

THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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BILLY GRAHAM IN LONDON.

Almost a year after the Greater London Crusade, Dr. Billy Graham returned to London last week for a week of meetings in the great Empire Stadium at Wembley from May 14 to 21. The Wembley Stadium holds more than 100,000 people.

The B.B.C. broadcast the whole of the opening meeting and the address of the final meeting. Part of the Thursday meeting was televised.

2,500,000 HEARD DR. GRAHAM DURING GLASGOW CAMPAIGN

In the All-Scotland Crusade conducted during the past six weeks by Dr. Billy Graham and his team of American evangelists, a total of 2,647,365 people attended the meetings and relay services. Decisions for Christ numbered 52,253.

Dr. Graham gave these figures at a Press conference in Glasgow. "I think the figures indicate that there is in Great Britain to-day a spiritual hunger, and a response to the preaching of the simple Gospel of Christ," he said.

An analysis of the crusade totals shows that 830,670 attended the Glasgow meetings in Kelvin Hall, at Ibrox Stadium and at Hampden Park, and decisions for Christ at these gatherings came to 19,835.

2,000 A.D.
In reply to questions, Dr. Graham said he would be back in Scotland for the General Assembly meetings of the Church of Scotland in Edinburgh. He was coming as a spectator. "We may stay in America next year, though at the moment we have no schedule. I guess if we accepted all invitations we have received from all over the world we could go on to 2,000 A.D."

To a questioner who asked if he could maintain the exacting pace of his crusades, he remarked that he had kept it up for ten years. They were in a critical period, and he wanted to dive in now and make his contribution. If he died early, he would be in Heaven much sooner.

In an analysis of the figures of the past six weeks, Dr. Graham explained that if they included the relay services in Scotland, they had almost one-third more people compared with the three months in London. The total number of decisions was approximately 14,000 more than in London, a fact he attributed to the expansion of relay facilities. If they also included the outside meetings held by various team members, it added up beyond anything they ever imagined when they came to Scotland. There were many people who said it was showmanship and sensation. He denied that.

Totally New Experience.
Dr. Graham said that during the last ten days an average of 50,000 listened in London to the Kelvin Hall services. There had been more decisions in London than when they were in the capital a year ago. It was quite amazing, and was to them a totally new experience. The largest attendance they had had in an American campaign was about 750,000 in the course of six weeks.

The detailed statistical summary for the crusade in Scotland was as follows:—

Attendance at crusade meetings in Kelvin Hall, Ibrox, and Hampden, 830,000, attendance at other crusade meetings addressed by Billy Graham and team, 136,900; attendance at crusade relay services in Scotland during April 11-16, and in all Britain during April 18-30, 1,67,705. This figure is incomplete, and is based on reports received up to Sunday. Several days will be required to complete the reports. Total attendance at crusade meetings and relay services was 2,647,365.

Decisions for Christ at crusade meetings in Kelvin Hall, Ibrox, and Hampden, 19,835; decisions at other crusade meetings, 3,174; decisions at crusade relay services as reported by the ministers in charge, 29,244.



THE REV. B. GOOK, Secretary of the Young Churchman's Movement, London, who has been appointed Diocesan Missioner in Sydney. (See p. 8.)

BRITISH CHURCHMEN CONDEMN "IMMORAL CANON."

A representative committee of four English societies of differing points of view, the Church Society, Anglican Evangelical Group Movement, Modern Churchmen's Union and the Truth and Faith Committee, meeting to discuss the revision of Canon Law, has unanimously condemned the proposed canon which insists that anyone appointed to any office in the Church of England shall subscribe a declaration in the following terms:

"I, A.B., do solemnly make the following declaration: I will obey and abide by the constitutions and Canons Ecclesiastical of the Church of England as they have been or shall hereafter be passed by the Convocation of the Province of the Church of England in which I may from time to time minister, and duly promulgated with the Royal Assent."

The meeting declared that it would be immoral for any person to sign such a declaration, and dishonourable to expect that anyone should. The declaration commits a signatory to obey any canon which Convocations may think fit to enact in the distant future, and there is no safeguarding clause or conscience, such as oaths of obedience and allegiance always include.

One prominent evangelical said it would be impossible for him to sign this declaration and he asked whether that meant that he would have to remain in his present appointment for the rest of his life.

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Off the Record

NEW PROTESTANT AUSTRALIANS.

The Reformed Church which was opened this month at Blacktown, N.S.W., is the largest church building in the town, I am told. What is more, the new building is already practically too small for the actual congregation which assembles there. When more new Australians arrive shortly in Blacktown from Holland, together with a resident minister, the church will have to be enlarged.

*

A GREAT DUTCHMAN.

For myself, I am glad to see an influx of Dutchmen into Australia who are members of the denomination founded by the great theologian Abraham Kuyper. Kuyper was not only a great theologian, but also a great statesman. For a time he was Prime Minister of the Netherlands.

*

HERESY HUNT.

It was reported in the English press that at a steeplechase meeting at Warwick, "Theologian was beaten by a head."

Must have been a clever one.

*

THE OLD ANGLICAN COMMUNION.

In "The Sydney Guardian" of December 1, 1849, there appeared a list of the names and titles of the bishops comprising what was called "The Reformed Episcopate." Under "Europe," 51; "Asia" 7; "Africa" 1; "America" 37; and "Australasia" 6. The general title of the article was "Bishops in the Reformed Branches of the Church," which was a rather nice term for "Anglican."

*

WELL-CONNECTED PRELATE.

The Metropolitan of the newly formed Province of Central Africa is Archbishop Edward Paget. His father was Francis Paget, Bishop of Oxford, and on his mother's side he is a grandson of Dean D. W. Church. And he is a brother of General Sir Bernard Paget.

*

AS IN THE DAYS OF NOAH.

In the London parish of Morden (an evangelical church where you have to arrive half an hour before service if you want a seat) 51 sets of banns of marriage were called on two successive Sundays last month. On the other side of the city the Vicar of Barking recently stated that his record was 85 banns at one service!

Q.

TO AUSTRALIAN CHURCHMEN

The Control and Purpose of Church Schools

(1) The publicity which has surrounded the resignation of the Head Master of a well-known Sydney school will be regretted by all well-wishers. One of the points in dispute between the Headmaster and the Council appears to have been the appointment of a Roman Catholic to the Staff of the School. The Council refused to confirm the appointment. This underlines a principle of very great importance in connection with all Church Schools. It is inconsistent with the *raison d'être* of such Schools to appoint a Roman Catholic to any position of trust and responsibility. It is well known that Monsignor Ronald Knox was induced to leave the Church of England for the Church of Rome as a direct result of the personal influence of a Roman Catholic House Matron in a Church of England School. Church Schools exist to train boys and girls in character as well as in intellect, and there should never be any doubt that this training is in strict conformity with the doctrines and formularies of the Church of England. It is quite improper to commit that training, in however small a degree, to Roman Catholic appointees. This ought to be so plain that the question of such an appointment should never arise.

(2) Perhaps the most acute problem in the management of our Church Schools proceeds from the constitution of the School Councils. Most School Councils comprise a majority of members elected by the Diocesan Synod and a minority elected by an Old Boys' or Old Girls' Union. This was originally meant to fortify the whole interest of the School. It must be acknowledged that in most cases Old Boy and Old Girl representatives serve on such Councils with a fine enthusiasm. They are diligent in attendance, untiring in enterprise, generous in loyalty, and do not spare time or trouble in the cause of the school they love. And yet the distressing situation which now confronts many School Councils is the fact that Old Boy Representatives are often quite out of harmony with Synod Representatives on certain moral and spiritual issues. This not only concerns Chapels and Chaplains, but many social activities which are encouraged from time to time under the aegis of the School.

The result is that divided interests manifest themselves when such issues rise. Old Boy Representatives are inclined to feel impatient with the restraints or conditions which Synod representatives regard as vital to the proper functioning of a Church School. Old Boys often love and serve their School with a passionate devotion; it is the major altruistic interest in their lives. But they feel no special concern for its Christian character. They would be more at home with a private Grammar School which would not involve Church ties. It is the School, and not the Church, they serve. This is a great weakness and a fundamental problem which does not appear to admit of easy solution.

