

## PLEDGING BY ACTIVE MEMBERS ONLY

A system of giving adapted from the methods of the Southern Baptist Convention of the U.S.A. has been introduced into a number of Baptist Churches in Sydney. The system differs in some important respects from that advocated by the Department of Promotion.

At the Ashfield Baptist Church, for example, there is no canvassing of persons outside the active membership of the Church. Only regular church members and those attending church are given pledge cards and asked to consider their responsibilities in regard to giving to God's work, and the pledges are taken only on one Sunday in the year and only at a church service, which is a special service of dedication of life to God. Moreover, all pledges are anonymous. Nobody, not even the church treasurer, knows the amount pledged by any individual, and no attempt is made to collect what has been pledged. That is left entirely to the faithfulness of the persons who pledge. The purpose of receiving pledges is purely to enable the church

officers to plan their financial year intelligently.

The regular Sunday offering from this Ashfield congregation doubled after the introduction of this system. The Church now gives nearly £3,000 a year to outside objects. The Stanmore Baptist Church gives £5,000 a year in this way.

### Census Canvass.

Some time after the introduction of the anonymous pledge system, the plan is to embark on a census canvass of the entire district. The aim of this is to make contact with purely nominal members and those without any church affiliation. Information collected about members of other denominations will be passed on to the denomination concerned. Nominal Baptists so discovered will then be visited with a view to persuading them to join the Bible School which the church is starting for persons of all ages — after the widespread custom in the American churches. The aim is evangelism and teaching. There is no financial appeal in such canvassing.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### Revised Lectionary of 1922.

#### July 8. 6th Sunday after Trinity.

M.: 2 Sam 1; or Wisd. 3, 1-9; Mark 7,  
24-8, 10; or Rom. 14, 1-15, 7.

E.: 2 Sam. 7; or 2 Sam. 12, 1-23; or Wisd.  
4, 7-14; Matt. 7; Acts 15, 1-31.

#### July 15. 7th Sunday after Trinity.

M.: 2 Sam. 18; or Wisd. 5, 1-16; Mark 9,  
2-32; or Phil. 1.

E.: 1 Kings 3; Kings 8, 22-61; or Wisd.  
6, 1-11; Matt. 9, 35-10, 23; or Acts 16, 6.

#### July 22. 8th Sunday after Trinity.

M.: 1 Kings 10, 1-13; or Wisd. 6, 12;  
Mark 10, 1-31; Phil. 2.

M.: 1 Kings 12; or Kings 13, 1-32; or  
Wisd. 7, 15-8, 1; Matt. 10, 24; or Acts 17,  
16.

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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, July 5, 1956

# THE AUSTRALIAN CHURCH RECORD

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

Vol. 21. No. 14

JULY 19, 1956

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

## Blue Mountains School Builds New Block Three to 75 Scholars in Three Years

A new class-room block for the Blue Mountains Church of England Grammar School, designed by the Headmaster, the Rev. A. T. Pitt-Owen, will be dedicated by the Archbishop of Sydney on July 28. The new class-rooms overlook the Great Western Highway at Wentworth Falls.

The Blue Mountains Church of England Grammar School for Boys began with the acquisition of a private primary school at Leura, by a generous gift of £5000 from Mrs. E. E. MacLaurin, about the end of the last World War. As numbers increased, an imposing property, called "Glenhurst," was purchased near the Reserve at Wentworth Falls, and was used as the residence for boarders. When the Springwood Grammar School was about to close, negotiations were made whereby this school, then known as the MacLaurin School, and the Springwood Grammar School were amalgamated. Another property "Coorah," the home of the late Mr. Bob Pitt, was purchased from the B.C.A. and the school was established there as the Blue Mountains Church of England Grammar School, with a curriculum from Primary to Leaving Certificate.

Unfortunately a number of circumstances contributed to a decline, so much so, that by the beginning of 1953, when the Rev. A. T. Pitt-Owen assumed the headmastership, there were only three boys present to begin the new year. In consultation with Bishop Hilliard and the Hon. Sec., Mr. L. Giblin, the new headmaster decided to restrict the course again to the Primary grades. The growth and success of the school since that time have been remarkably encouraging. There are now 75 boys at the school, of whom approximately 60 are boarders. New beds and bedding have been purchased, new showers and toilets have been installed. The new classroom

block, costing in the vicinity of £3000, which has been met by another very generous gift from Mrs. E. E. MacLaurin, is of modern design, with spacious and well-lit rooms, commanding a prominent position on the Main Western Highway.

### GIFTS NEEDED FOR ACQUIRING LAND NOW.

The Blue Mountains Grammar School has at the present moment a wonderful opportunity of acquiring valuable land adjoining its present property if only sufficient finance can be obtained. If not, the land will be subdivided and forever lost to the school. The land is magnificently situated to provide for playing fields and for the future expansion of the school. With the suddenly increased settlement of the Blue Mountains through the electrification of the railway, the importance of securing the future of this Church of England School becomes more pressing.

A War Memorial fund has been opened by the School to purchase the land, and donations towards this fund, which are free from income tax, will be gratefully accepted by the Headmaster or the honorary secretary.



### CANON MOHAN AT MOORE COLLEGE.

Canon T. G. Mohan talking to staff and students on the lawn at Moore College. Canon Mohan spent some time at the College as its Centenary Visitor. From left to right: The Revs. H. Bates and B. L. Smith, Canon Mohan, the Revs. D. B. Knox and D. W. B. Robinson, Canon M. L. Loane. On Monday, July 9, Canon and Mrs. Mohan were farewelled in the Chapter House at a meeting chaired by Bishop Kerle. Canon Mohan was presented with a nylon surplice and Mrs. Mohan with a book of Australian views.

## Off the Record

### MISPRINT CORNER.

Last Sunday we sang in church the hymn "Gracious Spirit, Holy Ghost." But surely the punctuation of the first verse is defective. It proceeds "Taught by Thee, we covet most of Thy gifts at Pentecost, holy heavenly love." All the hymn-books I consulted have this. Brackets or dashes before 'of' and after 'Pentecost' seem to be desirable, or else all commas eliminated.

While on misprints, I was interested to see in the 1956 Sydney Diocesan Year Book that a certain clergyman in the list is described as "Senior Lecturer at Moore Theological Children's Court."

\*

### HAPPY ACCIDENT.

The Archbishop of Sydney has been we are all sorry to learn, in bed with the 'flu. At the last minute he was prevailed upon the other day not to take a confirmation at Summer Hill, but to go home to bed. So the Rector, Bishop Kerle, took the confirmation—his first—which shows the advantage of having a bishop for your rector! Incidentally, the Bishop thus had the pleasure of confirming his own daughter.

