

Moore College Students Run Parish Missions

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/-. SALE OF WORK: St. Bede's, Drummoyne, £1/1/-; Miss H. M. Johnson £1; St. Alban's, Lindfield, Women's Guild, £2/2/-; St. Paul's, Castle Hill £2/2/-.

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

The receipt of the Treasurer for the time being of the said Trust will be a sufficient discharge to my Executors.

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The Australian Church Record, May 21, 1956

THE AUSTRALIAN CHURCH RECORD

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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

(Continued on page 13)

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:

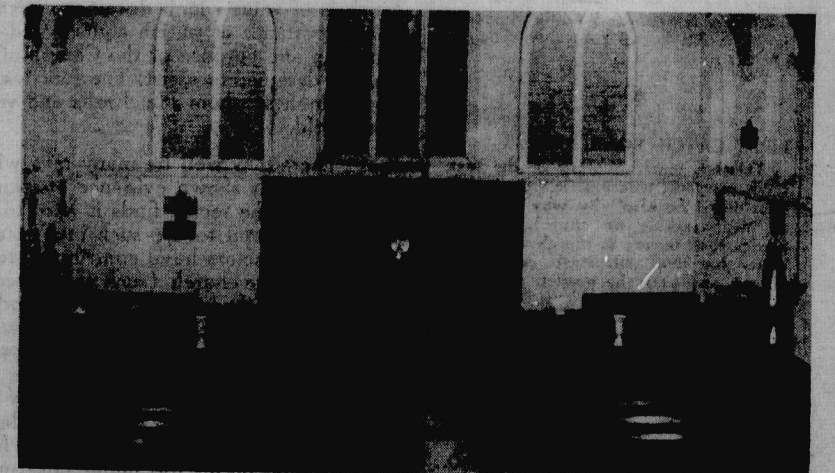
The simple oblong ground plan obviates all the problems created by the narrow chancel characteristic of Gothic and pseudo-Gothic churches;

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.



Off the Record

TOWARDS BRIGHTER SERVICES?

From the annual balance sheet of one of our Anglican churches on the Blue Mountains, under "Expenditure": Dancing Girls £7/10/0

*

HILARIOUS EVENSONG

"Church Hill, St. Philip's: 11 a.m. Morning Prayer. Archdeacon T. C. Hammond. 7.15 Evening Prayer and High Communion. . . .
—from Church Notices, Sydney Morning Herald

27/5/56

Does this mean that the Liturgical Revival has broken out at St. Philip's?

*

LAY BISHOP

In connection with the discussion as to whether a registrar should be a layman or a clergyman, I offer the following:

At the Consecration of Bishops Arthur and Kerle, the Registrar, Bishop Hilliard, dressed as a layman, not as a bishop, presumably to stress the lay character of the office of registrar. Indeed, rather than administer the oaths in a bishop's rochet, he chose to sing the Litany and assist in consecrating in a layman's gown!

*

HIS HOLINESS

A current parish paper quotes the following extract from a letter by Prophet Jones to Father Divine: "I know the chassis of your mind has been carried up into a divine cosmic lubricator and divinely lubricated with divine lubricity."

Clearly a case of lubramental deficiency. But, as the parish paper comments, the fun is tempered by the fact that there are people even in Australia to whom this sort of rubbish is religion.

*

FIRST CATCH YOUR FISH

There is much quoting of the text, "Where your treasure is, there will your heart be also" by way of trying to justify asking no church goes to pledge their money to the church in the hope that they will start coming to church and hear the gospel.

Dr. Leland Wang, the visiting Chinese preacher, has an answer to this. "You are called to be fishers of men first of all," he says. When you have caught your fish, you, like St. Peter, will find it has a coin in its mouth."

—Q.

TO AUSTRALIAN CHURCHMEN

THE EVERY MEMBER CANVASS

This year will see the beginning of a new order in church affairs in Australia. Within the next few months some 80 parishes in the diocese of Sydney—in which diocese a third of all the Anglicans in Australia reside—will be conducting an Every Member Canvass.

The "Church Record" has for some time advocated the principle of budgeting comprehensively for the needs of the church and then of enlisting the pledged support of church members who are prepared to give for this end. We warmly welcomed the establishment by the Home Mission Society (Sydney) last year of a Department of Promotion. A resolution of Sydney synod which commended the establishment of this Department defined the object of the Department as "to disseminate literature and material for the teaching of stewardship on a Diocesan-wide scale." The resolution gave as the grounds for its commendation the fact that the Department would be a means of discharging the Church's obligation to "give positive Christian teaching in the matter of stewardship."

We are disappointed that the literature disseminated so far by the Department, and which it is proposed to use in the Every Member Canvasses this year, contains very little biblical teaching on the principles which govern giving to God's work, while it contains much that is unbiblical on the subject. (This matter is dealt with in detail in the article "New Testament Giving" elsewhere in this issue.)

The Every Member Canvass is a splendid forward move, but if it is to produce a response which will be pleasing to God it is essential that literature truly reflecting New Testament principles of Christian giving and stewardship should be made available. We urge rectors and parish councillors who are entering on Canvasses to ensure that the literature they circulate among their people is scriptural. The sample literature so far produced by the Department of Promotion ought not to be used without amendment.

Although the Every Member Canvass has as its primary purpose "to assure financial support for the year ahead," it can be employed—and to be truly successful must be employed—as a method of evangelism. That is to say, the persons encountered in the course of the Canvass must be confronted with the Gospel of Jesus Christ. If they are baptised persons (and most of them will be), they must be confronted with their obligations to God which are implied in their baptismal confession. First and foremost those obligations are of repentance towards God and faith in our Lord Jesus Christ. It is quite true that not all canvassers may be capable of expressing themselves adequately along these lines to those whom they meet. But it is essential that all canvassers be willing to commit themselves to this general aim, and it is the task of the Rector to make quite clear to all engaged in the Canvass that it is the function of the Church to evangelise and that no work is of value which does not directly or indirectly serve this end. Hence the importance of parish council and canvassers having a firm grasp of the function and purpose of the Church of God, which the Every Member Canvass is designed to assist. The function of the Church is to be the People of God amongst whom He dwells and which He is using to glorify His name in the world.

There may well be many men willing to help in the Canvass who have not previously shown evidence of taking their Christian obligations seriously. Men whom the rector finds it hard to regard as "converted." Some rectors will be reluctant to use such men at all. But in a day when so many non-theological factors have contributed to the drift of nominal church members away from the church (such as our ecclesiastical conventions and a degree of clericalism) others may think that God is encouraging us to make a fresh approach to such men to enable them to overcome man-made barriers to full church membership. But what is important is that all canvassers should know from their rector what the gospel is and what the church's mission to the community is, and should be sincerely and prayerfully willing to participate in a programme which is designed to lead men to commit themselves to God through Christ and serve Him in the fellowship of His church. No canvasser should enter on his job under false pretences.

(Continued at foot of next column)

The Australian Church Record, June 7, 1956

Speaking Effectively For God

"And they were all filled with the Holy Ghost, and began to speak . . . as the Spirit gave them utterance." Acts 2:4.

If there is one thing which we all covet, especially those in positions of leadership or authority, it is the gift of speech—the ability to put one's thoughts into words, and to convince those who hear of the truth of what we have to say. The more important the thing is which we have to say, the more desirable it is that we should say it with conviction. The most important thing in the world is the good word of Jesus Christ, but however eloquent we may be, we cannot convince people of its truth without the help of God, and on this Whitsunday we commemorate the coming of the Holy Spirit. One purpose of His coming was to enable us to speak effectively as witnesses.

In this Chapter we find—

1. The recorded account of His coming.
2. What was the purpose of His coming.
3. What was the result of His coming.

1. The Recorded Account of His Coming.

We have it in the first four verses. This was not unexpected. Indeed the disciples were waiting for it, for the Lord Jesus, before He ascended, "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." This was the fulfilment of the promise.

That brings us to

2. The Purpose of His Coming.

It is quite clear from this record that His coming was the signal for the preaching of the Gospel to begin. But why was the Holy Spirit necessary? They had seen Jesus, they had watched His miracles, they had heard His message. What more did they want? They wanted the promise of God to carry out the commission of the Lord Jesus, and convince hearers of the truth. So the coming of the Spirit was awe-inspiring and impressive. It was heard as the sound of a rushing

mighty wind, it was seen as fire, it was given to each one individually. It produced instantaneous and startling results—"they began to speak."

It is also clear that this coming had two results—

- (a) It enabled the disciples to speak effectively.
- (b) It enabled those who heard to understand.