(3) Church Schools have been crowded with boys and girls in post-war days. Accommodation facilities have been stretched as far as possible. There are applications for years ahead. Names are registered from the year of birth. The long waiting lists seem to promise a full school and real prosperity for years to come. Most, if not all, Church Schools have made handsome profits during these years. It is true that moneys thus earned must in large part be used for the good of the School. But it is strange that our Church Schools are not required to make any contribution to the financial necessities of the work of the Diocese. Every parish church is assessed and there are strict sanctions to make sure that payment is prompt and regular. Surely it is reasonable to think that Church Schools should also share in responsible contributions to Diocesan Commitments. Certain legal difficulties would have to be overcome in order to carry this project into effect. But no earnest Churchmen should shrink from such difficulties if the object is both right and desirable. The whole question demands careful examination with a view to necessary measures and Synodical action. Rightly carried out, it would link Church Schools much more closely with Diocesan life and would be of very great value in the work of the Church as a whole.

Preaching in the Church of England

The Right Rev. the Lord Bishop of Adelaide has criticised the method of observing what are called the Three Hours Devotions on Good Friday. He thinks they have "degenerated into a string of sermons."

In support of his contention his lordship writes: "We have encouraged our people to suppose that, apart from the early celebration of the Holy Communion, no service is really a service unless it has a sermon attached to it, whether authorised by the Book of Common Prayer or not. We have thus contributed in no small degree to our people's inability to realise that attendance at church can and should be primarily a purely God-ward offering." He is of opinion that "We in the Church of England preach much too much, and, because too much, too badly."

We confess to a feeling of deep regret that his lordship should have allowed himself to write in this unguarded fashion. He omits to draw attention to the fact that every clergyman is required to preach a sermon at the service of Holy Communion. There is no authorisation whatever, in the official formularies of our church, for the practice of an early celebration of Holy Communion without a sermon. There is a provision that this portion of the Communion service shall be read "Upon the Sundays and other Holy Days if there be no communion."

People should hear a Sermon.

The Church of England makes it abundantly clear that it is her intention that her people, when assembled for Holy Communion, and on other occasions when there is no communion, should hear a sermon or homily. If it be true that her priests now preach badly, we know that when the formularies were compiled many of them could not preach at all! Maskell, in his "Ancient Liturgy of the Church of England," embodies some examinations of illiterate priests taken from a manuscript dated 1222. We extract a few sentences: "He was examined concerning the Canon of the Mass. 'Thee, therefore, most merciful Father, etc.' He knew not what case 'Thee' might be, nor by what part it is governed. And when it was said to him that he might look diligently for the part that might be able sufficiently to govern 'Thee,' he said that it was 'Father' who governs all things." The paucity of preaching did not increase the intelligence of priests for a period of three hundred years. Dean Colet complained in 1509 that the Church swarmed with "a multitude of unlearned and evil priests."

What is Worship?

But there is, in our opinion, an even more serious defect in his lordship's argument.

The growing opinion that Church worship is "a God-ward offering" in such a sense that a careful exposition of the Word of God by a, presumably, competent preacher has no part in it, is fostered by this remarkable utterance.

To suggest that the careful exposition of God's Word is not "a God-ward offering" on the part of the preacher is surely to degrade his office. St. Paul writes: "Now we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

God-ward Submission.

And it is not only "a God-ward offering" on the part of the truly consecrated preacher but it is a God-ward submission on the part of the truly devout hearer. It is of the essence of true worship. Calvin's comment on Genesis 3:6 is pertinent here. "Observe," he says, "that men revolted from God when, having forsaken his word, they lent their ears to the falsehoods of Satan. Hence we infer, that God will be seen and adored in his word; and, therefore, that all reverence for him is shaken off when his word is despised. A doctrine most useful to be known, for the word of God obtains its due honour only with few, so they who rush onward with impunity, in contempt of this word, yet arrogate to themselves a chief rank among the worshippers of God. But

(Continued on page 13)

ST. MARK IN EGYPT.

On St. Mark's Day, the Church of St. Mark in Alexandria, Egypt, celebrated its centenary. No fewer than 17 nationalities were represented in the congregation at the centenary service, when the Bishop in Egypt gave the address.

St. Mark was by tradition the founder of the ancient church at Alexandria.

ST. CATHERINE'S SCHOOL, WAVERLEY

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THE HEADMISTRESS, MISS D. F. PATTERSON, B.Sc.

OXFORD PILGRIMAGE WILL COMMEMORATE BISHOPS RIDLEY AND LATIMER.

On Whit-Monday the Church Society is organising a pilgrimage to Oxford in commemoration of the Reformation Martyrs, this year being the 400th Anniversary of the Martyrdoms of Bishop Hugh Latimer and Bishop Nicholas Ridley at Oxford, and of numerous others.

A procession of robed bishops, clergy, and Free Church ministers, together with many lay men and women, will move from St. John's College via the Martyrs Memorial and the actual spot in Broad Street where Latimer and Ridley were burned, to the University Church for a special Commemorative Service.

Many well-known persons in ecclesiastical, university, and civic life will be present and taking part, including the Bishop of Oxford, the Bishop of Rochester, the Bishop of Barking, and other Bishops; the President of the Oxford Free Church Council; the Master of Balliol; the Lord Mayor of Oxford; and principals of theological colleges.

University Church.

The special Service in the University Church (held by kind permission of the Vicar) in commemoration of the Reformation Martyrs will be conducted by the Rt. Rev. J. R. S. Taylor (formerly Bishop of Solor and Man) and the Bishop of Barking. The lessons will be read by the Vicar of the University Church and the Master of Balliol (who is a member of the Church of Scotland) and the sermon will be preached by the Bishop of Rochester.

The Benediction will be pronounced by the Bishop of Oxford.

BISHOP HILLIARD FOR ENGLAND

Bishop W. G. Hilliard, Bishop Coadjutor of Sydney, has been advised by his doctor to take six months leave of absence immediately. The Bishop and Mrs. Hilliard accordingly are planning to leave on a trip to England in the Dominion Monarch on June 10. It will be necessary for the Bishop to miss both General Synod and Diocesan Synod as well as the Constitution Convention. He will be greatly missed at these important meetings, but all will wish him a complete restoration to health.

There can be no better surplus in the world than that of Gratitude.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

An interesting war of propaganda is being waged in Australia at the present time. The ordinary citizen must be bewildered by the charges and counter-charges being made. The curious fact is that two opposing groups are leveling precisely the same charge against each other. On the one hand, the anti-Communist "People's Union," speaking of the "deplorable ineptitude" of the Roman Catholic Church in its relations with the Industrial Groups, says in its organ of March, 1955: "If this is a sample of Roman Catholic efficiency when faced with Communism, then Protestant elements who have fallen so hard for the Red sectarian tactic to divide unionists have nothing to fear from what is popularly termed 'The Movement.'" The extraordinary reaction of Protestants favourable to Communist plans clearly shows a complete disregard for facts and history. . . . The (Roman) Church is a strong organisation, but very vulnerable when making excursions into temporal spheres. The decline of the Church in nearly all countries is directly attributable to this weakness. The Communist Party of Italy, surrounding the Vatican, is the largest in Europe." The paper concludes: "Protestants must give individual attention to the Red Menace and cease to fall for Moscow's sectarian poison."

Who is Deceiving Whom? . . .

On the other hand we find in the monthly magazine of the Parish of St. Paul, Canberra, for March, an article containing these words: "Our Australian community is threatened by powerful forces to-day. The most insidious is fascism, which employs lies, slander, trickery and all manner of vilification to attain its ends. It masquerades as the Champion of Christianity, and is, in fact, Christianity's most deadly enemy. It points to other forces (such as Communism) in an attempt to divert attention from itself. It works secretly in the method of Communism, to overthrow democratically organised bodies. The Communist danger in Australia is practically negligible. It is used by all reactionaries as the "bogey-man" of our society."