\*

### TWO SERVICES.

Bishop Kerle's second confirmation was at Gladesville last Sunday week at 11 a.m. There were so many confirmees and their friends in the church that the Rector, the Rev. Maurice Murphy, arranged for Morning Prayer to be held simultaneously in the parish hall. This service, attended by about 200, was conducted by an 'old boy' of the parish, the Rev. Laurence Pullen at present on furlough from the Church of South India.

\*

### NO TITUS?

At last I have found a church named in honour of Timothy. It is the new church at Narraweena, near French's Forest.

\*

### FACING BOTH WAYS.

I read this week that in British Honduras there is a village called Double Head Cabbage, where the Anglicans hold a sung Eucharist in the morning and a "Salvation Army type" service in the afternoon to which Methodists and Roman Catholics come because they like the hymn singing.

\*

### WE LIKE TO THINK SO.

This from an appreciative advertiser in the "Record" when paying his account: "And thank you for such a fine paper. The items are very encouraging and spiritual; in fact, more so than lots of other church papers with their confused 'modern' outlook."

Also in the mail this week was a donation with the note: "Just a pensioner's mite, with prayer and many thanks for the help your paper gives."

Q.

## TO AUSTRALIAN CHURCHMEN

# TELEVISION IS HERE

The television broadcasts begin in Australia in the middle of September. Already there is a run on Television sets in the shops. It is clear that very shortly a large number of Australians will be spending a lot of their time looking at Television screens. Statistics from America indicate that three or four hours a day is the average time a family devotes to television viewing.

The coming of this new medium of communication should be of the greatest assistance to the Christian church which has a tremendous message to get across. She is constantly battling with the problems of communication. The Australian church is favourably placed with regard to television for, thanks to the efforts of the World Council of Churches Television Panel, and other interested persons, the Government has insisted that commercial television broadcasting stations must make available free time for religious broadcasts. Thus the churches have been relieved of a burden they would have found intolerable, of buying time on these expensive programmes.

Quite recently the Protestant churches have formed the Christian Television Association with the object of production and distribution of T.V. programmes. In view of the costliness of producing programmes it is highly desirable that a large part of this should be done on an inter-denominational basis. The Chairman of this new body is the Church of England Rector of Darlinghurst, Sydney, and it has already received much help from the Christian Broadcasting Association which has its Headquarters in Fivedock. Plans are already in hand for the procuring of rehearsal studios and the purchase of essential equipment. It is planned to present the Christian message through forums, discussion groups, puppets and drama, as well as by straight talks and religious services. Shortly the Association will be staging a television display in the Assembly Hall, Sydney, to acquaint the Christian public with the problems and opportunities of Television. Technical sub-committees and Talent Search Sub-Committees are already functioning.

It is to the credit of the Church of England in Sydney that it was first in the field with regard to Christian Television, but the Committee set up by Synod some years ago has been hampered for lack of direction and leadership from the diocese. The Synod Committee cannot make decisions which involve the fundamental policy of the diocese. The diocese as a whole must put television as its No. 1 priority till the new medium is fairly launched.

The free time on television will be divided amongst the churches in accordance with population basis. Thus the Anglican church is entitled to 43% of the free time made available for Christian broadcasts. But if this time cannot be taken up, the Church of England cannot expect to continue to receive this generous allocation, which will be drastically reduced as has happened for example, to the generous provisions for religious education in the N.S.W. Public Education Act.

There are several matters requiring immediate decision and action. For example: As to how much of the television programmes available to us from the Protestant Episcopal Churches in America are suitable for re-broadcast in Australia. What we decide we would like to use should be negotiated for and obtained speedily. Again, we must choose and train our television spokesmen who are going to carry the Anglican message on the television screens in Sydney. Other churches have already made these vital decisions and are grooming their personnel.

We will be at a great disadvantage if, when the time comes, we have to employ amateurs while they employ trained televisors. These are matters of policy for decision in the highest quarters and we hope we will not have to wait long. The whole diocese must get behind Synod's television Committee to ensure that when television begins in September the Anglican church will not be left lagging.

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The Australian Church Record, July 19, 1956

## Brisbane Debate on Proposed Constitution

The proposed Australian Constitution passed its second reading on the voices in the Brisbane Synod late on Wednesday night, 27th June. Before the debate the Archbishop proposed that standing orders should be suspended to reduce the time allowed for speeches from twenty minutes to ten. The proposal was emphatically negated on the voices.

Apart from the proposer and seconder, seven members of Synod spoke in the debate. Observers think that the clergy were prepared as a body to adopt the Constitution, the question having been debated privately on the preceding day in the clergy conference. The lay members were influenced to vote for the Constitution by the personalities of the framers of the Constitution and by the sentiment of an Australian National Church.

Bishop de Witt Batty, invited to open discussion on the Constitution, repeated a great deal of his address to General Synod.

He said that the draft climaxed some 50 years of work, and he outlined the attempts of the committee, guided by the Archbishop of Canterbury, to reconcile different opinions on what the constitution should offer.

It represented the best that could be produced by men of goodwill, although admittedly it was not perfect. He emphasised that not one dissenting voice had been heard at its final passage through General Synod.

Formal introduction of the measure was made by the Chancellor, Mr. F. T. Cross, who said that the draft was long, complicated even for lawyers, and he himself would have preferred a simpler and shorter one.

"It is an honest, comprehensive and capable piece of writing, and it puts into words what most people would want. We cannot either alter or amend it. We must either accept this as it now stands, or else reject it."

Each of the 25 dioceses was safeguarded by the constitution, and he himself would trust the other dioceses far more than the constitution did.

After explaining the set-up of the diocese and the province, he said that it would become law after it was assented to by 18 dioceses, the Parliaments of five States must

legislate it into effect, and two of the 18 dioceses must be metropolitan dioceses.

It would bind bishops, clergy and laity as members of the church, and for all purposes connected with or in any way related to church property.

It would preserve the present status. The fundamental declarations could never be altered. The Prayer Book could be altered, but no alteration could contravene any principle of doctrine or worship laid down in the Prayer Book or the 39 articles.

He said a special bill would be needed to alter the form of the Prayer Book and other matters, and this would need two-thirds majority in General Synod before it became a Provisional Canon for sanction by each diocese.

### NO PRIESTS ON TRIBUNAL.

After dealing with the Tribunal, he said he was convinced that the constitution, with all its faults, could be made to work.

Archdeacon Frank Knight, seconding the motion, said it would bring the church in Australia closer together, by making it do things together. A serious weakness at the moment was that there was no machinery which enabled it to speak with united authority on specific matters of the moment.