"They began to speak as the Spirit gave them utterance." This is of course exactly what the Lord Jesus had promised. He said "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

Now this promise holds good for us to-day, and each generation of Christians has the same responsibility of making known the good news. All through the ages God has empowered His witnesses through the Holy Spirit.

It is appropriate that among the many centenaries which we celebrate just now is that of Responsible Government in Australia. This is properly a cause of great pride to all of us. But while Responsible Government is an achievement and a privilege, it also, as its name suggests, involves great obligations. We must be clear to whom we are responsible—to those, obviously, whom we represent, but even more important to God, who is King of Kings and Lord of Lords. The prosperity and well-being of any people depends upon its spiritual foundations.

Sir William Slim, in his book "Defeat into Victory" says that the foundation of "morale" is spiritual, intellectual, and material, but spiritual first because only a spiritual foundation can stand real strain. But spiritual values are the most difficult to put over. It can be done, not by written exhortations or by wireless speeches, but by personal contacts and talks between the commander and the troops. For this one did not need to be an orator, but two things were necessary—to know what you are talking about, to believe it yourself.

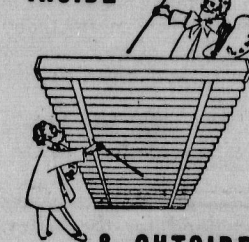
This sermon was preached by the Rev. T. G. Mohan, M.A., Secretary of the Church Pastoral Aid Society of London, in St. Andrew's Cathedral, Sydney, on Whitsunday. Mr. Mohan is in Sydney as Centenary Visitor in connection with the Home Mission Society and Moore Theological College. The occasion also marked the centenary of responsible government in N.S.W.

This applies with equal force to the communication of the most effective of all spiritual foundations; that which comes from a personal relationship with the living Christ. But the Christian has the supreme advantage that the gift of the Holy Spirit can give him utterance, and will also carry his words home to the hearer that he may understand.

Reaching the people with this word of life is our greatest need to-day. There are vast new housing areas growing up in this Diocese with little or no provision for spiritual ministry. The need is urgent and it cannot be met by written addresses or by broadcast services. It demands personal contact

(Continued on page 10)

INSIDE



& OUTSIDE

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(Continued from page 2)

The primary challenge of the Every Member Canvass is to the rector. It will make a demand on his ministry of God's word such as he may never have met before, and it will make its first demand in relation to this prayerful instruction and guidance of the canvassers who come forward, with what sincerity and knowledge he must judge, to offer themselves willingly to the service of God.

The Australian Church Record, June 7, 1956

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

We agree with the Rev. Keith Dowding, speaking in the Presbyterian General Assembly, when **The Clergy and Politics** he pleads that christian people should all take an interest in politics. But we disagree with him when he says "a minister cannot fulfil his political responsibility unless he is a member of a political party".

In our view the work of the christian minister is to minister the gospel and teach God's word to all alike. Identification with a particular political party would certainly hinder this. Where the gospel is received men and women will seek to follow the highest in politics as in everything else. Where the gospel is rejected self-interest is sure to dominate. Serving self-interests has always been the curse of politics.

John Wesley who lived and died a clergyman of the Church of England spent himself for more than fifty years in the work of an Evangelist and an inspirer of and organiser of other Evangelists.

George Whitefield and other clergy laboured with earnestness at the same task.

These men did more to change the face of England for the better than they could have done by any other method.

The decision of the Apostles made at a critical point in the Church's history and recorded in the sixth chapter of the Acts at the fourth verse still holds good for christian ministers "but we will continue stedfastly in prayer and in the ministry of the word".

Christian ministers are to minister the Word of God through the enabling of the Holy Spirit and the Holy Spirits enabling is given in answer to prayer.

In political procedure as it prevails in Australia it is only natural that a general loyalty to the political party that elected him should be expected of every member of parliament. Our quarrel with the Labour Party is that they go further than this. Every person seeking endorsement by the Party as a candidate for parliament is required to

sign a pledge that he or she will not oppose on the floor of the House either by word or vote any proposed measure that has been declared a party question by the Caucus. To such a measure Labour members dare not speak or vote in opposition. If personally opposed, they must sit in silence during debate and at the division either leave the House or abstain from voting.

Now it is obvious that an evangelical believer who puts personal loyalty to the Lord Jesus Christ before everything else cannot consent to this. He cannot sit like a dumb dog when issues of great moral and religious importance are being debated, neither can he refrain from taking sides in the contest. An evangelical cannot therefore become an indorsed candidate for parliament in the Labour Party. This is wrong and should be put right.

This rule favours Rome. The Roman conscience rests on what is called catholic tradition which in practice means the voice of the priest. The evangelical conscience is based on the Word of God. This is why Roman and Protestant standards often differ and are sometimes incompatible.

We have from time to time protested against this wicked pledge now fastened on the Australian Labour Party. Every effort should be made for its removal. Prayer is needed here.

The Secretary of State for War in the British Government reports that there has been a steady increase in the number of confirmation candidates and Easter communicants in the British Army during the last two years. There is also a 12% increase in the number of registered ordination candidates in the Army this year compared to last year. Church attendance at oversea stations is reported to be good. All this at times when the compulsory church parade on Sunday morning is no longer customary in the British Army.

A big factor in this increased religious interest amongst the soldiers is the courses in Christian information and leadership which are held by the Church Houses of the Army in England, Germany, the Middle East, the Far East and Korea. At the Army

Church House, in Bagshot Park, England, 45 courses are held each year, mostly from Monday evening to Saturday morning, and the total number of annual students reaches 2,000 men and women of all ranks and all denominations. The object of the courses is to explain the Christian gospel so that it might be received by the students and given expression in the quality of their lives.

Other courses are conducted for army chaplains, for ordination candidates in the forces and follow up courses for those who have responded to the initial Christian leadership course.

We have not heard that this example is being followed in the Australian army. Here sectarian influence, and the shorter time of training of the national servicemen, makes the task harder. But opportunity for religious training as a part of army training is an objective worth striving after.

Every five months Asia's population increases by nine million, which is equal to Australia's total population. This fact is given in the United Nations Demographic Year Book, published this month.

The world's population now reaches a record 2,652 million. Well over half of this total live in Asia.

China has the largest number of people—582 million—followed by India with 377 million, the Soviet Union 214 million, the United States 162 million, Japan 88 million, Indonesia 81 million, and Pakistan 80 million.

Asia increases its numbers by 21 million a year, Latin America by four million, and North America, the Soviet Union, Europe, and Africa by three million each. The fastest-growing populations are those of Venezuela (3 per cent. a year), Panama, Ceylon and Mexico. The slowest was that of Ireland (.04 per cent.), followed by Spain, Pakistan, Poland and Portugal.

Figures for the biggest cities are: New York 12,300,000, London 8,300,000, and Tokyo 6,300,000.

● **BALLARAT SYNOD** — Synod decided to adopt the pledge system of Church finance and to establish a Diocesan Department of Promotion whose functions would include giving advice and assistance in the introduction and management of such schemes.

● **HOUSE FOR BISHOP-COADIUTOR** — The Standing Committee of the diocese of Sydney has approved the purchase of a home in Fairfax Road, Bellevue Hill as a residence for the Right Rev. R. C. Kerle, Bishop-Coadjutor.

The Australian Church Record, June 7, 1956

New Testament Principles Of Giving Money

What are the obligations of a member of the Church of God in regard to the use of his money for the purposes of the Church? The New Testament mentions two things for which a Christian should give his money, the support of the ministry and alms for the poor.

1. Support of Ministers of the Gospel

The obligation to support preachers of the Gospel and teachers of God's word is clearly taught. (see Matt. 10 10, 1 Cor. 9:1-18, Gal. 6:6)

This form of giving corresponds to the tithes and offerings required by the Old Testament law for the support of the Levitical priesthood (see Numbers 18:8-24). 1 Cor. 9:13,14 makes this correspondence clear. With the coming of the Gospel, both the obligation to tithe and the particular need for it disappeared. But "the Lord ordained that they which proclaim the gospel should live of the gospel," and those who sow spiritual good have a right to reap material benefits. Nowhere, however, does the New Testament indicate how, or in what proportion to income, money should be given for this purpose. In the Old Testament, a tenth of one's income, together with the first fruits and certain other offerings, was given for the priesthood, but no such scale is enjoined in the New Testament. (The Old Testament law envisaged an agricultural community in which the Levites, one tribe out of twelve, had no material inheritance). The important thing is that church members should realize their minister's need and their obligation to give a material return for spiritual blessing received through him.

It should be noted, however, that Paul refused to assert his right to such support, lest an obstacle be put in the way of the Gospel. He preferred to work for his living, and said he would have died, rather than be deprived of his boast that he made the Gospel "free of charge" to his hearers.

