Now let me say here that I do not intend that we should go around criticising our friends who think differently from us, or suddenly becoming so long faced and pseudo-religious that no one can get close to us (or wants to). What I do mean is that we quietly look at our lives as we have been living them for so long and see just where we are consistent and where we departmentalise our thinking. For instance, can we honestly look at our business practices and feel quite calm about the local minister or any one else looking into them?

Can we feel quite at ease about what we give toward the support of Missions or any other work of the Church? Are the things that we say about other people always entirely factual and reliable and so on.

Now if we can honestly deal with ourselves and be prepared to bring out all our mal-practices into the light and ask God to forgive them, then I think we will be the more able to begin to think about how we can best use every day in some way to help some one to better understand Christianity as the way of life that Jesus Christ meant it should be. It must be because the Christians have presented such an unattractive picture of religion to those about them, that today there are so few who are really keen Christians. It cannot be any other reason, we all know that with God Himself there is

no change or variableness, so surely the God Who inspired and led the twelve apostles to take Christianity to the entire world is not lacking in power or help for those who would follow him today. What then can have happened to the Christians over the years? Why is it that now people are guarding themselves against spiritual things?

The reason is to be found in the fact that to be useful to God as a witness and to be attractive to others as a Christian one of the first requirements is that self will be relegated to the background and Jesus Christ Himself shining through, so that in fact others are conscious of that "something" that power that peace which they would have for themselves, and in my observation, beginning with myself there are not too many of those people about. Then I think the next and almost as important requirement is that we are real about our Christianity. We cannot pull the wool over the eyes of those who are carefully watching us to see that what we do goes with what we say, or that the way we react shows that we are controlled by a power greater than ourselves. While we can talk of a robe of righteousness, I feel that too many of us regard Christianity as something to don with our Sunday-go-meeting bonnet, to be worn with great pomp and decorum on Sunday, and then brought home and placed in tissue paper till the next Sunday. For many years that sort of thing was the idea of religion, and we are eating of the fruit of it now and finding it rather sour.

So let us see what a Christian really is and how we measure up to the standard: "A Christian is a person who has met God in Jesus Christ, and who is trusting in Him as Saviour and obeying Him as Lord." There are many of us who can say yes to all this description, but there are others of us who are not happy about obeying Him as Lord and that is just where the difference between a Christian who is giving the right impression to the world and one who is not shows. If we are prepared to obey Him as Lord then the trouble with our little bad habits and our bad thoughts will give us much less concern.

Jesus, confirm my heart's desire,
To work, and speak and think for Thee!
Still let me guard the Holy fire,
And still stir up Thy gift in me.

Ready for all Thy perfect Will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,
And make the sacrifice complete.

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NEWS IN BRIEF

● **DIOCESE-WIDE MISSIONS.** — Almost every parish in the Diocese of Guildford, England, held a mission in the same week in mid-April last. 150 missionaries visited the diocese to assist.

● **BUNGALOWS FOR CLERGY.** — Two bungalows have been built in the residential district of Carlisle, England, by the Church of England Pensions Board, to be let at reduced rents to clergymen and their wives retiring from parishes in the diocese of Carlisle.

● **MORE C.M.S. RECRUITS.** — Sir Kenneth Grubb stated at the C.M.S. Annual Meeting in London that C.M.S. had more candidates in training last year than in any year since 1914.

● **PARISH SPONSORS STUDENT.** — During the year St. Peter's, Cook's River, N.S.W. adopted the suggestion that a Bursary of £50 per annum be raised to assist a student, preferably from the parish, at Moore College. The bursary will be known as the "St. Peter's Cooks River Bursary." The Sunday Schools from both churches and three grades of our C.E. Society have been asked to contribute to provide the necessary sum.

● **STATISTICS.** — The Rector of St. Mark's, Darling Point, N.S.W. (the Rev. C. A. Goodwin) reports:—During the year 120 children and 10 adults have been baptised, 55 young people and 10 adults were confirmed, 103 couples were married, 64 funeral services were taken, and over 200 school classes.

● **SYNOD SERVICE.** — The Synod of the Diocese of Gippsland began with the customary Service which was held on Monday evening, 16th April. The attendance was good, and the colourful procession of bishops and clergy, the singing of the Cathedral Choir and the address by the Bishop of Geelong, the Rt. Rev. J. D. McKie, all reminded Synod members of their great link with the past in liturgy, music and doctrine.

● **TASMANIAN SYNOD.** — Vital changes are to be made in the meeting of the 1956 Synod to make possible a larger attendance of lay representatives.