He suggested the draft could have been improved by the inclusion of priests as well as non-legal laymen on the Tribunal.

The measure was opposed by Mr. G. L. Hart, Q.C., Mr. Hart began his 20-minute speech by saying:

"In the first place, I would like to say I am in favour of an Australian Constitution as I think one must and will come, but I do ask this Synod not to be emotionally stamped into passing this one. Once it is passed, it is passed for all time. I think we can get a better one. Therefore, we should pause and if in doubt reject at this stage. I am opposed to this particular constitution. It is a thing of shreds and patches, a colander, not a constitution."

Mr. Hart said he was opposed to it on three principal grounds — first of all, the Prayer Book and Thirty Nine Articles have ceased to be fundamental doctrines of the church, and there are no adequate safeguards that doctrines will be retained. Secondly, the provisions as to discipline are so imperfect as to be capable of being hopelessly inadequate on the one hand and grossly tyrannical on the other. Thirdly, it alters the basis of the ecclesiastical law.

Canon Ivor Church, Principal of St. Francis College, supported the motion. Canon Church said:

The greatest danger as I see it of rejecting the Constitution is that it will completely isolate the Church of this Diocese—probably from the rest of the Church in Australia and certainly from the rest of the Anglican Communion. We would then become a small isolated crystallised body somewhat like the archaic Church of England in South Africa. Mere archaicism in itself can never be a true mark of the Church.

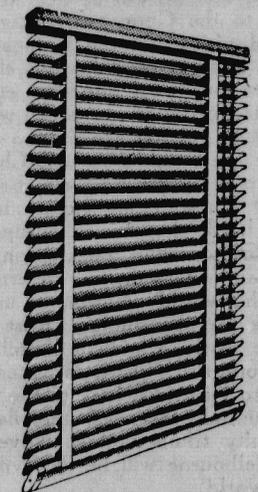
Behind much of the arguments of those opposing the Constitution, there appears to be the tacit assumption that the Church of Eng-

(Continued on page 10)

## The Department of Promotion Consolidate

The Department of Promotion of the Diocese of Sydney reports that the Archbishop of Sydney has extended the term of office of the Rev. R. S. Walker as Director of the Department for another six months. The Committee of the Department, after considering what form the Department should take in the future, has recommended to Standing Committee that it should continue to function as a sub-committee of the Home Mission Society. The Committee has set up a production unit, consisting of the Rev. A. W. Foxton and N. Girvan, to cooperate with the director in the preparation of literature for use by the parishes.

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Bishop Kerle (left) talking with Canon and Mrs. Mohan outside St. Andrew's Cathedral.

The Australian Church Record, July 19, 1956

# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

The Olympic Games to be held in Melbourne in November are an opportunity and a challenge to the Christian churches in Australia.

### The Olympic Games

When the Games were held at Helsinki in Finland, many Christian activities were organised in connection with them. We have not heard that anything commensurate is being undertaken by the Protestant churches here. The Roman Catholic church, however, is actively organising a public demonstration in the form of an open-air Mass. The Evangelical Church of Germany is arranging for one of their pastors, who is leaving for Australia in August, to study the pastoral care of sportsmen before he leaves, so that he will be available to minister to the German-speaking athletes and visitors at the Games. We fear lest a spirit of defeatism should eviscerate our own Christian endeavour. Our Australian sportsmen will be approaching the Games in no such spirit we are thankful to say. Churchmen have every ground to be confident of a resounding victory in the spiritual battle they are called upon to wage. But we must buckle on our armour and enter the fray determined to use this world occasion as an opportunity for proclaiming Christ Who rules the world. Christian churches in other countries whose athletes are coming to Australia, look to the Australian church to carry the flag of Christianity triumphant in November when Melbourne will be the cynosure of the world.

The British and Foreign Bible Society's Popular Report for 1956 abounds with the accounts of the adventures of devoted men and women in Africa, Asia and South America who go out with bags of Bibles into varied and dangerous situations. The report indicates that last year saw the greatest circulation of Bibles in Poland that the Society has ever known, that the circulation of Bibles in Spain was about 28,000; that Portugal is on the whole friendly to the Society, a daily paper there recently carrying a large headline, "A Bible for Every Home"

The Dean of Brisbane is reported in the press to have said recently that "almost every time an Australian Priest conducted a service he broke the law. His own sermon at Morning Prayer was technically illegal, and so were hymns except for an anthem."

covering an article commending the reading of the Holy Scriptures.

The continuing circulation of God's Word through the agency of this Society is a matter for thanksgiving. Yet there are still some dark spots where God's Word can make no entry. For example, a correspondent in an English Church paper last month pointed out that the Society is forbidden by the government, at the instance of the Roman Church to work in Malta and that indeed the Bible had never been translated into Maltese, and that recently Scandinavian missionaries in transit came into conflict with the Maltese authorities when attempting to distribute portions of Scripture in that island. This situation is a disgrace, since Malta for two centuries has been governed by Great Britain. The restriction on the circulation of the Scriptures and the prevention of the Maltese from so much as seeing a Bible, ought no longer to be tolerated, especially now that the people of Malta elect representatives directly to Westminster. It is intolerable to think that Great Britain is being governed by people elected by those who are forbidden to read the Word of Life for themselves.

The Dean was urging the acceptance of the proposed Constitution so that this state of affairs could be rectified, but it must be a bad document that requires such erroneous arguments. The fact is that neither a sermon at the conclusion of Morning Prayer nor hymns during the Service are illegal.

In the Brisbane Church Chronical recently a writer described as a Church Warden "of high repute" in the Diocese, commits the same egregious blunders. He argues in this Diocesan paper that "all hymns are illegal. . . nor can a sermon be added to the services." He writes further: "Morning Prayer conducted in strict accordance

with the law would be inordinantly long because the whole Litany must be added to Morning Prayer." Both the Dean and the Church Warden appear to be ignorant of the Shortened Service Act, passed in 1872, and of the judgement of the Archbishop of Canterbury in the Bishop of Lincoln's case. These Brisbane churchmen are seeking to cover up the illegality of the Romish services common in that Diocese and which are acknowledged to be illegal, by making out that we are all offenders in breaking the law. But the fact is no one need break church law as it is not difficult to keep if we had a mind to it. We certainly don't want a constitution to legalise the medieval services now being used in Brisbane.

The Rev. Canon and Mrs. T. G. Mohan who arrived in Sydney during May in connection with the Centenaries of The Home Mission Society and Moore Theological College have now left on their journey home to England via America. Canon Mohan as the Secretary of the Church Pastoral-Aid Society has been able to speak with intimate knowledge of the problems connected with the recruiting and training of men for the ministry and with staffing and strengthening the overgrown parishes in heavily populated areas. He not only gave the address at the Centenary Festival of the Home Mission Society and preached the sermon at the Centenary Thanksgiving Service for Moore College, but he visited and spoke at a large number of meetings which were arranged throughout the Diocese.