Fellowship with Missionaries

In addition to supporting those who minister to them, church members are encouraged to "have fellowship in the matter of giving and receiving" with those who have gone to be missionaries. Paul highly commends this kind of giving in Philippians 4:10-20, though he does not speak of it as an obligation on church members. Yet it is a "sacrifice acceptable, well-pleasing to God," which God will reward, and it is a sign of "fruit" increasing to the account of the giver.

Yet again Paul does not ask for such gifts for himself, and evidently does not regard it as a missionary's right to receive such from other churches. He had learned to be content even in extreme privation, knowing that Christ strengthened him to do all His will.

2. Almsgiving

In addition to the duty of supporting ministers and the commendable "sacrifice" of supporting missionaries, the New Testament urges the duty of alms giving, which is supplying the needs of the poor. The poor, both in the Old and New Testaments, are not just any indigent persons, but fellow members of the People of God, and almsgiving, like giving to missionaries, springs from the realization of the "fellowship" (KOINONIA) which characterizes the Christian church, and from the knowledge that if one member suffer the whole body suffers with it.

Almsgiving, quite distinct from the giving of tithes and offerings for the Levites, was enjoined on the Hebrews in the Old Testament. It was commended by our Lord who urged secrecy in giving to avoid ostentatious giving, and who assured us that the Father rewards the giver of alms who gives genuinely to meet another's need (Matt. 6:2-4). The Epistle to the Hebrews commends "ministering to the saints" (6:10) and describes "communicating", i.e. sharing one's goods as a sacrifice with which God is well pleased. (13:16). The word "communicating" here, indeed, it is simply the noun "fellowship", which shows how closely the fellowship of the Spirit in the early church was related to giving alms for the needs of the

brethren. Almsgiving was always in direct relation to need.

The most prominent example of almsgiving in the early church was the "collection" (or the "fellowship"—KOINONIA as it is strikingly called in Rom. 15:26 and 11 Cor. 9:13) for the poor saints at Jerusalem. See especially 11 Cor. 8 and 9. It was an important expression of fellowship between Gentile and Jewish sections of the church, and Paul, who urged the gesture most earnestly, did so on these grounds: "if the Gentiles have been made partakers of their (the Jews) spiritual things, they owe it to them also to minister unto them in carnal things" (Rom. 15:25-28).

It is in regard to this particular almsgiving that Paul enjoins the method of each member putting aside something at the beginning of each week, as he has prospered, so that a sum may be ready when the time comes to take it to Jerusalem. (1 Cor. 16:1-3). No set sum or proportion is suggested for this gift. The giver is simply exhorted to "sow bountifully" so that he may "reap bountifully"; he should give not grudgingly or of necessity. The reason Paul gives for desiring a weekly setting aside of money in this case is "so that no collections be made when I come". There may have been special grounds for his wanting to avoid collections when present himself. In any case this weekly donation only concerned the Jerusalem poor fund. We do not know what method, if any, was employed in almsgiving for other purposes. Presumably the method in each case was dictated by the character and urgency of the need.

Thus, the only giving which the New Testament church seems to have known was giving to support the ministers of God's word and giving alms for the poor. Both sprang directly from a sense of the fellowship and oneness of the church ("that there may be an equality", said Paul), and the amount of giving was simply prompted by the particular need.

(Continued next page)



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NEW TITLES IN PREPARATION

NEW TESTAMENT PRINCIPLES

Motives for Giving

If an Every Member Canvass is being conducted to consolidate the finances and generally build up the life of a church, it must be based on Scriptural teaching about the giving of money. Unfortunately, most of the literature so far produced by Sydney's Department of Promotion both for the guidance of Canvass chairmen and for distribution to those to be canvassed is defective in this respect. (Most or all of it is from the U.S.A.)

The "Canvass Chairman's Guide", for instance, has a concluding chapter on "Christian Stewardship" written by the Director of the Department of Promotion of the Episcopal Church of America. This article is said to "set the pattern for our thinking in our Australian Church" and is clearly meant to underlie the whole project of the Canvass. But the thesis of this chapter is fundamentally erroneous. There is no reference or allusion in the chapter to any verse or principle of the Bible, but instead the thesis is advanced: "A church should never plead for money for its needs; the appeal should be to the need of the giver to give". There is nothing of this sort in the Bible. The New Testament knows of no giving which is not motivated by charity, that is, the desire to relieve the need of a fellow member of the body of Christ, be it a minister, a missionary or needy brother or church. The chapter decries "the old way of church finance" (by which it means an appeal to church members to meet a budget which has been made up on the basis of needs) on the ground that it "has no spiritual value to the giver". This sentiment is not only untrue but is plainly unchristian, substituting, as a motive for giving, self-interest instead of the advancement of God's glory by loving one's neighbour as oneself. The author is candid enough to describe this discarding of the criterion of the needs of others as a "fundamental change in teaching", but it is a change away from the New Testament. If no need existed, Christian stewardship would surely demand that we use ourselves

(Continued from previous page)

the money which God has given us "richly to enjoy".

Three pamphlets have been produced for posting to those who will be asked for a pledge. Their teaching is governed more by slogans than by Scripture, and where they quote the Bible they often distort its meaning. Pledge? Not I! for example, quotes a hypothetical objector as saying "But the Bible doesn't say I must make a pledge." This objection, of course, is completely accurate, for Christians are not bound to make a pledge. But the pamphlet replies: "The law made inexorable demands upon the people, as illustrated by the tithe", and quotes our Lord's words "I am not come to destroy the law, but to fulfill" as if this fastened on Christian people the obligation to pledge a similar proportion of their income. This, of course, is the teaching of the Seventh Day Adventists, but such a method of exegesis would, if pursued, dissolve the basis of our relation to God under the Gospel.

All Things Come of Thee does not quote the New Testament. It simply claims that the failure of church members in general "to fulfill even the minimum standard of the Old Testament tithe, which was 10% of income given to God" is evidence of failure to dedicate ourselves completely to the Lord, and it proceeds to "set a minimum standard applicable to our modern age" of 5% for the Church. The pamphlet carries the foolish slogan, far removed from any Scriptural sentiment, "Give until it feels good!"

The third pamphlet, Forbidden to Give, is of very doubtful value in many respects. It has, for instance, as the "law of Christian stewardship" the principle that "each person should give in relation to what he has received, rather than in relation to budgets, needs and programmes", though, as we have seen, this principle does not appear in the New Testament. But one of the arguments of this booklet is contrary to the doctrine of our salvation. It makes a distinction between those Christians who are in a state of grace and those who are not in a state of grace, and claims that St. Paul makes this distinction "all through his letters". No such distinction is to be found in the New Testament. Worse still, the booklet encourages those who do not think they are in a state of grace to fall back on the observance of law to lead them into a state of grace, misapplying St. Paul's words "the law is a schoolmaster to bring us to Christ". "What begins as an act of his will (i.e. pledging a proportion of his income) ends as a condition of the soul. The law has led him to Christ."

(The next article will deal with "The Temple Treasury and its Counterpart in the Christian Church", with special reference to responsibility for the erection and maintenance of church property.)

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CORRESPONDENCE

"Guests, Not Gazers"

Dear Sir,

The argument of your editorial of 24/5/56 which would make criminals of worshippers who might, for quite good reasons, refrain from communicating, is too tough to swallow.

Knowing your love of logic, how would you apply your thesis of lawlessness to the Coronation Service, where the supreme authorities of Church and State merge perfectly? If your argument were right you must either strip the Coronation of The Communion or keep outside all those not lawfully entitled to receive the Sacrament.

Or, seeing you have arraigned the Consecration of Bishops Arthur and Kerle in St. Andrew's Cathedral as an occasion of lawlessness, what would you say to their many good friends and admirers who are not Communicants, either in the Church of England or in any other church? Does "gazers" adequately describe their position?

Surely your tongue was in your cheek when you wrote, I could knock your bails off with another half-dozen balls.

Yours etc.,

Godfrey Kircher

Royal Melbourne Hospital

Dear Sir,

May I be permitted to make a few comments about your Editorial concerning the dissuasion of intending communicants at the Consecration of Bishops Arthur and Kerle?

It seems to me that there are two questions involved in this incident. There is the general question of non-communicating attendance at the Holy Communion, and the secondary question of restricting communicants at a special service. This may be denied, and the distinction I have may be regarded by you as false, but surely it is clear that whatever motives those responsible for the service may have had, it was not intended to act as a general dissuasion from communicating at normal celebrations of the Eucharist.