Who is right? One voice says that Communism is the main enemy, and that Protestants are being deceived if they fall for the "sectarian poison" of thinking that Romanism is the only foe and that Communism is negligible. The other voice says the opposite: that Communism is negligible, and only a bogey-man used by the main foe, Fascism, to deceive Protestants—Fascism being in this instance a name for Romanism. We believe that the second voice, if heeded by Australians, will lead to disaster and national suicide. We have no illusions about Roman Catholic intentions, but the opinion that Communism in Australia is a negligible bogey-man is a dangerous deceit. We sincerely regret that such an opinion should have been voiced by a Church of England clergyman. When we realise that in 40 years the Party of Lenin has grown from a mere 40,000 members, until to-day it controls the lives of more than 800,000,000 people, we are fools and blind if we under-rate the danger of Communism. Has Romanism shown any like vitality or made such advances in the past 40 years? . . . * . . . The figures given by the President of the N.S.W. Temperance Alliance, the Rev. Bernard Judd, in the "Sydney Morning Drunks." Herald" of May 19 knock the bottom out of the specious arguments which deceived so many N.S.W. voters into supporting the 10 o'clock closing of hotel bars. Mr. Judd quotes the records of 13 Sydney courts which show an increase of 42% in convictions for drunkenness since 10 o'clock closing was introduced on February 1. The brewers

and all who hold brewery shares have got their extra money, but at what cost to broken homes at midnight! The 6 o'clock swill remains unfinished, as any observer can see, and in addition we now have the 10 o'clock soak, as we predicted. * When the Apostle Paul writes: "Owe no man anything," it is obvious that he is prohibiting unsecured debts. It has been an age long custom in the middle East and is still too common to borrow sums of money quite large in relation to the expected income of the borrower, to meet such family contingencies as marriages, funerals, etc., with no tangible assets to cover the loan. The rate of interest is always high, and families find themselves oppressed with debt for years on end. Christians must not do this. They must live simple lives and suffer loss of face rather than contract unsecured debts. We do not think the Apostle's words prohibit borrowing on security such as is common now in all business practice. "The Church Record" owns no realizable assets and it would be wrong for us to contract debts. We are grateful to the kind friends who are enabling us to keep out of debt. A number of these friends are again arranging a Sale of Work to help us during the year that lies ahead. The proceeds will be divided between the Maintenance Fund and the Endowment Fund for a Protestant and Evangelical Church Newspaper. This last is vested in the Church of England Evangelical Trust under a special Trust Deed that has been very carefully drawn up to guard the future. This Fund is already helping us and we ask for its substantial support. The Sale is to be held in the Chapter House, Sydney, on Friday, June 10, opening at 11.30 a.m. Gifts of all things saleable and useful are asked by the Committee! and we would respectfully remind our friends that a Sale must have buyers. These Sales have been very friendly family gatherings and have helped towards unity and friendliness among evangelical church people. "Owe no man anything but to love one another."

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The Festival of Trinity is a comparatively recent institution, and the Church of England seems to have led the way in its observance. Thomas a Beckett, who was consecrated on the Octave of Whitsunday, appointed that Sunday to be observed in honour of the Holy Trinity in 1162. Pope John XXII in 1334 was the first to order the universal observance of the day as Trinity Sunday in the Western Church. Before the Reformation the Sarum Missal, used in the Province of Canterbury, designated 25 Sundays "after Trinity," as distinct from the Roman Use which spoke and still speaks of "Sundays after Pentecost." There is no corresponding festival in the Eastern Church, the Octave of Whitsunday being observed as the Festival of all Holy Martyrs. Trinity Sunday is a fitting climax to the doctrinal half of the Christian year. Having thought of the Incarnation of the Son of God, followed by His Crucifixion, Resurrection and Ascension; having been reminded of the coming of the Holy Spirit to fill the church with divine power for the work of evangelising the world, we are led to look up to the one God in adoration, and to remember with gratitude the Three Persons—the Father who created, the Son who redeemed, the Holy Spirit who sanctifies us. All experience shows that those who most firmly believe in the Trinity are most vividly conscious of the presence and power of the One Eternal God. Trinity Sunday is one of the thirteen Feasts upon which the Prayer Book requires that the Confession of our Christian Faith commonly called the Creed of St. Athanasius should be said or sung at Morning Prayer instead of the Apostles' Creed. It must be admitted that few obey this rubric these days, although there are some who recite the Creed on Trinity Sunday if at no other time. But the Quincunx Vult draws our attention—in the very clauses to which some men take exception—to the vital necessity of "believing rightly" the fundamental articles of our faith. Few Christians in the 20th century would spontaneously articulate their faith in the ancient terms of the Athanasian Creed. And yet the eternal salvation of 20th century Christians depends on the truth of the Athanasian Creed. The feeblest trust of the simplest believer in Jesus Christ would be misplaced if the Son were not all that the Athanasian Creed affirms that He is. We could have no confidence that the work of the Holy Spirit in the heart was a saving work if it were not that

the references to "perishing everlastingly." Yet this is part of the warning of God's Word. Why is it not enough to proclaim the blessedness of those who possess life in possessing Christ? Why should anything be added as to the loss of those who do not possess Him? Because if Christ be indeed the Son of God through Whom the Perfect Moral Being has spoken to His creatures, to reject the Son is to reject God. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

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(Continued at foot of next column)
The Australian Church Record, May 26, 1955

The Holy Spirit of God—His Greatest Work in Us

By the Right Rev. C. Venn Pilcher.

On Whit Sunday the Church remembers how, after the ten days of waiting, the Holy Spirit fell upon the assembled body of the disciples and made them new men and women, filled with power to proclaim the message of the Lord Jesus, risen from the dead and exalted to the right hand of God.

We also meditate upon the fruits of the Spirit, love, joy, peace and long suffering. We recall the work of the "Advocate" who teaches us the inner meaning of the things of Christ. But it is strange that we seldom ponder upon the greatest of all the works of the Spirit, a work which was recognised by the voice of the Father, when the Spirit descended as a dove and anointed Jesus with power for the performance of His Messianic ministry, which was to culminate in the Passion. The synoptic gospels tell us the story. Jesus, Himself sinless, came to receive baptism at the hands of John. By this act He identified Himself with the race which He came to save, and so accepted for Himself the suffering of the Cross—that suffering being the only way by which He might bear the burden of our sins and reconcile us to God. The agony which that decision cost Him must have been visible on His face, for John the Baptist was soon to describe Him as the Lamb of God, which taketh away the sin of the world. In other words, the first work of the Spirit was to strengthen the Son of God to face that supreme sacrifice, to take up His Cross and to march forward boldly to face the agony, and the

scorn of Calvary, the Spirit dwelling in Him to the end. And this surrender to the Divine Will was acknowledged and accepted by the audible voice of the Father, declaring "This is my Son, the Beloved, in whom I am well pleased." This Surrender. But this surrender was not accomplished once and for all. The temptation to take the easier way, to avoid the agonies, bodily, mental, spiritual, of Golgotha, recurred again and yet again during Our Lord's ministry. The Spirit drove Him into the wilderness, where alone He fought against the three diabolic temptations. Why could He not take the easy way by using His miraculous powers to provide food for Himself, and others, to become a second Moses, who gave the people Manna in the desert? So He would find Himself immediately accepted and acclaimed as the Master-Bread-Maker. Why could He not take the Devil's way of force to the conquest of the world? Why could He not win the people by palpably descending from Heaven—as they expected? Was it necessary for Him to face the grim alternative of

"Sorrors, and labours, opposition, hate, scorn, reproaches, injuries, Violence and stripes, and lastly cruel death"?

But the Spirit, who had led Him into the wilderness, gave Him the power to have the victory. And the Heavenly Father sent Him angels for His support and cheer.

Trust in Christ as Saviour and Lord, implies the belief that He is trustworthy in these capacities. There is no valid trust without belief. Therefore, unless we believe rightly, we cannot be saved.

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(Continued on page 13)

LAY EVANGELISM AT "GILBULLA."

In a further move to establish the work of Lay Evangelism in the Parish of St. George's, Hurstville, a number of the adult members of the church, moved to the country home of our church, "Gilbulla," for the first week-end in May.

The Rev. R. F. Gray, the Rector of the parish, and his wife, acted as "House Parents," while the Rev. Dr. Broughton Knox and Mrs. Knox came as guests and contributed very richly to the value of the week-end.

The themes for study and discussion were taken from the Rev. John Stott's booklet, "Parochial Evangelism by the Laity," which is obtainable in Sydney.

The booklet consists mainly of an outline syllabus to introduce the laity to the subject of evangelism; the syllabus is divided into three sections.

The Rector dealt with "The Theology of the Evangel" on Saturday and Sunday mornings, and the remaining time in the mornings, and the afternoons and evenings were devoted to open discussion, there being four study circles, around suggested questions, based on the other two sections of the booklet, "The Life of the Evangelist" and "The Technique of Evangelism."