The value of such a visit cannot be assessed simply by the numbers of meetings addressed. All profit greatly from the wider experience of visitors from overseas who come with gifts and knowledge such as Canon Mohan possesses. Canon Mohan is a trusted and honoured leader among evangelical churchmen in England and the gracious spirit which lies behind his own outspoken convictions has done much to commend the cause for which he stands. We are in his debt for the wise counsel and the shrewd judgment which he has brought to bear on so many problems.

It was a happy thought on the part of the Archbishop of Sydney to appoint him to a canonry of St. Andrew's Cathedral. This is the first time that such a canonry has been conferred upon a clergyman non-resident in the Diocese although there are many

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precedents for this practice elsewhere both in Australia and in England. The Archbishop himself is a Vice-Patron of the Church Pastoral-Aid Society and has been honoured with high office by many English bodies, although for so many years resident in Australia. It is a great pleasure to think that a reciprocal honour has now been accorded to one who holds such an important office as that of Secretary of the Church Pastoral-Aid Society. The Home Mission Society and Moore College may regard this appointment as an indirect distinction which has been paid to them in their centenary year. We trust that on Canon Mohan's return to England the fact of this appointment will greatly encourage him as he resumes his work and will do much to strengthen the bonds of fellowship between Sydney churchmen and their fellows in England.

St. Mark tells us that Jesus "appointed twelve that they might be with him, and that he might send them forth to preach."

James the son of Zebedee was one of those twelve. He seems to have been a man of a natural enthusiasm or vehemence for he and his brother John were "surnamed . . . sons of thunder." This enthusiasm was misdirected in two instances. It was these two brothers who wished to call down fire from heaven on a Samaritan village that refused to receive Jesus. And it was the same two brothers who later endangered the unity of the twelve by requesting for themselves that they might sit one on our Lord's right hand and one on his left in his kingdom.

Personal ambitions cause great harm to the church. If frustrated they fester out in resentment and bitter words—sharp arrows whose venom is veiled from the speaker himself by a mist of speciousness clouding his spirit. There are few temptations more subtle or more persistent than personal self-seeking, and few sins do more harm than this.

The remedy for self-seeking is a close association with our Lord Jesus Christ. The apostle James with Peter and John were chosen to be with our Lord on three special occasions—the raising of the daughter of Jairus, our Lord's transfiguration, and the agony in Gethsemane. We may suppose James as present at the crucifixion for we know his brother John was there. He was in the Upper Room on the evening of the first Easter Day. He witnessed the Ascension and waited with others in prayer during the ten

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## The Department of Promotion— A Statement by "The Record"

During the past nine months we have devoted a considerable amount of space to financial matters, and in particular to new moves being made in Sydney. We have given publicity to what is being done, and we have attempted to analyse the principles which ought to govern giving and collecting money for the purposes of the Church of God.

In order to make our own position clear and to remove any misunderstanding which may have arisen in the minds of our readers, it may be useful if we now summarise what has been expressed in "The Record" in recent months.

1. We welcome the establishment of the Department of Promotion and we express our gratitude to the Director for the extraordinary zeal and hard work by which he has launched the Department and stirred up the Diocese (and others outside the diocese) to action.

2. We approve the introduction of Every Member Canvasses, so long as the danger of using uneducated persons as canvassers is guarded against.

3. We hope that as the Department develops it will be able to make available information concerning other methods of church finance, set out as attractively as the literature so far produced. We have ourselves drawn attention to some such methods and have made suggestions as to how the Every Member Canvass can be adapted to suit certain conditions.

During the next fourteen years we hear nothing of James except it might possibly be his voice that is heard at Acts 4 verses 24 to 30. That the apostle was an active and effective worker we may infer from his arrest and execution by Herod the King. It was passover time then; the passover lamb would be slain. This suggests to our mind a chorus that we used to hear sung "sweeping through the gates of the New Jerusalem washed in the blood of the Lamb."

But how different God's will for Peter. Incarcerated during the same week in the same prison intended for the same fate yet the iron gate leading out to further hard service opened to him "of its own accord." The Good Shepherd is the keeper of every gate in the Christian's path.

The apostle James wished to occupy a place of honour in the church here in this world; God willed for him the honour of being the first of the apostles to lay down his life for his Saviour's sake. That he exercised a faithful ministry we cannot but believe yet God willed that not one word should be written about it. Yet of all that he added to the vital stream of the church's life nothing has been lost.

against, and so long as correct teaching is given concerning the motives and reasons for which money ought to be given to the Church.

We have criticised along these lines some of the literature produced by the Department.

Giving money must be represented in its correct relationship to the primary obligations of repentance and faith. We are glad to know that many parishes are alive to the dangers of a wrong emphasis in regard to these things and some have adopted various modifications of the basic scheme, with the cordial approval of the Department.

We have criticised along these lines some of the literature produced by the Department.

### "WEAKNESS LIES IN LACK OF PRAYER"

#### Report on Evangelism in England.

A Commission appointed by the Church Assembly in England to see what could be "done to improve the evangelistic witness of the church" has reported that as the weakness of the evangelistic witness of the Church lies in the lack of sustained prayer, the first essential is for each congregation to focus attention upon its prayer life, corporate and personal. To this end the congregation should be given opportunities to receive instruction in prayer.

Regular opportunities, the Committees recommended, should be given to the congregation to hear and study holy scripture corporately, as an aid to prayer and to knowledge of the gospel.

Every congregation should regard the love of people as people as an integral part of evangelism. There should be, in every parish, provision for training groups of people for practical witness and action. Dioceses should make provision for training in evangelistic preaching and in personal counselling.

The Bishop of Jarrow told the Church Assembly, "Our answer to the whole question of evangelism is that the re-affirmation of faith in the worshipping community of the parish church is the principal evangelistic agency in England. Our best hope is to make it work."

## TITHING

Dear Sir,

Your article "Should Christians Tithe?" raises some very important issues. There seems to me to be a contradiction between your attitude and St. Paul's. You say The Department of Promotion's pamphlet "God teaches me to Tithe", is erroneous and its conclusions must be resisted as St. Paul resisted the re-imposition of other Old Testament ordinances." St. Paul said, "If ye be circumcised Christ shall profit you nothing." Later in your article you declare "Any Christian of course, has perfect liberty to set aside a tenth of his income to meet the needs of his brethren who labour in the Gospel." You could not, therefore, declare with consistency: "If you set aside a tenth, Christ shall profit you nothing." A Christian is at liberty to say: "If I am to lay by me in store as God hath prospered me the old principle of giving a tenth has still at least an indirect warrant in the New Testament".