I should have thought that the framers of the service had in mind the experience of other such services when the recommendation you condemn was not applied. I have in mind very vividly the Consecration of the late Bishop Murray to Riverina. At this service only a few of those present made a move to communicate. No doubt they had prepared themselves to receive the Holy Communion, because of their close ties with the new Bishop. However this may have been, the celebrant was not satisfied. He gestured to the congregation on a number of occasions to come to receive. This resulted in a great crowd of communicants, many of whom had come with no intention of communicating, and many of whom were unprepared. The unseemly scramble has long remained in my memory.

The reproof of those who "wilfully abstain from the Lord's Table and separate from their Brethren" which you quote from the 1662 Prayer Book is not to be explained as simply as your words suggest. The whole problem of non-communicating attendance did not arise merely as an abuse of the late medieval period of Church life. It first began to be a problem during the Fourth century. The Reformers tried to increase the number of communicants and singularly failed, as did the Medieval

Church. Your surmise that the strength of the 1552 stricture was modified because it was no longer needed is probably quite right. Non-communicating attendance did cease to be a large problem as the frequency of celebrations of the Holy Communion decreased. The problem was solved as the Eucharist was gradually relegated to a minor role in the worshipping life of the Church. This is hardly a desirable solution.

I do not pretend to know what meaning the Reformers placed on the word "wilfully" but to my mind it does suggest an element of sheer "wrongheadedness" and self assertiveness. I doubt if this element could be truthfully applied to those who abstained in St. Andrew's Cathedral.

I realise that all this but constitutes a few pointers to answering the problems raised. I write merely to protest that your point of view does not really solve the many points raised and to defend those who have been rather sweepingly condemned by your remarks. It will suffice to show the difficulties involved if I point out that Dom Gregory Dix has dealt with the question in a number of places in "The Shape of the Liturgy". This considerable scholar is unable to come to the definite conclusions outlined in your editorial, but his study reveals at least the intricacy and difficulty of the question.

Yours etc.,

Ross D. Fraser,

Editor "The Northern Churchman"

St. Peter's Rectory,

West End,
Townsville, Q.

HOW SHOULD WE ASK FOR MONEY

Dear Sir,

Surely the answer to the misgiving of your correspondent J. D. and others is in the view of the Rector of Rozelle as expressed in your issue of May 10. The Rev. R. Meyer seems in his parish to have placed the emphasis of his canvass on membership in the "worshipping family at St. Thomas". This has paid dividends not only in money but above all in the numbers of souls sought and gained for our Lord.

Your editorial of the same issue expresses doubt of the reliability of methods now used in gaining income but I think it shows incomplete understanding of parish life. It suggests we should be content with what we have, but if our flock are not true stewards of the money God has entrusted to their care, should we be content with what they are giving? Further it intimates money should be sought not for parish needs during a canvass but rather for "outside objectives". That is all very well but so often the buildings we possess are in sad need of repair, extension and often renewal that we must seek money for such projects.

The writer of your editorial also objects to these canvassing schemes on the ground that the amount given will be known publicly. In the Budget and Pledge system which is used in the parish where I am serving, besides the giver, only the Treasurer knows how much is given in order that a receipt may be sent to the person concerned.

I see nothing contrary to Scripture in the method that has been adopted and that is that the man of the parish directed by the Vicar and Churchwardens visited every Anglican home to discuss the financial plans

of the parish after everyone had received a copy of a booklet outlining the scheme. In it, you will see, it is pointed out that the money given would be used on a threefold basis, for parochial needs, for diocesan needs and for use in the missionary world.

In this procedure I see nothing against Scripture neither in raising money for parochial needs nor for diocesan requirements for St. Paul himself says in 1 Cor 9, 14, "Even so hath the Lord ordained that they who preach the gospel should live of the gospel" and also in Gal. 6, 6, "Let him that is taught in the word communicate unto him that teacheth in all good things," and again in 1 Tim. 5, 18, "Thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his hire." From the teaching of these verses I believe we can ask for money for both parochial and diocesan needs.

If the canvass is a movement that begins inside the parish, is carried out by the parish and the vicar and his flock approach it prayerfully then only the welfare of the visited will be considered. This system is paying dividends in two parishes that I know and will soon be adopted in a number of others.

Yours etc.,

Rev. Brian D. Harker.

Quirindi, N.S.W.

THE OFFICE OF THE REGISTRAR

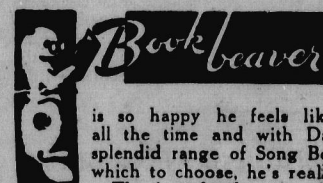
Dear Sir,

I am grateful to you for drawing my attention to what is in fact an error in my "Handbook of Church Law in the Diocese of Sydney." The statement on p. 140, referred to in your editorial comment at the end of my letter in your issue for May 10, that the Registrar and Chancellor have status as "Lay Representatives" is not a correct rendering of the 14th of The Constitutions contained in The Schedule to The Constitutions Act Amendment Act, 1902. That Constitution in fact, provides that the Chancellor and Registrar "shall have the same rights, powers and privileges as representative members" if the Bishop summons them to Synod. Nothing is said in the Constitution about them being laymen, or having the status of laymen. My Handbook needs correcting in this regard.

Until an Ordinance was passed in Sydney Synod a few years ago, many clergymen were elected as "Representative Members" of Synod who were not entitled to be summoned as Clergymen "licensed to a separate cure of souls". I held a seat in Synod in that way for some years after my ordination. Our practice of calling them "Lay Representatives" is loose and misleading.

Your statement that "the appointment of experienced parish clergy to do the work of lay legal officers seems indefensible" and "is certainly unlawful, being forbidden by Canon 76" cannot stand up to careful examination.

(Continued next page)



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CORRESPONDENCE

(Continued)

1. The legal work concerned is ecclesiastical law, which you yourself state should be the province of bishops, archdeacons and rural deans—all clergymen. You do not regard it as a "forsaking their calling" or using themselves in the course of their life as laymen (Canon 76). No doubt you would consider it valid for a clergyman to be the Editor of a church newspaper too. So would I, in a proper case. If such work is valid for bishops, archdeacons and rural deans, it is valid for a Registrar too.

2. The Chancellor of a Diocese in England is an Ecclesiastical Judge who presides over the Court of the Bishop, or "Consistory Court". He deals with applications for Faculties as well as other ecclesiastical cases. Under the "Diocesan Conferences Regulation, 1935" of the Church Assembly, the Chancellor of a Diocese is an ex officio member of the Chamber of Laity "if not in Holy Orders." [Sec. 5 (i)]. But he is an ex officio member of the Chamber of Clergy "if in Holy Orders." [Sec. 4(2) (i)]. This makes it clear that in the Church of England there is no contravention of Canon 76 for a clergyman to hold an ecclesiastical office of a legal nature, and the principle thus established is in no way destroyed by the fact that in England the Diocesan Registrar is a lay officer.

In a diocese such as Sydney where, unlike English dioceses, the Ordinances now in force do not permit the appointment of a clergyman as Chancellor, it seems imperative that the Registrar should be a clergyman who can advise on matters of ecclesiastical law and administration from personal experience of parish administration as a Rector. The bishops, archdeacons and rural deans also need the assistance of such an officer behind the scenes to back them up with advice, and to maintain a common rule in the application of ordinances to diocesan and parochial administration.

Yours etc.,

J.R.L. Johnstone

The Rectory,
Beecroft

(We do not regard whole-time occupation with ecclesiastical law as the proper province of a bishop, archdeacon, rural dean, or any other clergyman. Our statement was that "when a clergyman needs the kind of advice Mr. Johnstone describes he should go to his bishop or archdeacon or rural dean." The kind of advice Mr. Johnstone described in his letter was "advice out of personal experience of the problems of parish life and administration, and not merely out of a reading of ordinances etc." Nor would we think it right for a clergyman to leave parish work to accept a full-time appointment as an editor of a church newspaper unless his duties in such a post had the character of a ministry of teaching and exhortation.

We can see no advantage in a diocesan registrar being a clergyman, despite Mr. Johnstone's "it seems imperative", and much disadvantage in depriving the ranks of the parochial clergy of competent pastors.—Ed.)

FURNISHING A LOUNGE.

Dear Sir,

Your readers will have already heard that a Committee, under Canon Loane as Chairman, has been set up by Standing Committee to conduct Christian Hostels for Univer-

sity students in the former Kentish and University Hotels.

It is just a year since these halls were opened and there are at present almost 40 students in residence. The Committee started with no funds but has been able to furnish the bedrooms and dining rooms and kitchen, but has not yet been able to furnish common rooms or lounges for the use of the students.

I am writing to ask whether any of your readers have furniture, in particular settees and arm chairs, which they might like to give towards the furnishing of these rooms. Any gifts of this nature will be gratefully received by the Committee and students.