As well as bringing to our attention the practical issues of evangelism and the demand for our personal response to its challenge, the week-end acted as a vital time of preparation for the Moore College Mission to the People, in Hurstville, from the May 20-29, when Dr. Knox will lead 33 of the students, who will be living in the parish in an extensive and intensive proclamation of the Gospel.

DISLOYALTY TO PRAYER BOOK "A BAR TO EVANGELISM."

A call for loyalty to the Book of Common Prayer was made last week by the Bishop of Norwich, when he delivered a visitation charge in Norwich Cathedral.

The Bishop expressed his distress at the way in which unauthorised variations were in some places introduced into the service of Holy Communion. Such practices confused the laity and were a bar to evangelism.

JOHN VENN OF CLAPHAM.

The Rev. Michael Hennell, Vice-Principal of St. Aidan's College, Birkenhead, is delivering the James Long Lectures in London this month on John Venn and the Evangelical Revival. Mr. Hennell hopes to publish a book on the Venns.

TWO ECUMENICAL MOVEMENTS

Making comparisons between the W.C.C. and the United Nations' Educational, Scientific and Cultural Organisation (UNESCO), the President of the Church Missionary Society (London), Sir Kenneth Grubb, said at the 156th anniversary of C.M.S. in London on May 3rd:

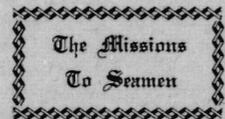
"The most interesting thing about a UNESCO conference is that it, too, claims to represent an ecumenical movement; indeed the word 'ecumenical' is used by UNESCO enthusiasts to describe the nature of what they describe in somewhat similar language as 'the community of culture.' If we Christians think that we are the only people who advance our claims today to produce a fellowship that transcends the frontiers of nationalism, then we had better learn humility which is never a bad start in approaching any problem."

True Meaning of Progress.

Speaking of immediate practical tasks Sir Kenneth Grubb declared: "A similar chal-

lenge to new thinking and acting comes to us from the enthusiasm for welfare and progress that is one of the characteristics of the work of UNESCO. This hits us hard since in our great medical work, in particular, we are forced up against the whole consideration of our relation to the thrust of secular progress that so fascinates the contemporary vision of the nations. . . . This means that our medical work must be far more closely related to the life of the local church and the work of our Society as a whole. It is sometimes said of this medical institution or that, that if the missionary on the staff were withdrawn, the evangelistic emphasis of the work would flag and then die. This is surely a terrible condemnation of the lack of understanding between hospital and church. . . . Thus our criticism of secular progress will not lie in our opposing to it the idea of spiritual progress, but in seeking to recover, amidst the collective enthusiasms of the age, the true meaning of progress as the steady growth of every man towards the measure of the stature of the fullness of Christ. This means that we start not with apparent, but with true, need, and use every time of testing and every advance in the conditions of public health service to force upon us a Society the meaning of Christian medical vocation serving what is often a tiny church, struggling to testify to the glorious biblical truth of full salvation."

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The Sydney Mission to Seamen

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100 GEORGE STREET, SYDNEY, N.S.W.
TEL.: BU 1134

The Sydney Mission to Seamen is the largest station in Australia of the Missions to Seamen, whose Headquarters are in London.

1,400 seamen (98% from overseas) are now visiting this Mission each week. All ships are visited and their officers and crews are offered friendly companionship, club facilities, and social, cinema and concert entertainment. Magazines and books amounting to 3,000 a month are distributed to ships on sailing days, and tours, picnics and sports matches are arranged.

Christian literature and Chapel Services have led to a steady response among seafarers.

The Mission is eager to have your prayerful support and your financial aid to maintain the work which costs £150 a week of which over £100 a week has to be raised by voluntary contributions.

You are invited to the Annual General Meeting to be held at the Sydney Mission to Seamen, 100 George Street, Sydney, at 8.00 p.m. on May 30, 1955. His Excellency the Governor, who will be present, will move the adoption of the Annual Report, with His Grace, the Primate, in the Chair.

Enquiries and visits are welcomed by the Chaplain. Please ring BU 1134.

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Needy Parishes are helped, especially those in the missionary Zone Area. Chaplaincies at the Hawkesbury, Herne Bay, Glen Davis, Lord Howe Island and Norfolk Island are maintained. The Society is also responsible for the work of the Children's Court Chaplaincy, the Archdeacon Charlton Home, and the Avona Hostel, the Parish Nurses and the Family Service Centre. In many other avenues of Christian Service, help is given.

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THE HOME MISSION SOCIETY,
Diocesan Church House, George St., Sydney

CALL OR WRITE FOR A PRAYER CARD AND BECOME A PRAYER PARTNER

The Australian Church Record, May 26, 1955

"AND IN THE HOLY GHOST" — ARTICLE V.

There is very grave danger that even some, who are otherwise well instructed, may regard God the Holy Ghost as an influence or an emanation from the Godhead.

Our use of the word "spirit," to indicate similarity in act or conduct, tends to foster this opinion.

Even in the New Testament we find this usage. Our Master said to His disciples, "Ye know not what manner of spirit ye are of." The usage, is, therefore, not wrong, but must not be confused with the deeper significance, indicated by our Lord when He said, "God is Spirit."

The word "Ghost" is now almost archaic unless in reference to "wraiths" or "phantoms." But at the time when our Articles were composed it was synonymous with the word "spirit."

There are two theological, indeed philosophical words in the Article which need explaining. "Proceeding" means something more than "mission." The "mission" of the Holy Spirit represents His designation for a special work. The "mission" of our Lord Jesus Christ is to be the Mediator and Redeemer.

The "mission" of the Holy Spirit is to be the Convictor and Regenerator. But the word "proceeding" is used in theology to represent, though it is frankly admitted that all such representatives are necessarily inadequate, the eternal relation between the Divine Spirit and the two other sacred Persons of the Holy Trinity.

It is intended to be descriptive of a relation similar to that which attaches to the word "only begotten," as applied to the Eternal Son of God. It directs our attention to a Divine Order within the compass of the Blessed Trinity.

The Greek Church rejects the idea that the Holy Spirit proceeds from the Son on the ground that it implies two independent sources in the Trinity, the Father and the Son.

The Latin Church, at a fairly late date, incorporated the words "and the Son" in the Nicene Creed.

We maintain that the objection

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Mr. A. G. HOOKE (Hon. Treas.), 400 Collins St., Melbourne.
Mr. R. J. MASON (Hon. Secty.), 18 Wellesey St., Mont Albert (Vict.).

All communications to be addressed to

The Hon. Secretary.

The Australian Church Record, May 26, 1955

THE 39 ARTICLES. 5: Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

activities, in the well-known passages in John XIV to XVII. For example, John XVI 13 reads literally "But when that Person, the Spirit of Truth, is come."

The Holy Spirit is said in the New Testament to teach, to guide, to bear witness with our spirits, to speak through the prophets, to quicken dead souls.

He can be grieved by sinful actions; He can make intercession for the saints.

Accordingly, the Holy Spirit is associated with God the Father, and God the Son in the baptismal formula, as giving us in one combination the full and true "Name" of God.

He is similarly joined with God the Father and our Lord Jesus Christ in the Apostolic blessing.

Here the significant office assigned to Him helps to explain the meaning of the word "proceeding." He is referred to as the Author of that element of sharing in common which is the special privilege of the saints of God. The Church of England teaches that the Holy Spirit is more than an influence issuing from God, more than a subordinate agent fulfilling God's will. He is in His inner essential Being very and eternal God and therefore has the majesty and glory belonging to the God of the whole earth.

49th Annual Convention

at ST. PAUL'S, CHATSWOOD
(In Fuller's Road, near Pacific Highway Corner)
MONDAY, JUNE 13, 1955
On Queen's Birthday Holiday.

The Convention stands for the Strengthening of the Bonds of Christian Fellowship and the Deepening of Spiritual Life.
Chairman: The Ven. R. B. Robinson, L.Th.

11.15 to 12.45—

FIRST SESSION

The Rev. E. G. Mortley, Th.L. (Principal, Sydney Bible Training Institute).
The Rev. G. Bingham, Th.L. (Rector, Holy Trinity, Miller's Point).

2 p.m. to 3.30 p.m.—

SECOND SESSION

The Rev. B. G. Judd, Th.L. (Rector of St. Peter's, Sydney).
The Rev. R. F. Gray, B.A., Th.L. (Rector of St. George's, Hurstville).

4 p.m. to 5.15 p.m.—

THIRD SESSION

The Rev. R. V. Amos (Chatswood Church of Christ).
The Rev. G. H. Morling (Principal, Baptist Theological College, Sydney).