Again you write "It is not uncommon to hear a Church building described as 'God's House,' but this description, though pious enough, nevertheless indicates a failure to grasp on important biblical truth." Here you seem to ignore the common literary use of metonymy. In the Old Testament "house" is used both of people and buildings. The same use is observed in the New Testament. The homily on "Repairing and keeping clean of churches" which we as Churchmen declare "doth contain a godly and wholesome doctrine, and necessary for these times" has the following passage "Almighty God will have His house and palace whither the whole parish and congregation shall resort, which is the company of God's people, doth there assemble and come together to serve Him." The entire Homily speaks of God's House after expressing the metonymy.

Yours, etc.,

THOMAS C. HAMMOND.

St. Philip's Rectory  
Sydney.

[Archdeacon Hammond seems to have misunderstood our argument, and we apologise if we expressed ourselves obscurely.

When St. Paul said, "If ye be circumcised Christ shall profit you nothing," he meant, of course, "If ye be circumcised as a religious obligation imposed under the Old Covenant, Christ shall profit you nothing." There was no objection then (or now) to circumcision as such. Our article opposed the view implied in much modern teaching that the Christian has a religious obligation to give a particular proportion of his income, i.e. a tenth, to the work of God. The Christian is obliged by the commandment of love to give generously "after his power and beyond his power" to true needs. The actual proportion which he thus gives is a matter which God has left completely to the Christian's own conscience. Zaccheus gave half his goods. Some have given all. For many today, a tenth may well, as our article suggested, be a good rule of thumb, as we pointed out in our second article on giving. (21/6/56), a tenth was not the proportion given by Hebrews to God. A tenth was merely the proportion given to support the Levites. The actual proportion given by a faithful Hebrew householder was always more than a tenth, and differed from person to person according to (a) his wealth, and (b) his willingness to give freewill offerings.

In regard to Archdeacon Hammond's second point, while we allow the metonymy to which he refers as a usage "pious enough", yet the fact remains that such a metonymy is not supported by the usage of the New Testament in the matter of God's House, nor is the homily able to prove that it is. Moreover the usage may lead to actual error of thought, as in the pamphlet to which we referred which states that the Bible requires that our gifts should be brought to God's house, i.e. the Church building. Whatever justification there may be for the metonymy, no church building occupies in the Christian Church the divinely ordered place which the Temple of God occupied in the Old Testament Church, and the objection of our article was to the use of verses which referred to bringing offerings into the Temple to the bringing of money into church buildings. The homily "Of the place and Time of Prayer" acknowledges that "the chief and special temple of God, wherein he hath greatest pleasure and most delighteth to dwell, are the bodies and minds of true Christians, and the chosen people of God, according to the doctrine of Holy Scriptures."

The Homily itself recognises the point in that it acknowledges that Solomon was a type of Christ. Solomon built the Temple as a type of the Spiritual building that Christ builds, that is, the church or people of God.—Ed.]

## MOORE COLLEGE FILM.

Dear Sir,

I wonder if you would kindly draw the attention of your readers to the availability of the Moore College film, "Approved Unto God."

This film is now available for screening in Churches or Parish Halls and the conditions relating to the use of same may be obtained from me at St. Andrew's Rectory, Roseville (JA 2553).

Yours, etc.,

S. G. STEWART.  
Hon. Commissioner.

## ORGAN NEEDED.

Dear Sir,

We, at Carlingford, would be most grateful to hear from anyone who has a portable "organ" which they would give, lend or sell for work in the open air amongst the children of the district.

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Yours, etc.,

Carlingford.

H. R. SMITH.

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## PERSECUTIONS.

Dear Sir,

I am grateful to your correspondent, D. C. Tilghman, for his correction of an error in my article, "Protestant Persecutions: A Roman Catholic Myth." I should have said: "The Puritans in 17th Century New England . . . persecuted Baptists and Quakers."

Yours, etc.,

G. S. CLARKE.

Darwin, N.T.

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Mr. Henderson's Speech on the  
Constitution in Brisbane Synod

The debate in Brisbane Synod was notable for the carefully prepared speeches on the proposed Constitution by lay representatives trained in law. The following speech was made by Mr. P. W. Henderson, a Brisbane solicitor.

This Constitution is an awkward compromise between groups which intend to remain divided on fundamental questions of doctrine and worship, regardless of whether it is adopted.

The Anglo-Catholic group desire a power of change consistent only with the retention of basic Christian doctrine. The evangelical group desire to restrict the power of change to preserve the Reformation formularies. The complexities of the draft show that it was negotiated predominantly with reference to these conflicting ideas of change. That a national church has power to change rites and ceremonies is not contravened. Recognition, however, of a right of change in principle should not lead us to an emotional acceptance of this or any particular form of constitution which seeks to embody such a power. We as Anglicans should take care of falling into an attitude of accepting any ecclesiastical authority as infallible. As a church we claim to stand corrected by the Word of God speaking to the individual conscience. It is our duty therefore to examine the constitution for ourselves in the light of the circumstances of our own diocese. Charity begins at home.

The awkwardness of the compromise is the reason for the involved drafting in Section 4. One is left in doubt whether lawful or even moral authority really expects the Prayer Book and Articles to be observed at all. It is to the last two paragraphs of Section 4 that I wish to direct your attention.

Changes from the existing order of service may be initiated by the rector and church wardens, with the approval of a general meeting of parishioners, and permitted by the bishop of the diocese at his discretion.

The changes according to the draft are not to contravene any principle of doctrine and worship laid down in the standard of worship and doctrine in the Prayer Book and Articles. The vagueness and generality of the proviso will in practice place the Prayer Book at the mercy of the personal characteristics of the local bishop. No one in this diocese believes that the protection of a general meeting of parishioners is other than a fiction. No quorum is provided.

This proviso is a formal surrender of most of what is distinctive in the claim of the Church of England, to catholicity. Catholicity is not an end in itself but an approach under authority to God. Its actual form may vary from age to age and indeed from one section of the Christian church to another. Since the Reformation the Church of England has based its claim to catholicity upon the existence of a uniform and common worship. It is the belief that the acceptance of a fixed liturgy is a fundamental witness to the authority of God. Since the laborious compromises in this constitution were negotiated, there has been a return on a world wide basis in the Anglican communion to the idea of a fixed liturgy. The ideas underlying this constitution are already out-dated.