Accordingly, the Synod is to assemble on Friday, 7th September, and continue throughout the whole of Saturday. The Synod communion service will be held on the Sunday morning at 7.45 a.m., and this will probably be followed by a Communion Breakfast and a special preacher for the 11 a.m. Matins.

Sunday afternoon will be devoted to the hearing and discussion of the reports of Committees and Church organisations. The evening will be free for members to worship, either at the Cathedral or wherever they wish.

If the business of Synod is not completed a session will be held on Monday morning.

● **CONSTITUTION CONFERENCE.** — So that the whole question of the Draft Constitution may be properly ventilated the Bishop of Adelaide has called a clergy conference to discuss it in principle and in detail. One wonders why the laity were not invited. Surely it concerns them even more?

The Rector of Eastwood, the Rev. B. R. Horsley, has announced that he is resigning his parish and intends leaving for England.

The Australian Church Record, May 24, 1956

● **BATTALION DONATES CHURCH.** — Before it left for Australia the 1st Battalion, Royal Australian Regiment, built and presented a church to a truce-line village as a parting gesture to the people of Korea. It was handed over to the people of the village by the C.O., Lieut.-Col. O. D. Jackson, at a service attended by Australian soldiers and Korean villagers.

● **BENDIGO CATHEDRAL.** — The Bishop writes concerning the vacant deanery:—

Some years ago I asked Synod to alter the Cathedral statute to allow me to call the Rector of the Cathedral Parish a "Canon" rather than a "Dean." I propose to make use of this provision in the case of Dean Hulley's successor, as I feel that my own successor here next year may have his own ideas about the Cathedral Parish and by doing this I leave the way clear for him to decide as he wishes.

● **YOUTH LEADERSHIP.** — The Youth Chaplain, the Rev. A. D. Deane, will be at St. Michael's, Wollongong, N.S.W., over the week-end commencing 25th May, to conduct a Youth Leadership Course for all interested in this work throughout the Rural Deanery of Wollongong.

● **NEWCASTLE PROPERTY TRUST.** The Bishop writes in his official organ:—

The Trust met again after dinner when we had the advantage of the presence of Mr. Merrick Long, the Manager of Brenda, who had managed to get to Sydney in spite of great difficulties and hazards occasioned by the still-existing flood conditions. His report so far as the station was concerned was a very encouraging one, and if there is no renewal of flood conditions it should not be unduly long before we get back to normality. Meanwhile however we are seriously inconvenienced by our inability to obtain any income from the station itself. It has been impossible to get any stock to market since the beginning of the year, and whilst the heavy expense of management continue the station has not produced any income at all for the past few months. But Mr. Long's report was on the whole an optimistic one, and we hope to begin selling cattle within the next few weeks.

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Four teams of Moore College students and two teams of student deaconesses spent the last week of first term in parochial missions, some in the city and some in the country.

The Diocesan Missioner of Sydney, the Rev. Bernard Gook, led a team in the parish of St. Stephen's, Willoughby, where 200-300 people were present every evening of the mission. Other teams went to Sefton (the Rev. Ken Le Huray) under the leadership of the Vice Principal, Dr. Knox; to Helensburgh (the Rev. H. Robey) under the Rev. Donald Robinson; and to

Wilberforce. Most of the deaconesses were at St. David's, Surry Hills.

Hundreds of homes were visited by the students, and many meetings were conducted, some of them informally in private homes. Except at Willoughby the addresses were nearly all given by the students themselves. At Sefton, students visited the hotel to talk to the men, and held three services there at the licensee's invitation. In most centres films were shown which served as a basis for further discussion. At Helensburgh the most successful events were a men's dinner and a parish barbeque.

PARLIAMENTARY CELEBRATIONS SERVICE TO BE TELEVIEWED.

A Combined Church Service, held under the auspices of the Australian Council for the World Council of Churches, in connection with the centenary celebrations of 100 years of responsible Government in New South Wales will be held at St. Stephen's Presbyterian Church, Macquarie Street, on Wednesday, 23rd May, between 1 p.m. and 1.50 p.m.

Judges in full robes, Members of Parliament, and senior members of the Public Service will proceed from Parliament House to the church.

The Archbishop of Sydney will preach and prayer will be offered by the President of the Methodist Conference, while the lessons will be read by representatives of the Premier and the Leader of the Opposition. The Minister of St. Stephen's, the Rev. Gordon Powell, will lead the service.

Television Corporation and Philips Electrical Industries have undertaken to televise the service from the church and relay the proceedings to a giant television screen placed in Ferguson Hall. This screen, 6 x 9 feet will enable another 500 people to participate in the service. This will be the first time in Australasia that a religious service will have been televised.

SCRIPTURE GIFT MISSION HEADQUARTERS DESTROYED.

NINE PEOPLE INJURED.