BASKET LUNCH

Tea Provided, 12.45 to 2 p.m.

Enquiries to Rev. JEFFRAY MILLS JA 2263

THE REV. B. GOOK TO BECOME SYDNEY MISSIONER.

The Secretary, Board of Diocesan Missions, writes:—

We of the Board feel that God has led to the appointment of Rev. Bernard Gook as Diocesan Missioner. The decision was made such a matter of prayer that only the man of God's choice could be appointed.

Mr. Gook is highly spoken of by all who know him. The Rev. A. W. Stibbs says: "I am thankful to God to have had some share in his training."

Mr. Gook writes:

"I shall pray for grace to be faithful in this new ministry, and for strength to "buy up" all the opportunities for evangelism in the Diocese."

Let us too dedicate ourselves afresh to support of this work of evangelism with this outstanding man of God. He desires to be fully used of God. Let us see he gets the full opportunity to be used.

The farewell to the retiring missioner will be held in C.E.N.E.F. on 10th June and thanksgiving will be given for his ministry. Plans for the future of the work will also be announced on that night.

The Dean writes:

I am very glad to learn that the Rev. Bernard Gook has accepted an invitation to come to Sydney as Missioner for the Diocesan Board of Missions. I am sure that he will have a real contribution to make to the life of the Diocese and that he will be well received everywhere he goes. He has a very pleasing disposition and will get on well with Australians.

I have known him in connection with the work of the Young Churchmen's Movement of which he was secretary. In this capacity he took many missions for young people as well as seeking to further their grounding in the Anglican faith. The work of many young people's fellowships was strengthened through the study courses and rallies which he organised. He conducted a week-end house party for the young people of my own Parish of Rugby and I know that real blessing followed his work. He has had wide parochial experience, particularly in the large parishes of Cheadle and St. Luke's, Walthamstow. The last occasion we met was at a young people's gathering at St. Peter's, Vere Street, London, under the chairmanship of the Rev. John Stott.

He will be accompanied to Sydney by his wife and four young daughters.

BISHOP HAND IN ENGLAND.

The Assistant Bishop of New Guinea (the Right Rev. David Hand) has upwards of a hundred and twenty engagements in his diary during his next three months in England. Last week, he spoke in London about the example which his diocese sets in co-operation between Church and State.

Bishop Hand is having a short holiday in England after his strenuous deputation programme. He is then sailing for New York in October to strengthen the links between New Guinea and the Episcopal Church in America.

Bishop Hand spoke particularly about the great strides made in agricultural husbandry since New Guinea's days of privation and martyrdom in the war. He said that the last thing which the New Guinea Mission wished to encourage was a wholesale movement of population to industrial concerns, such as had occurred in South Africa.

PERSONAL

The Rev. W. Bryden-Brown, Rector of Cook's River, has accepted nomination to the parish of Kiama (Dio. of Sydney).

The Provincial Synod of the Church of West Africa has elected **The Right Rev. L. C. Horstead**, Bishop of Sierra Leone, to be Archbishop in succession to the late Dr. Vining. The presentation took place at Christ Church Cathedral, Lagos.

The Rev. Arthur Lewis Burrell, Vicar of St. Georges, Edgbaston, Birmingham, has been appointed by the Bishop in Egypt to be Provost of All Saints' Cathedral, Cairo, and chaplain to the British Community in Cairo. He will succeed the Very Rev. John Freeman, who is resigning on September 1.

Mrs. Catherine Booth-Clibborn, elder daughter of General William Booth, founder of the Salvation Army, died on May 9 in Devon at the age of 96. As "The Marechale" she was widely known as an evangelical preacher, writer and composer.

The Rev. R. Ogden, Rector of St. John's, Milson's Point, has accepted nomination to St. Paul's, West Oatley, Diocese of Sydney.

EVANGELICAL LIBRARY IN MELBOURNE.

An overseas branch of the Evangelical Library is now located at Ridley College, and interested persons are welcome to borrow books. The branch has recently been transferred to Ridley College, having been previously located at Glen Iris.

The Library is affiliated with the Evangelical Library, London, the chairman of which is the Rev. Dr. Martyn Lloyd Jones.

There is a valuable selection of biographical works, and standard works on Church history, Missions, Archaeology, Theology, and Apologetics.

No charge is made for books which are borrowed and any interested person is welcome to avail himself of the facilities which exist.

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The Australian Church Record, May 26, 1955

THE LATE REV. C. H. TOMLINSON

Charles Henry Tomlinson was a man greatly beloved. On the day of his funeral St. Mark's Church, Northbridge, was quite unable to accommodate those who came to pay their tribute of respect and esteem. Many who were unable to enter the Church stood outside and heard the Archbishop's address through the open windows. It was moving evidence of Mr. Tomlinson's success as the counsellor and guide of the people committed to his ministerial care for he excelled in his pastoral ministry.

Mr. Tomlinson came from the Inverell district of N.S.W. and his ministerial life was spent in the parishes of Cook's River, Bexley, Hurstville, Milton, Bulli and St. Mark's, Northbridge, where he was rector for 25 years.

He became prominent in the Temperance Movement during the 1928 Prohibition Campaign and some years afterwards was elected President of the N.S.W. Temperance Alliance which position he held until his death. It was a cause of very real encouragement to him that he had been re-elected unopposed on 17 consecutive occasions and this fact reflected the confidence which he enjoyed.

The Synod of the Diocese of Sydney always accorded him a most attentive and responsive hearing and his thoughtful, well-documented presentation of the case for individual total abstinence and community abolition of the liquor traffic is largely responsible for the very strong and reliable temperance sentiment of the Sydney Synod.

Mr. Tomlinson won the respect of many who differed from him. During his last illness he told the writer that a Cabinet Minister who had visited him in hospital only a few days previously had related the story of a man who very reluctantly attended the baptism of a relative's child in St. Mark's. This man was so impressed by the service that he became a regular worshipper and a staunch supporter of Mr. Tomlinson.

Another Cabinet minister to whom C. H. Tomlinson had led many deputations concerning the liquor question also came to visit him.

Early in February he entered hospital knowing full well what lay ahead of him.

All who visited him during his last illness came away spiritually enriched. As a senior member of his parish Council said: "Our rector taught us how to live and showed us how to die."

CORRESPONDENCE

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

THE ADELAIDE ROOD

Dear Sir,

There are a lot of people in this Diocese who, for one reason or another, are not happy at the action of our Bishop in hanging a Rood in St. Peter's Cathedral, but to accuse our Bishop of being moved with the spirit of lawlessness, is, to say the least, un-Christian.

I infer from your remarks about the "unofficial" position that the "Anglican" holds in the Church of England, and from the fact that your office is in The Diocesan Church House, that the "Record" is the official mouthpiece for the Diocese of Sydney, but I am loathe to think that the Primate shares your opinion that Adelaide's Episcopal Head is moved by "the spirit of Anti-Christ".

Another article like this one and "The Record" will certainly have fewer subscribers from Adelaide, including.

Yours etc.

J. DEVONSHIRE GILL

Nailsworth
South Australia

IMAGES AND WORSHIP.

Dear Sir,

Your article on "The Adelaide Rood," while commanding assent up to a point, contains in its final paragraph, a sweeping statement, which, to say the least of it, seems exaggerated. You state that "Religious emblems and pictures . . . when used as aids to worship are plainly prohibited by the word of God."

It will be generally agreed that the worship of images is plainly prohibited by Scripture, and it may perhaps be further conceded that the use of images as aids to worship can be regarded as coming under the same prohibition, as tending to lead up to the worship of the image itself. But surely pictures are in a different category, and "emblems" still more so. The prohibition of these, if it is to be found anywhere in Scripture (which I take leave to doubt), is by no means plain.

Your article makes an attempt to distinguish between emblems which are used purely for decoration and those which are used as aids to worship. In the matter of Church building and design, can this distinction be maintained? The whole design, structure and ornamentation of a Church, internal and external, constitutes an "aid to worship"—or maybe a hindrance (as seems to be the case in the latest addition at Adelaide). If no outward and visible aids to worship are permitted, then we must, logically, become Quakers and worship in a room which is absolutely plain.