The principle of the report of the Anglican World Congress at Minneapolis was that variations from the official prayer book should be restricted in scope and made only at the highest legislative level in the provincial or national church. Section 4 will make any uniform or even coherent liturgy impossible. Section 4 is really a statement that it is not the business of General Synod to concern itself with the liturgy.

The right of a bishop to determine the

liturgy for his own diocese is a historical myth invented by 19th century bishops to establish themselves as an oligarchy. Section 4 certainly contains a statement that the bishop is to have this discretion until other order is taken by canon in accordance with the constitution, but when the complexities of adopting such a canon are considered it is clear that the historical myth will triumph over the formal constitution.

The general body of Canon Law which is being considered by the Convocations of Canterbury and York permit only of variations which are expressly defined as minor and unimportant being made by the Minister of the parish, and on his own responsibility. Even the diocesan bishop is permitted only to prescribe services for occasions which are not provided for in the Prayer Book. The substantial right of variation is vested in the Convocations of Canterbury and York, and the variations must not be contrary to, nor indicative of, any departure from the doctrine of the Church of England.

The result of the legalised drift from the Prayer Book under the aegis of the local bishop will be that we shall find ourselves unable to adopt the English Canons in their basic definition of lawful authority. Their statement of lawful authority is irreconcilable with that of Section 4. Under this constitution the Church in Australia may well move away from the mainstream of English tradition as it is presently acknowledged in England. The question of the variations will really be decided by collaboration in private between the bishop and clergy. The present doctrinal and liturgical lawlessness among a considerable section of the clergy in this diocese has anticipated the adoption of this constitution. Its adoption will in turn confirm that lawlessness beyond much hope of correction in the interest of the laity. Deviations from the existing order may be ritual or ceremonial.

Now section 4 speaks of deviations from the existing order of service.

The accepted means of deviation in this diocese is through unofficial service books. These service books all have the same design—a progressive, and often very uncandid re-arrangement of the Prayer Book service towards the pre-reformation service. Whatever the intention of the bishops may be who presumably authorise these books, they can all be adapted for use with the English Missal, so that the service can become little more than a rendering in English of the Roman Mass. The unofficial service books are based on the use of the Red Book which was adjudged illegal by the High Court in 1948 for its re-arrangement of the service according to the 1928 Revision, its directions to make the Sign of the Cross and to ring a sanctus bell. So much for the lawyers. Hear also what the Archbishop of York said about the 1928 Prayer Book in his first Presidential Address to the York Convocation.

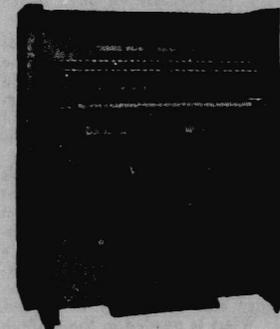
"Reform—both of a Church's worship and a church's laws must embody what is likely to last, and must not tie the Church up with a set of passing fashions. It is easy indeed to see how some features of the 1927-28 Revision of the Prayer Book smell of the 1920's in theological fashion and in diction."

It appears that in untying ourselves from the 1662 Prayer Book we, in this diocese, have a will to be tied up with a set of fashions that is past. In some cases the actual Roman Canon of the Mass is used as a private prayer by the priest during a pause in the service after the prayer of consecration while he performs the Roman ceremonial. Where the above degrees of variation are practised an attempt is made, more or less openly, according to the character of the clergyman, to inculcate compulsory confession among the

(Continued on page 8)

## Dr. A. E. FLOYD

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NEW TITLES IN PREPARATION

MR. HENDERSON'S SPEECH (Continued from page 7)

children. Ceremonial variations are even more serious in their implications, particularly in respect of the Veneration of the Cross and the Mass of the Pre-Sanctified on Good Friday. As representatives of over 200,000 Anglicans, our first responsibility is to the truth.

We say that the Appellate Tribunal is unworkable. Here the Church must come down out of the clouds. Humble practical considerations of cost, and of procedural details, may be decisive in showing the feasibility of any system of law.

The Appellate Tribunal is not to be bound to apply the existing developed system of ecclesiastical law pivoted on the Reformation instruments in the form of the Prayer Book and Articles. I point out that if this body of law was developed in the 18th and 19th centuries by laymen, the laymen were trained as specialists in common law in the famous Doctors Commons. The loss of this ecclesiastical law pivoted on the Reformation will be a definite loss to the culture of the Church of England.

The Appellate Tribunal is constituted by four (4) laymen and three (3) bishops, the members being chosen by the quite outrageous method of judicial election. Clergy are altogether excluded from the actual tribunal. The majority of laymen have a veto over the bishops in matters of doctrine. Here again a compromise seems to have operated. The existing ecclesiastical law having been developed by lawyers is deprived of binding force. For the apparent reason that the bishops are not to be relied upon to preserve the existing reformed standards laymen are interspersed among them with a right to veto. The compromise should have been in this form. The Prayer Book and Articles should have been retained as a binding source of law subject to the requirement of substantial and not literal compliance. Out of consideration for the feeling of a large section of the clergy the tribunal should have been constituted solely by bishops as members, with power to call for lay and theological assessors. It is clear that no Anglo-Catholic can vote for this constitution in good faith, in view of the laymen's right of veto in matters of doctrine.

All the controversies about the spiritual authority of the Privy Council will apply to the constitution of this tribunal. For my part I believe we should retain the existing jurisdiction of the Privy Council because the Bible teaches us that we should try to obey the law, particularly any law we have sworn obedience to at some time in our lives.

Until we obtain a new generation of bishops with a changed attitude towards the insights of the Reformation we should not have any centralised constitution in which bishops are necessarily, in view of our idea of the episcopate, given considerable legislative and judicial powers.

Certainly there are varieties of emphasis in the Church of England on the Protestant and Catholic sides. What this constitution will lead to its varieties of constitutional disorder which will make any suggestion of a unity from above spurious. It is not desirable to throw the cloak of a respectable ecclesiastical theory over disloyalty to the ordination oath. What is needed in the Church of England is a change of heart before there is a change of formal constitutions.

There cannot be varieties of theological emphasis unless there are agreed theological constants. The urgent task before the Church of England in Australia is to reaffirm its theological constants to increase their number so far as possible, and express them as constitutional fundamentals which are unalterable, so that the limits of tension

and disagreement within the Church can be reduced to a minimum. It is not a principle of the Bible that tension is a good thing in itself, but truth must come before institutionalism.

What are the essential constants? On the Protestant side justification by faith alone, the need for inward conviction. There is the complementary Catholic truth that the Sacraments are not merely symbols but effective signs of Grace—the importance of outward form. On the Protestant side there is the supremacy of the Bible standing above and judging the Church. There is the complementary Catholic emphasis on the value of tradition. Finally there are the complementary truths of the Church as a spiritual fellowship and of the outward historical continuity of the Church through the Episcopate.