An explosion, believed to have been caused by gas escaping in the boiler room in the basement of the three storey building of the Scripture Gift Mission and Naval and Military Bible Society, near Victoria Station, London, has destroyed the building and injured nine persons. The fire which followed the explosion left the premises an empty shell and burnt off most of the slate roof.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. G. H. R. Horsley, £1; Mr. H. Wray, 6/-; Mrs. Ironside 5/-; Mr. W. J. England 5/-; Mr. D. Renshaw 10/6; Miss Bowd 5/-; Mr. S. Lees 5/-; The Rev. R. W. Hemming 5/-; Mr. J. Goldsworthy 5/-; Mr. V. F. Roberts 15/-; The Rev. R. F. C. Bradley 5/-; Miss D. Robson 5/-; The Rev. G. P. Birk 5/-.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

May 27. Trinity Sunday.

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

E.: Ex. 34, 1-10; or Num. 6, 22; or Isa. 40, 12; Matt. 28, 16; or Eph. 3:

June 3. 1st Sunday after Trinity.

M.: Josh. 1; or Job 1; Mark 2, 1-22; or Rom. 1.

E.: Josh. 5, 13-6, 20; or Josh. 24; or Job 2; Matt. 1, 18; Acts 8, 26.

June 10. 2nd Sunday after Trinity.

M.: Judges 4 or 5; or Job 3; Mark 2, 23, 3, 19; Rom. 5.

E.: Jud. 6, 33-7, 23; or Ruth 1; or Job 5, 6; Matt.; Acts 9, 1-31.

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The Australian Church Record, May 21, 1956

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SEVENTY-SIXTH YEAR OF PUBLICATION.

Vol. 21. No. 11

JUNE 7, 1956

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

Protestant Church Architecture

By J. A. Friend.

When the Reformed Churches in the 17th Century began to build churches for themselves, they found it desirable to give some thought to the plan of their buildings in relation to the function to which they were to be put. This was very different from the function of the buildings of the unreformed Church, because of the radically different conceptions of worship in the two bodies.

In some places, as in England, the reformed churches were in possession of the ancient churches of the land, and consideration of the problem was delayed somewhat, as the old churches were adapted for the new forms of worship. In England, the Great Fire of London on the one hand, and the rise of Nonconformity on the other, were the two major factors influencing the erection of new churches during the second half of the 17th century. It

will be our concern to study the consequences of these events and consider their relevance for church design to-day.

Early Design.

As "Kanonikos" pointed out in a recent article in "The Record," the earliest Christian church buildings took the form of a Roman basilica or law-court, either because this was the most convenient form or because some of these halls were appropriated for church purposes under the Christian emperors. There is some doubt on the explanation, but the facts are clear. The churches were built with the bishop's seat in an apse at the end of the church, with the communion table between it and the congregation. A

later development, that of the doctrine of the eucharistic sacrifice, led to the placing of the altar in the apse and the pulpit to one side of the east end of the nave. This form was retained throughout the mediaeval era, and is found in the typical Gothic church of the 12th to 15th centuries. During this period the actions of the priest in celebrating Mass were considered all-important, and the participation of the people was neglected. Sermons were relegated to a very minor place. The church was built in three main sections, the nave for the congregation, the chancel for the choir (if there was one) and the sanctuary for the priest. Whatever may be the truth about the symbolism of Gothic, many of the characteristics of the style were dictated by the properties of the materials available, and the shape of the churches was quite "functional" (to use the repulsive neologism). Worship was offered by the priest and choir for the people—a concept which still appears in some quarters to-day.

A New Approach.

With the Reformation, all was changed. The people assembled to

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ST. BARNABAS', BROADWAY, SYDNEY

The interior arrangement of this church, especially as modified during the incumbency of the present Rector, the Rev. H. W. Guinness, well illustrates many of the recommendations made by Dr. Friend in his article on church architecture. Notice the following:

The simple oblong ground plan obviates all the problems created by the narrow chancel characteristic of Gothic and pseudo-Gothic churches;

Problems created by the presence of the choir and organ at the east end of the church are obviated by placing both in the ample western gallery, where both are heard to best effect;

Communicants kneel on three sides of the Table which is comparatively close to the congregation and which is not obscured by intervening furniture from any part of the seated or kneeling congregation;

Pulpit, reading desk and lectern all directly face the whole congregation. No one has to sit behind reader or preacher and there is perfect visibility of every position of the officiating minister from all parts of the church.

The Table itself, with its open tracery, is a nice compromise between a simple table and the usual side-board-like structure. It is not spoiled by a re-table or shelf, and the custom of placing the almsdish on the Table, which was practically universal in the Church of England until recently, has usually been followed here.