Such, however, is not the tradition of the Church of England, and it was not the tradition of the Jewish Church of Our Lord's day. The Temple, in which Our Lord wor-

shipped, contained many ornaments and furnishings which were also emblems or symbols. Our Lord did not denounce them as idolatrous, but spoke instead of that spiritual idol—Mammon—which has far more devotees in those days, as to-day, than any image of wood and stone.

Yours, etc.,

J. HARVEY BROWN.

St. Paul's Vicarage,
Kingsville,
Melbourne, W.12.

[We distinguish between things which are conducive to decency and order in public worship, and ornaments which have the intention and effect of creating some particular and definite impression on the mind of those who look at them.

As a rule, the architectural features of a church, whether plain or ornate, fall into the first category. So also do what are legally known as the necessary ornaments of a church; such as font, lectern, pulpit, bell, alms dish, Bible, Prayer Book, Communion Table, fair linen cloth, etc. No doubt all these things may in one sense be called "aids to worship," and some may be better aids than others. A galvanised iron roof is an aid to worship if it keeps the rain off the worshipper. And a roof which softens the sound of the rain as well as keeps it off is to this extent a better aid to worship. Similarly, a Prayer Book with good legible print is a better aid to worship than one with poor print. A church whose internal appearance helps to liberate the mind of the worshipper from some of the ordinary things which distract him performs a useful function. This effect is usually best produced by simplicity of design, but there is a legitimate place in such design for incidental ornamentation and decoration.

It must be admitted, however, that the term "aids to worship" is not usually applied to general architectural features or necessary ornaments. The term is usually reserved, by those who use it, for ornaments in the second category mentioned above. Images and pictures are particularly susceptible to use independently of general decoration, and are often regarded as "aids to worship". But as such their use is condemned. The law of the Church of England realises that even a cross or a reredos can be used for purposes other than architectural decoration, and it forbids any such other use. Thus Cripps states: "Crosses . . . when used as mere emblems of Christian faith, and not as objects of superstitious reverence . . . may lawfully be erected as architectural decorations of churches."—Ed.]

KABAKA'S GIFT.

The Kabaka of Buganda has sent £1,000 to the Bishop of Uganda for the Namirembe Cathedral restoration fund, which needs £3,000 to complete its target of £10,000.

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The Australian Church Record, May 26, 1955

RESPONSIBILITY FOR ROOD.

Dear Sir,

I enclose herewith my subscription for the current year and while so doing would like to express to you my disappointment in seeing in the ACR of 28 April, 1955 the article entitled "The Adelaide Rood." On the rightness or wrongness, or on the legality or illegality, of roods I do not wish to comment, but I do feel that the writer of the article might have had the good sense to find out, before launching what reads like a personal attack upon the Bishop of Adelaide, by what authority the rood was placed in the Cathedral. His Lordship obtained beforehand the approval of the Chapter, and also obtained, by a motion passed by the Synod, the permission, required under the trust deed of the Cathedral, to hang the rood in the Cathedral. If, therefore, any condemnation or criticism is to be passed upon the hanging of the rood it should have been passed upon the clergy and laity of the Diocese as a whole, as represented in the Synod of the Diocese, and not merely upon the Bishop.

Would it be asking too much of you for the references to the laws or law referred to by the author of the article whereby the hanging of a rood in a Cathedral Church is prohibited. I would be most interested to look up the legal question.

Yours, etc.,

T. THORNTON REED, Dean.

The Deanery,
North Adelaide.

[We thank the Dean of Adelaide for the information contained in his letter about the steps taken by the Bishop of Adelaide to secure approval of his action in hanging a rood in the Cathedral. With respect, however, we suggest that this information is beside the point.

In any diocese it is the bishop who is ultimately responsible for the introduction of ornaments into a church. His faculty or other permission is the final authority. Seeking the concurrence of other persons does not lessen his responsibility.

If an ornament is an unlawful ornament in the Church of England, neither a cathedral chapter nor a synod can authorise a bishop to erect it in a church. There is in some places, it is true, provision for permission to be secured from bodies such as chapters and synods before a lawful but unnecessary ornament may be introduced. But if a rood is, as we hold, an unlawful ornament, both the Chapter and the Synod in Adelaide acted *ultra vires* in consenting to its introduction by the Bishop. Further, if that is the case, any competent members of the Adelaide diocese could at law cause the Bishop to remove the said rood, despite the action of those bodies.

In regard to the legal question, the following data is relevant. Roods were removed from churches by injunction in the reign of Elizabeth. The official view of the Church of England in regard to roods is contained in the Homily "Against Peril of Idolatry, and Superfluous Decking of Churches," Cripps ("The Law Relating to the Church and Clergy," 8th ed. p. 263, sub. Ornaments of the Church) states the legal position and gives a list of relevant cases.—Ed.]

The Rev. K. C. Nancarrow has been appointed Bursar of the Overseas Students' Hostel, Carlton, Victoria. We offer our congratulations to the Rev. K. C. and Mrs. Nancarrow on the birth of a son, Christopher John.

CORRESPONDENCE

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

THE PURPOSE OF PUNISHING.

Dear Sir,

Mr. Barry Skellett's letter seems to miss the essential point that unless a man deserves to be punished we have no moral right to punish him. This was made clear by Professor C. S. Lewis in an article on "The Humanitarian Theory of Punishment," in the June, 1953, issue of "Res Judicatae" (the Victorian Law Students' Journal). May I quote some extracts?

"According to the Humanitarian theory, to punish a man because he deserves it, and as much as he deserves, is mere revenge, and, therefore, barbarous and immoral. It is maintained that the only legitimate motives for punishing are the desire to deter others by example or to mend the criminal. When this theory is combined, as frequently happens, with the belief that all crime is more or less pathological, the idea of mending tails off into that of healing or curing and punishment becomes therapeutic. Thus it appears at first sight that we have passed from the harsh and self-righteous notion of giving the wicked their deserts to the charitable and enlightened one of tending the psychologically sick. What could be more amiable? One little point which is taken for granted in this theory needs, however, to be made explicit. The things done to the criminal even if they are called cures, will be just as compulsory as they were in the old days when we called them punishments." (p. 224.)

"The Humanitarian theory removes from Punishment the concept of Desert. But the concept of Desert is the only connecting link between punishment and justice. It is only as deserved or undeserved that a sentence can be just or unjust. I do not here contend that the question "Is it deserved?" is the only one we can reasonably ask about

a punishment. We may very properly ask whether it is likely to deter others and to reform the criminal. But neither of these two last questions is a question about justice. There is no sense in talking about a "just deterrent" or a "just cure." We demand of a deterrent not whether it is just but whether it will deter. We demand of a cure not whether it is just but whether it succeeds. Thus when we cease to consider what the criminal deserves and consider only what will cure him or deter others, we have tacitly removed him from the sphere of justice altogether; instead of a person, a subject of rights, we now have a mere object, a patient, a "case." (p. 225.)

"It may be said that by the continued use of the word punishment and the use of the verb "inflict" I am misrepresenting Humanitarians. They are not punishing, not inflicting, only healing. But do not let us be deceived by a name. To be taken without consent from my home and friends; to lose my liberty; to undergo all those assaults on my personality which modern psychotherapy knows how to deliver; to be re-made after some pattern of "normality" hatched in a Viennese laboratory to which I never professed allegiance; to know that this process will never end until either my captors have succeeded or I grown wise enough to cheat them with apparent success — who cares whether this is called Punishment or not? That it includes most of the elements for which any punishment is feared — shame, exile, bondage, and years eaten by the locust—is obvious. Only enormous ill-desert could justify it; but ill-desert is the very conception which the Humanitarian theory has thrown overboard." (pp. 226-7.)

"But that is not the worst. If the justification of exemplary punishment is not to be based on desert but solely on its efficacy as a deterrent, it is not absolutely necessary that the man we punish should even have committed the crime. The deterrent effect demands that the public should draw the moral, "If we do such an act we shall suffer like that man." The punishment of a man actually guilty whom the public think inno-

cent will not have the desired effect; the punishment of a man actually innocent will, provided the public think him guilty." (p. 227.)

"To be 'cured' against one's will and cured of states which we may not regard as disease is to be put on a level with those who have not yet reached the age of reason or those who never will; to be classed with infants, imbeciles, and domestic animals. But to be punished, however severely, because we have deserved it, because we "ought to have known better" is to be treated as a human person made in God's image." (p. 228.)