The 39 Articles alone contain the full Anglican approach to this question of emphasis between the Protestant and Catholic traditions and it is essential to retain the standard of doctrine in the articles as a fundamental for that reason. The short statement of fundamentals in the first three sections of the constitution contain a minimum statement of Christian faith for an Episcopal Church. The fundamentals can be accepted equally by a High Church, Methodist and a Roman Catholic, but that generality does not contribute anything of value to the co-existence of the Protestant and Catholic traditions in the Church of England. The fundamentals contain the germs of a positive lack of balance. In Section 3 the outward organisation of the Church in the form of the three orders of Bishops, Priests and Deacons has been placed on a par with scriptural authority. This juxtaposition may make for the development of a principle foreign to the Church of England in subordinating the authority of Scripture to the authority of the Church.

Finally, I would say that the outstanding issue underlying our objections to this Constitution is a doubt whether the Prayer Book the Book of Common Prayer of 1662, the only Prayer Book, will in practice survive the adoption of the Constitution. If the Constitution is to be adopted, and its adoption is to begin a new epoch for the Church of England in Australia, let us hope that this new epoch will not be characterised by the submergence of the Prayer Book. The Prayer Book could be submerged under this Constitution. I can only leave this question to the consciences of those who are to vote upon the Constitution to-night and to the consciences of those who are to operate the Constitution if it should be adopted.

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BOOK WELL AHEAD

## Why Do Good Works ?

By Archdeacon T. C. Hammond

The first question that arises when the Doctrine of Justification by faith only is clearly set forth is: What then is the place of good works in the Christian economy? Sufficient attention is not paid to the fact that St. Paul had to encounter the very objection that is still laid against justification by faith. He represents his opponents as saying that his doctrine made void the law. Even that he taught "Let us do evil that good may come."

The Reformers were not insensible to this false inference. Articles XII, XIII, XIV deal with three aspects of good works. Good works that follow after justification; works done before the grace of Christ; works which are alleged to be over and above those required by God's commandments. Article XII, which we are now considering, deals with good works which are the fruits of faith. It discusses the matter first negatively and then positively. "Good works which are the fruits of Faith . . . cannot put away our sins and endure the severity of God's judgement". That is a very brief summary of the argument of St. Paul in the Epistle to the Romans which concludes with the compelling declaration: "Therefore by the deeds of the law there shall no flesh be justified in His sight for by the law is the knowledge of sin". As it cannot be too frequently emphasized, we do not reject the merit of good works because they are good but because they are not good enough. The root error in the theory that we can commend ourselves to God by our works is that the very conception induces a low idea of sin. That was the root error of the Pharisee who performed external acts of obedience and thought that thereby he had met the weightier matters of the law, when he had, in fact, neglected them. That is the root error of many professing Christians to-day who say, "I live a good life and therefore God will be merciful to any mistakes or sins into which I may have fallen". The Article draws attention to "the severity of God's judgement". The word "severity" in Latin had frequently the concept of strictness, faithfulness to a word or bond to the very letter. That is evidently the meaning it has in this Article. God abides by His judgement and cannot be turned aside from it.

**The Fruit of Faith.**  
Our works are inadequate to meet God's requirements and therefore we cannot hope to escape judgement by anything that we do. In addition the Article points out that "Good works cannot put away our sins". There is no power of atonement in our righteousness because we have not in the past kept God's law. Even if our present obedience were perfect, which it is not, there would still remain the re-

sponsibility for our previous transgressions. Hope of justification by works is wholly removed. But the Article continues to discuss the matter positively. Granted that our works are inadequate so far as securing justification is concerned, what position must be assigned to them? The Article makes several important assertions which need to be considered carefully. By definition it asserts that "Good works are the fruit of faith". Our Lord declares that "a tree is known by its fruits". No true faith can exist without an issue in good works. Judgement can proceed upon what men have done because that which men do is a clear evidence as to that which they believe. Our Lord rebuked those who called Him "Lord, Lord" and yet did not the things which He said. The Article elaborates this definition by stating that "Good works . . . do spring out necessarily of a true and lively faith". That is a correction to all idle confidence in the merits of Christ our Lord.

#### Idle Confidence.

An idle confidence is no real confidence. The soul that trusts, acts. Trust is itself an act of the soul, placing confident reliance on Jesus Christ. A true faith must be living. And it exercises this power of life by a continuous obedience to the will of God insofar as the trusting soul apprehends that will.

### ARTICLE 12 OF GOOD WORKS

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

There is no real ground for the slander that rejecting works as a ground of salvation means rejecting good works as the necessary characteristic of one who has faith in God. For this reason the Article presses on our attention that "Good works . . . are pleasing and acceptable to God in Christ." The response of the soul in efforts to praise and glorify Him wins the approval of God. But it must be a response "in Christ." The first great act that wins favour is the act of reliance on our Lord for salvation. All future activities must be animated by that sense of personal devotion or they lack the quality that renders them acceptable. Such activities follow inevitably from a true faith. So inevitable is the connection that it can rightly be compared to the fruitfulness of a tree. If I want to know the kind of tree I have planted I get the surest evidence in the fruit it bears. If I want to know whether I have a living faith in Christ my Lord I find the answer in the accordance of my life with His mind and will. It is impossible to believe and not to do. It is equally impossible so to act as to secure God's acquittal. Good works cannot put away my sins. But "Faith without works is dead, being alone".

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**BRISBANE SYNOD DEBATE** (from page 3)

land belongs rather to the Seventeenth Century. But in this also they appear to view the Church as an interesting museum period piece—a piece of ecclesiastical Chippendale rather than what she actually is — a living dynamic organism.

It is because of this that the Church of England of the Twentieth Century claims freedom to legislate for her own present needs rather than to be shackled by the past. In this she is but following the findings of the Royal Commission of 1904 on the nature of lawful authority which expressly declare that the present law is too narrow for the needs of our time.

All we ask is for freedom not for anarchy, but for legislation according to our own needs and if such diverse people upon the Committee drawing up the Constitution as the Bishop of Newcastle and Archdeacon Hammond can be agreed on this issue, who are we to gainsay it?

The Constitution, bringing together so many different points of view, might be termed a "miracle."

Mr. P. W. Henderson spoke next in opposition to the motion. His important speech is published in full elsewhere in this issue.

Rev. W. B. Ward, Rector of Kangaroo Point, spoke next of the fears that had been expressed that the new Constitution would lead to drastic changes in the Prayer Book. He was himself quite loyal to the Book of Common Prayer, and said the Ten Commandments and the Prayer for the Queen every Sunday morning.