Yours, etc.,

D. B. KNOX.

Moore College,
Newtown, N.S.W.

ENCOURAGEMENT

We are always glad to receive expression of opinion from our readers, such as:

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"Although I am not an Anglican—I am a Methodist actively connected with that Church—I greatly value the consistent witness of your paper to the doctrines of grace and truth and your stand for all that is finest in the Church of England".

(Hawthorn, Vic.)

"I am thankful to God that such a paper is in existence. May God continue to bless richly in its production and I pray that the list of subscriptions shall grow".

(St. John's Vicarage, Highton, Geelong.)

"I thought your recent editorial on "How Should We Ask for Money?" was the best statement on the subject I have yet read. Could you please send me another copy? Have you any objection to this article being republished, with, of course, suitable ac-

knowledge? With appreciation of the many things you are giving us." (Presbyterian Manse, L. Rowan, Victoria.)

The Rector of St. Paul's, York, England, writes: "How grateful one is that the Australian Church Record retains its identity with Evangelical truth."

THE TYNDALE FELLOWSHIP

The Constitution adopted by the Tyndale Fellowship provides that membership shall be open to those members of the I.V.F. Graduates Fellowship "who shall be engaged on or about to engage on some form of research or writing which shall tend to the advancement of the evangelical Christian faith". Associate membership is open to any who are in general sympathy with the aim of the fellowship. At present the fellowship is proceeding by holding meetings at which members read papers which are duplicated and sent to members and associate members. Already members have been admitted from every state except South Australia.

At the first ordinary meeting of the Fellowship on 17th May a paper was read by the secretary, Dr. Leon Morris. The speaker examined the words of the root from which "guilt offering" is derived, and contested the widely held idea that the essence of this sacrifice is to be seen in the payment of a fine. He contended that the monetary compensation, where it is payable (and it must be borne in mind that it is not always required) is separable from the atonement. The real idea revealed by a close study of the occurrences of the words from this root, Dr. Morris contended, is that of vicarious bearing of penalty.

There was a vigorous discussion in which various modifications of the paper were suggested. Written contributions were received from a number of people unable to be present, but who had read the paper. Prof. F. F. Bruce of Sheffield, England, wrote saying that he felt that the paper made it clear that the guilt offering "had a truly vicarious purpose".

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14 Spring Street, Sydney

The Australian Church Record, June 7, 1956

A YELP AT SAINTS

by

Dr. Leon Morris

One of the more depressing aspects of modern life, particularly I think modern Australian life, is the cult of uniformity. Charles Morgan complains about "talent's sneer as genius, mediocrity's hatred of the spirit of man, a blanket on vision, a yelp at saints", and his lament is not without its applicability to our own contemporary scene.

It is inevitable that we should always be subject to the pressure of ideas from the community in which we live. This is well understood by advertising specialists, and indeed it is at the basis of a good deal of their activities. They will for example bombard us with their slogan, assuring us that such-and-such a soap will enable us to "keep that fool girl complexion", they will present us with pictures of celebrities using their commodity, they will manage to convey the impression of a vast multitude who would use no other soap under any consideration. And then one day when we are feeling dirty, in self-defence we pop out and buy a cake. It is not that we have applied any scientific tests to show us that this soap is better than others. It is not that we have applied any tests at all. It is simply that the advertiser has done his full work, and without consciously reasoning the thing out we accept the idea that has been hammered into us.

Community Values

This is not entirely an evil process. If we had to reason everything out for ourselves from the very beginning it would mean that no generation could ever get far. But fortunately we are able to imbibe much of the wisdom of earlier generations as we grow. We imbibe facts, we learn attitudes, we accept community values. For example it is accepted unquestioningly

in our day that war is an evil, but we are probably the first generation which has thought this, or at least which has accepted it so thoroughly. In earlier days men thought of war as the means of producing manly virtues and accepted it as an inevitable part of life. We think of it as a horror and look for its abolition.

The process then of absorbing ideas from our environment is quite natural and unavoidable, and there is no great harm done if we are aware of what is going on, and appreciate the ease with which we accept ideas without scrutiny. But we must keep well in mind the fact that the community may be wrong as well as right. And from time to time it is no bad idea to have a look at our guiding principles to see whether we are right in holding them, or whether they simply represent attitudes that we have accepted without question from the community, and which have no adequate basis.

Uniformity

And one idea which the community at large seems to hold firmly is that there is something wrong with anyone who rises above the ordinary. With the conspicuous exception of sporting prowess we have a suspicion that there is something wrong with anyone who shows outstanding ability. It is still true in many walks of life that gifted Australians must go overseas in order to secure recognition. We do all we can to pull them back into the ruck with their fellows, and when by sheer merit they rise above them we retaliate with sniping criticisms.

Christianity

We must be especially on our guard with matters of the Christian faith, for there is no lack of community ideas as to what a Christian is and what he ought to do. And yet the community today is not Christian. It does not trouble to read the Bible. It does not go to church. It does not study the faith. Its ideas on the Christian religion are ill-informed and haphazard, a compound of sentimentality and wishful thinking.

But there is strong condemnation of the individual or the group that dares to transcend the community idea. The "yelp at saints" is real. We are all prepared to pay due reverence to the saints of the past, but the saints of the present are a very different matter. They are uncomfortable people. They have a way of condemning community ideas. They refuse to conform. They will not be content with the mediocre, but, like their Master before them, demand wholeheartedness in living out the Christian faith.

While it is true that we can learn much from the community it is also true that progress invariably comes about only when people are prepared to call in question community ideas. This is just as true in matters religious as in other realms of life. You and I will never be the sort of people Christ wants us to be as long as we are content to go along with the world, conforming to the standards of the community in which we live and accepting without question the general ideas which the community has about the faith.

It is necessary for us to make a serious attempt to see what the Bible says, and to think through the implication of its demand for service in terms of our own situation. It is necessary for us to have courage to put this into operation. It is certain that we will make no progress in the Christian way so long as we are inhibited by the community's yelp at saints.

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The Australian Church Record, June 7, 1956

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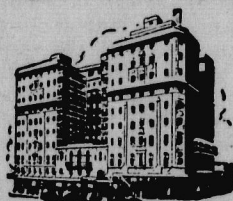


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● SPEAKING EFFECTIVELY FOR

GOD (Continued from page 3)

with the people, and for that we must have ministers of the Gospel living among the people, and that means the purchase of sites, and the provision of new churches, halls and rectories.

It is significant that we should now be celebrating two other centenaries, that of the Home Mission Society and of Moore Theological College, the one helping to provide churches and clergy and the other training and sending forth the men who will minister there. There are many to-day who live in Christian countries, but who have no understanding of the truths concerning Jesus Christ, and who are ignorant of the benefits which He died to secure for them. At home in England the BBC recently instituted an inquiry which revealed that the reasons for not going to church were rarely intellectual. Nearly always it was that they either had no time or had lost the habit, yet 50% of them believed that God answers prayer. No doubt it is equally true here that the majority of those who show no interest in spiritual things are not opposed, but are either indifferent or in many cases, hungry for something authoritative. It is the aim and purpose of the Home Mission Society to reach and win those people for Jesus Christ.

The Society helps to found churches, and provide clergy, deaconesses, and catechists. It provides chaplains for Hospitals and Children's Courts, at the Lower Hawkesbury River, Lord Howe Island and Norfolk Island. Among its activities are a Parish Nursing Service, Homes for chronic invalids, the Charlton Memorial Home for boys from the Courts, a Family Service Centre, and the Arleston Students' Hostel. The Ladies Home Mission Union, the women's branch of the Society, raises considerable sums to help forward the work, and provides a clothing store for help where it is needed. The aim and purpose of all is to bring to men and women the same good news which was proclaimed with such effect by the disciples on the first Whit Sunday.

But that brings us back again to the importance of the personal touch, and Moore Theological College is helping to provide and train those who will live and work among the people—in the overflowing city of Sydney with its fast growing suburbs, in the rural areas, and in the outback.

Both those agencies need our utmost support if they are to seize the opportunities of our time, and rise to the urgent challenge which is facing us to-day. By doing so we shall be helping to fulfil the purpose for which the Holy Spirit came—

(a) to enable God's witnesses to be effective, and

(b) to enable those who hear to understand.

And that brings us to the third thing which we find in this Chapter.

3. The Results of the Coming of the Holy Spirit.

We have seen its results on the disciples, but what of those who listened? First they were amazed, then they were in doubt, then they were made uneasy in their consciences, finally they said "What shall we do?" We don't know what all the disciples said, but we do know what Peter said. He preached Christ. He told them what Christ had done, and what it meant to them. The result was conviction—"What shall we do?" The reply was "Repent and believe." 3,000 people did so.