"The error began, perhaps, with Shelley's statement that the distinction between mercy and justice was invented in the courts of tyrants. It sounds noble, and was indeed the error of a noble mind. But the distinction is essential. The older view was that mercy "tempered" justice, or (on the highest level of all) that mercy and justice had met and kissed. The essential act of mercy was to pardon; and pardon in its very essence involves the recognition of guilt and ill-desert in the recipient. If crime is only a disease which needs cure, not sin which deserves punishment, it cannot be pardoned. How can you pardon a man for having a gumboil or a club foot? But the Humanitarian theory wants simply to abolish Justice and substitute Mercy for it. This means that you start being "kind" to people before you have considered their rights, and then force upon them supposed kindnesses which they in fact had a right to refuse, and finally kindnesses which no one but you will recognise as kindnesses and which the recipient will feel as abominable cruelties. You have overshot the mark. Mercy, detached from Justice, grows unmerciful. That is the important paradox. As there are plants which will flourish only in mountain soil, so it appears that Mercy will flower only when it grows in the crannies of the rock of Justice: transplanted to the marshlands of mere Humanitarianism, it becomes a man-eating weed, all the more dangerous because it is still called by the same name as the mountain variety." (Pp. 299-30.)

It seems, therefore, that the retributive theory of punishment is not only the Biblical, theory of punishment, but also the only just and moral theory.

Yours, etc.,

G. S. CLARKE.

Box 382, P.O.,
Darwin, N.T.
16th May, 1955.

ST. ANDREW'S ROSEVILLE

Dear Sir,

For some time at St. Andrew's Church, Roseville, N.S.W., we have been endeavouring to complete the photographs of former Rectors of the Parish, but have had difficulty in securing a photograph of the late Rev. A.J.H. Priest from which we could take a copy. Mr. Priest was the first Rector of Roseville.

If any one of your readers could lend us a suitable photograph which we could use for this purpose, we would take every care of it and return it as soon as possible after having a copy made.

Yours etc.

S. G. STEWART.

St. Andrew's Church
Roseville

The Australian Church Record, May 26, 1955

CLERGY AND CO-OPERATIVES

Dear Sir,

With your editorial "The partnership of the clergy and laity in witness to the Gospel" I am in general agreement. With your application of that subject, specially in your criticism of Christian Co-operatives, I totally disagree.

It seems, sir, that you have entirely missed the point in criticising Christian Co-operatives. As the rector of a parish in which a "Credit Union Co-operative" is operating I must say that it operates on sound Christian principles. The whole idea of these co-operatives is that Christians band together to help each other and their less fortunate brethren.

Your fourth paragraph, is, I think, particularly unfortunate. Is it more Christian to do business with a secular body than with a Christian to-day? Also you miss the whole point of "Credit Union Co-operatives." They are formed by a group of people with a strong common bond. This bond may be found in church membership or some other organisation but not in the general way you suggest.

It is not possible to put all the ideals of Christian Co-operatives in one letter but I would be pleased to let you have an article on the subject if you would care to have it.

Yours, etc.,

W. K. DEASEY.

The Rectory,
269 Sydney Rd., Balgowlah.

Dear Sir,

The Editorial to Australian Churchmen in the issue of April 28th entitled "The Partnership of Clergy and Laity in the witness of the Gospel", contained I feel, remarks that would have been better left unsaid. I refer to the statement, "It is difficult to see how such activities as church co-operative societies or church building societies serve the Gospel." The writer of this editorial obviously does not understand the situation and in particular as it exists in this Diocese at the present time. First of all it is essential to remember that there are many types of Co-operative Societies, all with different functions but all having the same basic principle of mutual assistance. In the Diocese of Sydney at the moment there are four registered Church of England Co-operative Societies. One is a supply co-operative organised amongst the clergy to assist members to obtain essential commodities at the best possible price. The other three are Small Loans Societies, also known as Credit Unions. Two of these are at present operating in parishes. The basic idea of this type of Society is that it is formed amongst a group of people who have a common interest and a close association, such as is found in any parish church. Members of the Society take out shares and the amount raised or invested from time to time is then used to assist such members as may find themselves in financial difficulties. The very nature of the Society allows members to borrow with the minimum of interest, the security usually being their personal standing in the Church. In any section of the community the ability to borrow small amounts of money at quick notice is of prime importance. Why should Christians be required to go to secular organisations to be fleeced when borrowing facilities are available in their own church. Surely Scripture encourages us on this point. Galatians 6:20: "Bear ye one another's burdens" (6:10), "let us do good to all men, especially unto them who are of the household of faith." (Acts 2:44.) "And all that

believed were together and had all things in common." In the Society that I represent we have seen examples of help given to members of the Parish by means of our Credit Union. Parishioners assisted in the purchase of essential items even to the extent of providing a small dwelling for a couple in need. To us, this is practical Christianity as it touches the everyday life of the brethren. To say that any organisation, co-operative or otherwise, with these principles does not further the Gospel is ridiculous.

Yours, etc.,
KEITH YOUNG,
Secretary,

The West Manly Anglican Co-operative Ltd.

FASTING.

Dear Sir,

Some weeks ago there appeared in your columns a controversy over the precise nature, implications and value of fasting. The attitude of "The Record" seems to boil down to this, that fasting is almost irrelevant to the Christian life, and is mainly an expedient to make more time to pray through going without breakfast, etc.

I think there is a point that has been overlooked. It is our Lord's statement in Luke 21, 34: "Take heed to yourselves lest your hearts be burdened with over-eating and drunkenness and the cares of this life. . ."

I take the word "heart" here in its whole scriptural sense, literally and not just as a symbol of the centre of our will and affections. Modern Psychology puts in the mind all that the Bible puts in the heart of man. The heart is the centre of the body, and in some way it is also the centre of the entire personality, body, soul and spirit. So that anything which affects the body, affects this centre. The Word says that our heart can be adversely affected by too much food and drink. Fasting is assumed throughout the Bible as a principle although it does not appear to be anywhere supported by a definition. From the text quoted, I believe a case can be inferred that our heart may be rendered more alert, and ready for spiritual crises and decisions, and assaults of Satan, by our going without food and drink at certain times, i.e., fasting is good in principle as well as being an expedient.

"The Record" says that fasting is not a religious act. If by this is meant that we cannot store up credit in our account with God (in the Roman sense), I agree. But are not acts which assist us in our Christian walk, and fight, thereby also religious acts?

As an Anglican, I am glad of the sensible, Protestant attitude to fasting taken by the Homily, but there is one thing I cannot understand, and on which I should appreciate enlightenment. Why should the Church in 1662 have made semi-obligatory recommendations on the matter of fasting during Lent and at other stated times? It seems ambiguous to be told in the Homily (and rightly so) that fasting is a "thing indifferent": i.e., that it must be left to a Christian's discretion as to when he needs to fast; and at the same time be told in the front of the Prayer Book of "Fasts, and Days of Abstinence, to be observed in the year." Why should I necessarily fast during "the forty days of Lent" or on "all the Fridays in the year"? This, to my mind, seems to have been a regressive, semi-Romish or Pelagian step, made as it was after the Restoration, at a time when the light of the free Gospel was practically out, and the era of works of the flesh was coming into vogue with the rise of rationalism and deism in the Church of England.

"Fasting from sin" is sometimes given as a reason for the "Lenten fast." But then that is something we should be doing always! I know of no good reason why we should be obliged to fast at stated periods of the church year. This 1662 association of fasting with the Cross and Passion of our Saviour (fasting during Lent and on Fridays) seems to suggest that we are saved not only by faith in His Blood, but also by our own works of fasting. But this is to come under the law, and to tread under foot the Blood of the Covenant. As St. Paul reproves the Galatians who wanted the Gospel plus Judaism: "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years." (Gal. 4, 9-10.) No wonder several thousands of our best clergy left the Church after the Restoration!

Yours, etc.

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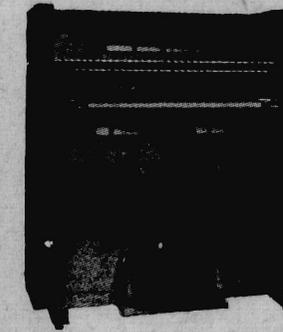
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PREACHING.

(Continued from page 3)

as God does not manifest himself to men otherwise than through his word, so neither is his majesty maintained, nor does his worship remain secure among us any longer than while we obey His word."

The Psalmist, in the midst of earnest petition that God would turn away His wrath, is constrained to say, "I will hear what God the Lord shall speak: for He shall speak peace unto His people and to His saints; but let them not turn again to folly."

And so the youthful Jesus listened eagerly to the doctors in the Temple courts, and, when rebuked by His mother, replied, "Wist ye not that I must be in my Father's house?" Is it not strange that our Lord recognised the ministry of teaching as something belonging to the things of His Father and yet we are now invited to give the exposition of Divine truth a lower place? We are asked to regard it as something belonging to man rather than as essential element in the true worship of God.

The Apostolic Warning.

On this aspect the apostolic warning is clear. When the time comes that men will not endure sound doctrine but will turn away their ears from the truth, the Church of God is in peril.

If the preachers are deficient, Homilies are enjoined to, read them, rather than prepare sermons of poor quality. We rather fancy some of the worshippers in Adelaide Cathedral would get a shock if they heard from the pulpit: "Images placed publicly in temples cannot possibly be without danger of worshipping and idolatry; wherefore, they are not publicly to be had or suffered in temples and churches."

THE HOLY SPIRIT.

(Continued from page 5)

recognition and encouragement may have been heard by Him again. But whether that were so or not, the Father granted Him, for His assurance, the power of walking upon the waves of Galilee, showing His Kingship over Nature and His divine power of treading a "way in the sea" and walking upon "paths in the great waters" (Ps. 77/19).

St. Peter again unknowingly renewed the diabolic temptation when with the words "This be far from thee, Lord," he tried to dissuade Him from taking the way of the Cross. The subtle seduction was repelled by the Lord, "Get thee behind me, Satan." But the agony of the inner struggle is shown by Christ's immediate insistence that His followers too must each one tread the same path — "If any man would come after Me, let him deny himself and take up his cross" (Luke 9/23). The victory was again recognised by the granting of the glory of the Transfiguration and an audible utterance of the Father's voice (Luke 9, 28-36). The Holy Spirit had enabled the Son to conquer in the fight.

Not for the Last Time.

Even this was not the last occasion when the struggle was renewed. The coming of the Greeks led the thoughts of the Lord immediately to His Passion, which must precede the ingathering of the Gentiles—"Except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit" (John 12/24). "I, if I be lifted up from the earth, will draw all men unto Me" (John 12/32). And again the voice of the Father was heard, acclaiming the spirit-inspired triumph.

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Grace to Persevere.

And all this has its lesson for us. "The measure of your agony is the measure of your success." These words of Robert Stewart, who gave up his life for Christ at Hwa Sang in 1895, remind us of a truth upon which we ponder too little. As we seek the gifts of the Spirit, we should seek not only for the fruits of the Spirit, love, joy and peace; but most of all for the supreme gift, granted by the Spirit to the Lord Himself — the gift that we too may be enabled to take up our Cross and bear it faithfully to the end; for "the measure of our agony is the measure of our success."

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News in Brief

● C.M.S. HOUSE

An historic occasion will take place on 28th May (Saturday) at 2.30 p.m., when the Lord Bishop of Adelaide will officially open the first building to be owned by C.M.S. in South Australia. C.M.S. House, 350 King William Street, Adelaide, will be a real centre of missionary enthusiasm in this diocese. There is a warm invitation to all interested to join with us on this occasion, when officers of the Society, and one of our missionaries, Canon Arthur Riley, will also take part.

● MISSION TO NATION

Armidale Cathedral.—St. Peter's, Armidale, was recently the scene of a special University Service in connection with the Mission to the Nation at Armidale. The preacher was Rev. Alan Walker, the congregation included the Bishop, Clergy and other denominations, and many university and college officials as well as students. All were welcomed by the Dean as members of the Church Catholic.

● TEACHING MISSION

Rev. Dr. Leon Morris, B.Sc., B.D., M.Th., Ph.D., Vice-Principal of Ridley College, Melbourne, is to conduct a Teaching Mission at St. Matthew's, Manly, from May 28th. to June 8th, 1955. He will deal with such subjects as the Trinity, Justification by Faith, The Holy Catholic Church, The Church's Ministry, The Prayer Book, The Holy Communion and Christian Baptism. Meetings will be held each evening at 7.45 and on Saturday, 6th of June, there will be a Youth Rally at which the speaker will be Rev. Dr. H. W. Guinness.

● GOVERNOR AT HABERFIELD

The Golden Jubilee Celebrations of St. Oswald's Church of England, Haberfield, included a Commemorative Service on Sunday, May 22nd, which was attended by the Governor of New South Wales, His Excellency Lieut.-Gen. Sir John Northcott.

On Monday, May 23rd, at 8 p.m. a Choral Festival was held. Massed choirs from St. Andrew's, Summer Hill, St. James', Croydon, St. Alban's, Fivedock, All Soul's, Leichhardt, together with St. Oswald's Parish and Men's Choirs gave a popular programme under the leadership of the Rev. Leland Parsons, Rector of Leichhardt. The Rural Dean of Petersham, the Rev. J. R. Le Huray, gave an address.

LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

May 29. Whitsun Day.

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 30. Monday in Whit. Week.

M.: Ezek. 11, 14-20; Acts 2, 12-36.
E.: Wisd. 1, 1-7; Acts 2, 37.

May 31. Tues. in Whit. Week.

M.: Ezek. 37, 1-14; 1 Cor. 12, 1-13.
E.: Wisd. 7, 15-8, 1; 1 Cor. 12, 27 and 13.

June 5. 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 11. St. Barnabas.

M.: Jer. 9, 23-24; Acts 9, 26-31.
E.: Isa. 42, 5-12; Acts 14, 8.

June 12. 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; Job 2; Matt. 1, 18 or Acts 8, 26.

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Churches in New Zealand Make Big Advance Towards Unity

A very important advance towards church unity in New Zealand was the outcome of the second Faith and Order Conference held in Christchurch last week. Those who took part were unanimous in saying that the Conference had succeeded beyond expectation.

The Conference was composed of 110 delegates representing eight protestant denominations at work in New Zealand. Amongst those representing the Church of England were the Bishops of Christchurch, Dunedin, Waikato, the assistant Bishop of Wellington and the Deans of Nelson, Wellington, and Christchurch. Dr. Robert Nelson, Secretary of the World Faith and Order Commission, had travelled from Geneva to be present. The Australian Council for the World Council of Churches was represented by the Rev. D. B. Knox, Vice-Principal of Moore College.

Theological Students Present.

In addition to the delegates, 50 theological students drawn from various denominational colleges were associated with the conference. These attended the plenary sessions but formed their own discussion groups when the delegates met in sections to draft reports.

The subjects for discussion were "the Unity of the Church," "Church Order and the Scriptures," "Ordination," "Authority." In the final report the delegates stated that the churches' divisions are sinful. "Persistence in division is a defiance of God's final purpose for his church." They commended the union schemes of India and Ceylon to the New Zealand Church for careful study "in the hope of finding a way forward in our local situation."

The conference met at Sumner, a seaside suburb of Christchurch, in the shadow of the beautiful Port Hills. It was the second Faith and Order Conference in New Zealand. The first had been held at Marsden

in 1947. The opening service was held in the Cathedral, when the preacher was the Secretary of the Council of Churches in N.Z. the Rev. Alan Brash. A touch of colour was provided by the procession of the delegates robed after the custom of their churches.

The conference lasted a week. On the Sunday the delegates preached in churches other than their own communion. In one Presbyterian church at least, the eyes of the children in the front pews stared amazed as the surpliced figures of an anglican clergyman accompanied their minister from the vestry to the rostrum! This exchange of pulpits was a visible expression to the church people of Christchurch, of the ecumenical fellowship which the delegates were experiencing at Sumner.

Concluding Meeting.

1200 attended the public meeting in the centre of the city which concluded the conference. At it Dean Sullivan said, "We have been given unity in Christ." We must make this unity manifest at the congregational level. He urged his hearers to meet their fellow Christians and "discuss in charity the things that belong to your church and to theirs. Do this not to build up Protestant strength or to form another pressure group but because you see the one Lord of the Church." Telling the audience of the effect of the conference on the delegates the Dean said "We could not escape the fact that we are beginning to take this idea of a united church seriously and talking about it in positive terms."

Summing up the result of the week of common worship, discussion and friendship, the Rev. Malcolm W. Wilson, Presbyterian minister of Knox Church, Christchurch, said, "More progress has been made at this conference than many of us expected or thought possible."

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The Australian Church Record, May 26, 1955

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