We have been seeing something like that at home in England recently. 100,000 people gathered in Wembley Stadium with the Archbishop of Canterbury present to give the blessing. After a sermon by Dr. Billy Graham several thousand people came forward to ask "What shall we do?"

There is no doubt that a vast number of people to-day are anxious for some solid spiritual foundation for their lives. They have a sense of insecurity and uncertainty. In this age of international tension, and the ever increasing horror of weapon of destruction, they see no hope for the future through human effort. We have tried leagues and pacts, wars, hot and cold; politics; pleasure, everything except one thing, and that is God's way. "The way of peace have they not known." There is nothing else left to try and when people are at their wit's end they are ready to try anything. So to-day the Church has a unique opportunity to proclaim the good news, that "God so loved the world that He gave His only Son, that whosoever believeth in Him should not perish but have eternal life."

And on this Whitsunday we can comfort ourselves with the assurance that those who set forth this message may rely upon the Holy Spirit to carry conviction to the hearers. "They began to speak as the spirit gave them utterance." May we be faithful in obeying our Lord's command to be "witnesses unto Him."

Thus may responsible Government be established upon the best and surest foundations, that "peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

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The Book Page



Under the general editorship of Dr. Leon Morris

Spiritual Healing, by D. Caradog Jones (Foreword by C. E. Raven). Longmans Green & Co. Aust. Price 13/6.

There is a great and wide-spread interest in this subject probably all over the world, and many are seeking guidance in both their thinking and practice. But is there anything in Spiritual Healing? Is it not merely wishful thinking? Does not the subjective factor determine decisions? Will the alleged cures stand the scrutiny of searching criticism? For all whose minds run along the lines indicated by these questions this book is especially valuable. Because one striking keynote of it is its objectivity. Not for nothing is it subtitled "An Objective Study." Utter frankness is characteristic of the author, and in the introduction he admits that the number of persons permanently cured is not high, and looks for a reason.

A marked feature of the book is the way medical men are shown as sympathetically collaborating in spiritual healing. For example in his introduction the writer reminds us of "The Churches' Council of Healing," the formation of which was due to Archbishop Temple in 1944, and on which the B.M.A. is officially represented.

Part Two of the book consists entirely of case histories of physical and mental healing arranged under four heads. Conditions associated with the nervous system, inflammatory conditions, casualty section, and constitutional abnormalities.

Part three consists of Indian records, largely cases treated by "Bishop Q" (one who is probably well known to every student of spiritual healing). A careful study of parts two and three could not fail to convince that God does answer prayer in the matter of physical health, tho' this is not to say there are no unresolved problems in connection with the matter.

Part four is "A Doctor's Comment" by J. Burnett Rae. It is "the considered conclusion of a specialist in psychiatry who has given much thought to the subject of spiritual healing over a period of 40 years." One sentence will reveal his standpoint. "The relation of the patient to the physician is important but there is a more ultimate relationship which determines all others, that of man to God. One sees everything in a different perspective, especially oneself."

In answer to prayer physical cures are happening as this book, which we highly recommend, testifies. But physical cures should only be regarded as part of a process which aims at the healing of the whole personality spirit mind and body, and that too by the great Physician Who forgiveth all thy sins and healeth all thy diseases.

—Donald Baker.

The Epistle to the Romans, by A. M. Hunter. S.C.M. Press Ltd., 134 pp. (Our copy from Diocesan Book Society, Melbourne)

This contribution to the Torch Bible Commentaries makes an excellent introduction to the study of the Epistle to the Romans for the average Christian. It is characterised by a praiseworthy attempt to interpret Pauline Theology in non-technical modern English. The style is fresh and sometimes colloquial so that it makes easy and stimulating reading.

It is obvious that so brief a commentary can only be an introduction, but the book

admirably fulfils this purpose. There are excellent definitions of key words and many refreshing remarks in exposition. The reader may not agree with the viewpoint of the author on all occasions, e.g., the commentary on Romans 5 makes it clear that the author does not accept the historic character of The Fall. "We cannot of course unless we are fundamentalists subscribe in toto to this part of Paul's doctrine." p. 59. Similarly the author holds that the Pauline doctrine of predestination in chapter 9 is indefensible. "We dissent emphatically . . . p. 91. On page 130 line 12 there is a misprint when the word "may" is repeated.

We are glad to recommend the book as a most readable and helpful introduction to the study of "the most widely influential Christian letter ever written." p. 11.

—Marcus L. Loane

Like A Mighty Army, by Maurice A. P. Wood. Marshall, Morgan and Scott, 142 pp. 14/3.

This book is the substance of a series of lectures given at lay leadership courses in the diocese of Chelmsford, England, whose bishop in the Foreword writes that as a result of the inspiration of these courses there are now teams of laity helping in the parishes by house-to-house visiting and ready-to-bear witness to their faith in other ways.

Mr. Wood has much to say which is relevant to our own land of the Southern Cross. The task of the local church is still to be the anteroom to eternity. The gospel message does not alter, nor the basic doctrines in personal work. The young Christian is still in need of encouragement and help in making the first plunge to witness for Christ. Every local congregation of the great Church of England must be all with one accord in one place so that the blessing of the Holy Spirit can energise and empower.

Mr. Wood finds that to continue steadfastly in the apostles' doctrine and fellowship and in the breaking of bread and in prayers so that the praise of God may be with all people it is necessary to have an effective parochial prayer meeting. And here many who have persisted with what they feel in their heart of hearts is a losing battle will find much food for thought. A prayer meeting may include a short study of Holy Scripture, a report concerning a church organisation, news from the mission field, folk definitely asked to pray for some specific need written on a card slipped into their hands, and even perhaps once a month a cheering cup of tea. The Vicar should never miss the prayer meeting whatever else has to be put off.

One piece of advice Mr. Wood gives: "Spend money on Christian literature so that you can lend plenty of books, such as Christian biographies to those you are seeking to influence." Begin with this book.

—L. L. Nash.

The Cambridge Seven, J. C. Pollock, Lond., 1955, I.V.F. pp. 112. Price, Australia 6/- (paper) and 10/- (cloth).

This book tells the story of a team of young men whose departure for the mission field in China in 1885 caught the imagination and fired the enthusiasm of the Christian public in England in a way which has scarcely ever been paralleled, and seems quite incredible to-day. Circumstances have

changed, as the author points out, and the glamour which attached to the aristocracy and wealthy classes of the society of the day now attaches to film stars and test cricketers. There was in fact a test cricketer among the Cambridge Seven, C. T. Studd, and he has exerted a wider influence than the others, partly because of the biography written by his son-in-law, Norman Grubb. But the others were men of God as well, and those who know the work of W. W. Cassels ("In many ways the most mature of them all") and D. E. Hoste at least, will realise what the work of God in China owes to these men. In fact, all seven spent their after-lives in varied and profitable service for their Master.

The members of the group were all wealthy, and had embarked upon assured and socially acceptable careers, or were about to do so. At the call of God, they renounced all this and joined the China Inland Mission. They had all been stirred by the preaching of D. L. Moody, as were many others, and no doubt the crowds who thronged their farewell meetings saw in them a symbol of what they had experienced or would like to experience, in the Christian life.

It would, however, be a great mistake to assume that this was all. The Holy Spirit was active in Britain, calling many to repent and leave their ways of disobedience, and there were many who found the answers to their heart's longings in the calm confidence in God displayed by the seven young men. There is no doubt, either, that the attention focussed upon the missionary task of the Church by their action bore fruit in many places apart from China.

As Mr. Pollock says, the situation in Britain, and indeed elsewhere, shows many similarities to-day to that of 1885. An American evangelist has, under God, stirred many to an act of repentance and dedication before God. There are many tasks facing the Church, at home and abroad, which call for sacrificial self-giving to God. Every Christian must face the fact that God, Who saved him, desires as of right his whole obedience. The seven before us faced this, and we have their stories, all different but all leading to the same end. It is for us to read them and pray that God will show us His path and give us grace gladly to walk in it.

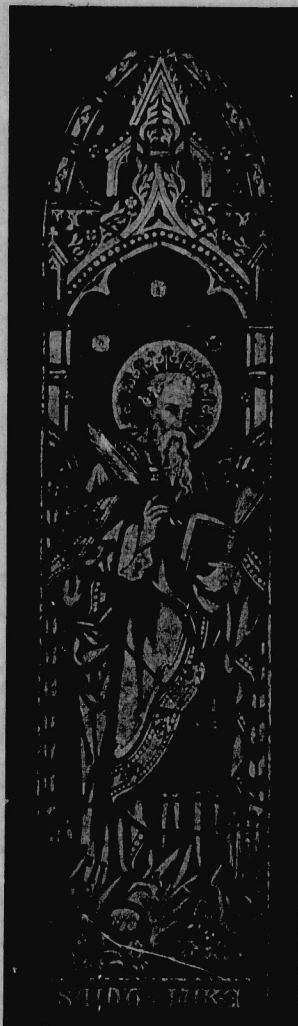
—Alan Friend.

Conscience in the New Testament, by C. A. Pierce. S.C.M. 130 pp. Aust. Price 10/9 (Our copy from Diocesan Book Society, Melbourne.)

The S.C.M. Press have put us all greatly into their debt by their excellent series "Studies in Biblical Theology" of which this is No. 15. This study worthily lives up to the reputation built up by its predecessors. The writer points out that the word makes virtually no appearance in the Septuagint, so that we are dependent on profane Greek writings for clues to its meaning. He maintains that the commonly held idea that the concept of conscience derives from the Stoics is a fallacy, and he scours Greek literature for occurrences of the word and cognate expressions. While the word is used by philosophers he proceeds to show that "the predominant use of this phrase and its dependents is neither philosophic nor technical, while the N.T. usage is emphatically popular." It signifies an element of human nature which has reference to specific past acts, and as a rule to evil acts, so that conscience does not so much guide man to do good as give him pain when he has done evil. This is a thorough and valuable study.

—Leon Morris.

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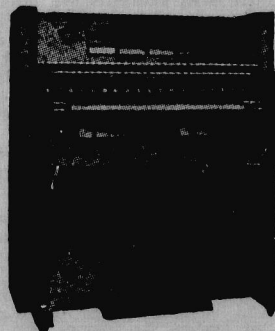
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The Australian Church Record, June 7, 1956

● PROTESTANT CHURCH ARCHITECTURE (Continued from front page)

worship God together in their own language, to hear His Word, and to join together in the sacrament of the Lord's Table. These new conceptions needed a new architectural approach. The primary requirement was a building suited to truly congregational worship. Because of the new emphasis on the exposition of the scriptures, it was necessary that all should be able to see and hear what was said. This was necessary also, in order that the people should worship intelligently. These considerations ruled out long narrow naves in favour of more nearly square buildings with comparatively low ceilings. The Lord's Table was grouped with the pulpit and (in Holland and Germany) the font, arranged in the centre of the building, or (more usually) in the centre of one wall. In England, after the stone altars were replaced by wooden tables, the practice seems to have been to bring the table into the nave for the service of Holy Communion and to leave it against the east end of the building when not in use. But other usages were found in some places. Laud put an end to them when he caused the tables to be permanently enclosed with rails.

The Renaissance brought with it a liking for buildings in a classical style, and this naturally affected the design of churches. The Gothic style went out of favour for two hundred years. Inigo Jones designed a pillared portico for old St. Paul's Cathedral, London, and made other alterations in order to compensate for what the age thought were the blemishes of the Gothic style. In Germany the ecclesiastical architects, like all others, were affected by the craze for the Baroque style and produced some very florid structures, of which the Frauenkirche in Dresden was an extreme example. The interior of this church was more like an opera-house than anything else, with several tiers of galleries, and the principal-stuck of altar, lectern and pulpit set on an elevated platform where the stage usually is.

Sir Christopher Wren.

In relation to English church design, it is impossible to overestimate the influence of Sir Christopher Wren. Very little church building had been done in England during the first half of the 17th century; what had been done was mainly in the late perpendicular style, which was still a living art practised by craftsmen who understood it. The Great Fire of London in 1666 destroyed nearly all the city churches. Wren was given the task of rebuilding fifty-one. He frankly decided to abandon

the traditional Gothic style and to build in the contemporary Renaissance style, with pillars, porticos and round-top windows. The principles on which he worked are admirably set out in his son's Parentalia and are well worth reproducing here.

"In our Reformed Religion," says Wren, the churches should be no larger than will enable all to hear and see: an upper limit of 2000 persons, is, he thinks, desirable (St. James', Piccadilly, reaches this limit). "Concerning the placing of the Pulpit . . . a moderate voice may be heard 50 feet distant from the preacher, 30 feet on either side, and 20 behind the pulpit." He suggests that a church may be "60 feet broad and 90 feet long, beside a chancel at one end and the belfry and portico at the other." These dimensions may perhaps be somewhat exceeded without the need for microphones and amplifiers (which are much better avoided). Wren was followed by other architects of varying degrees of skill, of whom James Gibbs was probably the ablest; most of the early Georgian churches and meeting-houses in the New England colonies of America were based on his designs. In London, Gibbs is possibly best known as the architect of St. Martin's-in-the-Fields.

Simple Internal Arrangement.

The Wren churches showed a wonderful variety of internal design and appointments, but unfortunately much of the priceless work was lost in the bombing of London in 1940-41. Of the fifty-one churches which he built, only twenty-four remain or are to be rebuilt. The churches are simple in their internal arrangement, based usually on a rectangular plan, with or without galleries, and aisles. The chancels are not as a rule separate features and where they exist are very shallow. The communion table is usually surrounded by rails on three sides. The choir and organ are in a gallery at the west-end (unless moved by some 19th century enthusiasts into another position, with the addition of choir stalls). These features do much to heighten the impression that the Lord's Supper is being celebrated among the people, not remote from them; and so it should be. Even where the choir has been brought to the east end, the width of the chancels has made this possible without placing the choir too obtrusively.

When the Toleration Act was passed in 1688, Dissenting Chapels could be freely built. They followed in general a simple pattern, with galleries round three walls, the pulpit

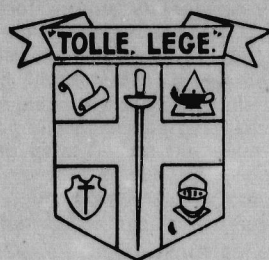
against the fourth with the communion table below it in front. This is clearly a satisfactory pattern for their purpose. With the advent of the centrally-placed three-decker pulpit, the early Georgian churches of the Establishment showed a similar arrangement to the chapels, except that the communion table was tucked away behind the pulpit. This was an awkward and unsatisfactory arrangement, and Wren's grouping seems preferable.

Absence of Choir Stalls.

From the 16th century, Lutheran churches have experimented in numerous ways to find the most harmonious arrangement of pulpit, font and communion table. A solution which has commended itself in some instances is to have the pulpit built into the end of the church, immediately above the communion table. In any case, the absence of choir stalls makes the planning of a suitable layout much easier than in Anglican churches which retain this feature.

What is the relevance of these 17th century designs to the modern church building? In general, they suggest to the writer, the most satisfactory form of building for Anglican worship: the pattern towards which churches were tending before the Oxford Movement and Gothic Revival of the 19th century set the clock back five hundred years, and filled the land with cheap imitations of a magnificent style. The Wren churches and others like them are simple and free from unnecessary elaboration, but more important, the designs are free from any superstitious exaltation of the sanctuary as a place remote from the rest of the church. The buildings are designed for preaching. Of course, one would not advocate a slavish following of Wren. That would be as artificial as the erection of a pseudo-Gothic-Perpendicular structure with sham adornment, as is so often done to-day. Modern materials can be used with advantage, as is shown by many churches built in Germany and other continental countries. Unfortunately, the modern "worship movement" in Protestantism seems to be moving into an entirely fruitless channel of aestheticism which quite defeats the object of Christian worship, and leaves aside much which is the core of Protestantism. The Church of England must not fall into the same trap. We must never forget that the object of worship is to worship God in accordance with his revealed will, not in accordance with what seems to us "moving" and "inspiring." Worship which is acceptable to God will be "moving", it may be "inspiring" as well, or it may drive us to confession and repentance.

The Australian Church Record, June 7, 1956



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PERSONAL

The Rev. W. J. Dumbrell, has been appointed curate at St. John's Parramatta, N.S.W.

The Archbishop of Brisbane has issued the following licences:—

The Rev. Arthur Leonard Gillespie, Th.L., as Rector of St. John's, Dalby, and Head of the Brotherhood of St. John, Dalby.

The Rev. Geoffrey Frederick Walker, Th.L., as Assistant Curate of St. Mary's, Warwick.

The Rev. W. J. Northern, Rector of Maitland (Adelaide), has accepted the offer of the parish of Hindmarsh, and will be inducted there on July 27th.

The Rev. R. P. A. Hewgill has resigned the chaplaincy of the House of Mercy (Adelaide) on account of advancing years, and the Rev. C. F. Eggleton has accepted the Bishop's appointment to this work.

The Rev. Neil Chambers has been appointed locum tenens at New Norfolk (Tasmania).

The Rev. E. A. C. Gundry, a vicar in the diocese of Sheffield, has been appointed Rector of Carlisle (Perth).

Congratulations to the Rev. Gordon and Mrs. Gerber, of Belmore, N.S.W., on the birth of their eighth child and sixth son, Timothy Gordon.

Mr. Trevor E. Moon of St. Anne's Ryde, N.S.W. was recently made a presentation by the parish to mark his 22nd anniversary as people's warden.

The Rev. J. C. Vockler, has been awarded the degree of Master of Sacred Theology of the General Theological Seminary, New York.

Mr. Vockler, who is on leave from the Diocese of Newcastle is a Fellow and Tutor of the seminary and priest-in-charge of St. Stephen's Church, Manhattan, New York.

We note with interest the inclusion of a number of prominent Anglican clergy among the recipients of Queen's Birthday honours.

The Rev. Canon E. R. B. Gribble, O.B.E., Archdeacon A. L. Bulbeck, O.B.E., the Rev. G. Kennedy Tucker, O.B.E., the Rev. J. Hope M.B.E., the Rev. T. E. Jones, M.B.E.,

The Rev. V. G. Carver, has been appointed Rural Dean of Melbourne North.

The Rev. D. I. Frost was recently ordained to the priesthood by the Bishop of Geelong at St. John's, Latrobe Street, (Melbourne).

On Sunday, 20th May, 1956, the Rector of St. Philip, Eastwood (Diocese of Sydney), the Rev. B. R. Horsley, B.A., B.D., announced his resignation. During the ten and a half years of his rectorship, there has been a rapid growth of population in all parts of the parish; the number of churches has increased from two or three, and the Sunday services from three to seven. All three Sunday Schools are packed to capacity; the War Memorial Hall opened last month has relieved the congestion at the Sunday School at the Parish Church, and both branch churches are planning to increase the accommodation available for the children of their Sunday Schools. Mr. Horsley's resignation is to take effect from 19th August next; he intends to visit England, with his wife and family.

The Rev. K. B. E. Raff, Vicar of Morwell, diocese of Gippsland, has resigned his parish as from July 18, and has accepted appointment to the Melbourne Diocesan Centre, Assistant-Chaplain at the Royal Melbourne Hospital, as from that date.

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Meeting

The Annual Meeting of the Mother's Union will be held on the 29th JUNE, in the Chapter House, at 10.30 a.m. to receive the reports. A rally will be held in the Assembly Hall, Margaret Street, on the same day at 2 o'clock. Our Commonwealth President, Mrs. Armour, wife of the Bishop of Wanganatta, is President of the M.U. Australian Commonwealth Council. Mrs. T. Armour will speak in the Assembly Hall, and the Young Members' Department will present the parade and commentary "Wedding Gowns Through Sixty Years." A welcome is extended to all women to attend these special gatherings in this diamond jubilee year of the Mother's Union in the Sydney diocese.

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No Revival Yet in America, Says Mr. Love

Despite a greatly increased interest in religion and in church attendances, there is not yet discernible even the beginnings of a real spiritual revival in America, said the Rev. Lawrence Love, Minister of the Bethany Presbyterian Church at Fort Lauderdale, Florida, at a meeting of ministers and Christian leaders in the Chapter House, Sydney, on May 28.

The Dean of Sydney was in the chair, Mr. Love endorsed the opinion which he said had been expressed by Dr. Paul White after his visit to America that there was a remarkable readiness to talk about religion, but that men were not talking about the Person of Jesus Christ.

Mr. Love was asked about the effect of Promotion on the life of the American churches. He replied that Promotion had cut the nerve of spiritual vitality of every church he knew, without exception, where it had been introduced. Mr. Love explained that in his own church the whole council of God in regard to a Christian's obligations (including his financial obligations) was taught, and that at an annual missionary convention members were encouraged to make specific promises to God in regard to their missionary giving, which the church was willing to record to enable it to plan its missionary programme. But the church accepts no pledges for itself and never makes public appeals for its local needs, though prayer is constantly offered for these.

Bethany Church, in the 6 years since this attitude to giving has been adopted, has come to support 40 missionaries on the field, and its missionary budget has increased from 1,600 dollars to 100,000 dollars (about £50,000). Its income for expenses locally

and in the U.S. is now about 250,000 dollars. "If a man is truly born again and is taught what the Bible teaches about giving, there'll be no difficulty about his giving his money", said Mr. Love.

TRIBUTE TO BISHOP PILCHER

"The members of the Ruridecanal Chapter of the Rural deanery of North Sydney wish to assure Bishop Pilcher of our grief at the news of his illness and our sense of loss at his resignation. We are deeply grateful for his services during the past twenty years to the cause of sound learning; for his clear and simple teaching; for his attractive presentation of the evangelical faith; for his gracious personality and his contribution to reverent worship and his enrichment of our service to God, through the beauty of music. We assure him of our prayers for such a measure of recovery, that he may be able from time to time to continue his ministry among us."

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

For issue of JUNE 7

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.

June 11. St. Barnabas.

M.: Jer. 9, 23-24; Acts 9, 26-31.

E.: Isa. 42, 5-12; Acts 14, 8.

June 17. 3rd Sunday after Trinity.

M.: 1 Sam. 1; or Job 19; Mark 4, 1-29; or Rom. 6.

E.: 1 Sam. 2, 1-21; or Sam. 3; Job 28; Matt. 4, 23-5, 16; or Acts 10.

June 24. 4th Sunday after Trinity.

M.: 1 Sam. 12; or Job 29; Mark 6, 1-32; or Rom. 12.

E.: 1 Sam. 15, 1-31; or 1 Sam. 16; or Job 38; Matt. 5, 17; or Acts 13, 1-26.

St. John Baptist.

M.: Eccles. 48, 1-10; Luke 3, 1-20.

E.: Mal. 4; Matt. 11, 2-9.

June 29. St. Peter.

M.: Ezekiel 3, 4-11; Acts 11, 1-18.

E.: Ezek. 34, 11-16; John 21, 15-22.

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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, June 7, 1956

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SEVENTY-SIXTH YEAR OF PUBLICATION.

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JUNE 21, 1956

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Protestant Persecutions: A ROMAN CATHOLIC MYTH

By G. S. Clarke, B.A., LL.B.

Many readers of the "Record" will have seen the article on page 11 of the "Sydney Morning Herald" of Saturday, 2nd June, entitled "Housewife May be English Saint." This article deals with Margaret Clitheroe or Clitherow, the wife of a shopkeeper of York, who was "martyred for her faith," as the evidently Roman Catholic author puts it, in 1576.

The article says: "They ordered her to lie down while her hands and feet were tied. A sharp stone was placed under her back. Then a broken door was put on top of her, to which one by one was added half a ton of weights. . . . She lived fifteen minutes more."

Now no one would wish to impugn the sincerity or courage of people like Margaret Clitheroe, or even to deny that they were, in a sense, martyrs, since if they had not been Roman Catholics they would not have been put to death. But the article clearly implies that Margaret Clitheroe was tortured to death for being a Roman Catholic. This is just one example of a steady barrage of propaganda which tries to make out that Roman Catholics suffered from religious persecution in Elizabethan England. Many people arrive at the natural conclusion that both Roman Catholics and Protestants were much of a muchness and that both were equally guilty of persecution, but that nowadays neither of them would ever be guilty of persecution.

No Toleration.

It is true that in the 16th and 17th centuries Protestants did not believe in religious toleration any more than Roman Catholics did, and that they thought coercion and persecution in the religious sphere perfectly legitimate. It is true that Protestants were guilty of intermittent acts of persecution. Calvin burned the heretic Serve-

tus. The Pilgrim Fathers, though themselves victims of persecution, persecuted Baptists and Quakers. Both in the time of Archbishop Laud and after the Restoration the Church of England persecuted Nonconformists. In Scotland Episcopalians persecuted Presbyterians between 1660 and 1688, and Presbyterians persecuted Episcopalians after 1688. And it is true that in England there were, after 1570, severe laws against denying that the Queen was supreme governor of the Church, being converted or converting others to Romanism, and saying or attending mass. 210 people were executed under these laws between 1570 and

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Queen Elizabeth's death in 1603.

But it is not true that the Protestant record is as bad as the Roman Catholic record. Roman Catholic writers estimate their martyrs in England between 1535 (when Henry VIII burned the first of them) and 1681 (when the last of them was executed) at 360—about one every five months. But during three years of Queen Mary's reign between 1555 and 1558, 280 Protestants were burned—about one every

(Continued on page 8)



The proposed War Memorial Church of St. Matthew, at Ashbury, N.S.W. (see page 2)

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