He was genuinely frightened of the awful possibilities of wholesale Prayer Book revision and did not like to think that a lot of people were just waiting to get the Constitution to start on it. However, Prayer Book revision one day was inevitable whether we accepted this Constitution or not. He hoped that the only amendments ever contemplated would be those that would make it more scriptural and more primitive.

He urged acceptance of the Constitution as the Australian Church seemed to-day to stand at the crossroads. We had the chance of going forward to fulfil our destiny together or of falling further apart. It had been said that we could delay, that we had plenty of time, but his reading of the Gospel showed an insistence that we are all under judgment for what we do now. If we let this opportunity pass then the Gospel judgment could be expressed in the words of Robert Browning—"And the sin I impute to each frustrate ghost (in this case the Church of England in Australia) is, the unlit lamp and the ungit loin."

Rev. A. P. B. Bennie spoke directing his remarks as much to the subject of the three laymen opposing the adoption of the Constitution as to the subject of the Constitution itself.

Mr. C. G. Wanstall, Q.C., followed, and Synod again completely silent, listened as he developed the case against the Constitution on the questions of the defects in its legislative machinery and of the consequences of the downgrading of the Prayer Book and Articles.

This important speech of Mr. Wanstall will be reported in our next issue.

The Constitution passed on the voices by an apparently overwhelming but restrained affirmative in a hushed Synod at about 11 p.m. It went through the Committee and third reading stage on Thursday in one minute without dissent.

**PERSONAL**

Deaconess Eileen Evans has left Holy Trinity, Erskineville, Sydney, where she has worked for three and a half years, and has joined the staff of West Kembla parish.

Sister Ruth Hepper, has been appointed to the position of Matron at the G.F.S. Hostel, in Forrest Lodge, Sydney.

The appointment of Dr. John McIntyre, to be Professor of Divinity at New College, Edinburgh, in succession to the Very Rev. Professor John Baillie, who is to retire at the end of the current academic year, is announced by the University Court. Dr. McIntyre has been principal of St. Andrew's College, Sydney, since 1950.

The General Secretary of the Bible Society in Great Britain, the Rev. W. J. Platt, has left London to visit Australia. He will do a great amount of deputation work in every part of the Commonwealth.

The Dean of Belfast, the Very Rev. R. C. H. Elliott, has been elected Bishop of Connor by the Diocesan Synod in Belfast. This is one of the most important posts in the Church of Ireland.

Mr. N. G. Annan, Assistant Tutor of Kings College, Cambridge, has been elected Provost of the College. The London "Times" comments, "at the age of 39, Mr. Annan is probably one of the youngest Provosts of the College." King's is the college where Charles Simeon was for many years Vice-Provost and where the present Archbishop of Sydney was an undergraduate.

The Rev. Silas Horton has been appointed chaplain to Norfolk Island (Diocese of Sydney) in succession to The Rev. Kelvin Tutt who is going to the parish of Store in the Diocese of Nelson, New Zealand.

The Bishop of Bendigo has just announced that the Rev. J. H. Lee, of Kyabram, has accepted nomination to All Saints' Cathedral Parish. The Bishop will confer on him the title of Canon. From now on the Bishop himself will be Dean of the Cathedral Chapter.

Miss Coleen Luff, who has been working in Campsie Parish, Sydney, for five years, has sailed to do pioneer missionary work in Dutch New Guinea, with the Unevangelised Fields Mission.

On June 11, St. Barnabas' Day, Archdeacon N. D. Herring, completed his 55 years in Holy Orders. We wish to congratulate him. It is not given to many of the clergy to be in active ministry after this length of time, but the Archdeacon is still being active and successful in his work as Home Mission Organiser of the diocese of Bendigo.

The Rev. A. J. Glennon, Assistant Minister at St. Andrew's Cathedral, Sydney, has been appointed Precentor of the Cathedral.

The Rev. F. W. Loveless, curate of Tamworth (Armidale) has been appointed Vicar of Nundle.

The Rev. Michael Brown is soon to arrive from England to be curate of St. James' Cathedral, Townsville.

The Rev. Dr. A. T. B. Haines has arrived from the U.S.A. and has been appointed Rector of Longreach (North Queensland).

The Rev. Stuart Munro, has been appointed curate in the parish of Cardiff-Boolaroo (Newcastle).

The Rev. H. G. Fuhrmeister, formerly B.C.A. Missioner, at Minnipa (Willochra), has been appointed Rector of Quorn in that diocese.

The Rev. B. H. Reddrop, Vicar of Flinders (Melbourne), has been appointed Vicar of St. Mark's, Sunshine.

The Rev. C. E. B. H. Burgess, Rector of Leura (Sydney) has accepted nomination to St. Oswald's, Haberfield.

The Rev. E. J. Storey, curate at Holy Trinity, Dulwich Hill (Sydney) has been appointed curate of St. Philip's, Eastwood.

**SYDNEY SYNOD NOW TO MEET IN NOVEMBER.**

The Archbishop of Sydney has announced that Synod will meet on Monday, November 26. The earlier date approved by Standing Committee at its last meeting was found to clash with the dates arranged by the Department of Promotion for its Every Member Canvass.

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**RECORD SALE.**

The Directors of the "Church Record" thank most sincerely all who assisted at the recent Sale of Work on behalf of the paper. The Sale realised £251.

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—R. W. Emerson.

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**The Book Page**



Under the general editorship of Dr. Leon Morris

**The Person and Work of the Holy Spirit**, by Dr. Rene Pache. Marshall, Morgan & Scott. English price 10/6.

This is a helpful study of general evangelical teaching along Keswick lines, very suitable as a theological introduction for adult study groups and divinity students.

A non-Christian may be able to explain the orthodox doctrine of the first two persons of the Trinity, but he would fail lamentably when he came to the third article of the Creed. This book reads like lecture notes, but they are clear, sane and wonderfully comprehensive, and the attitude prevails throughout that it is futile knowing how the Holy Spirit works if there is no response on the part of the believer.

The author is a leader in I.V.F. on the Continent and a highly-trained lawyer, and the work has been translated from the French but his lawyer's logic does not lead him into any extremes of continental Calvinism. Nor does he give undue emphasis to any of the various schools of the preterite interpretation of the Revelation.

The weakest point comes when he deals with the Holy Spirit in the Church, and he shows no understanding of the dilemmas facing many to-day, both inside the Universities and outside them, in connexion with Christianity and History. He is also too ready to assert that baptism in the Pauline epistles of course refers to Spirit baptism only, in contradiction to water baptism.

If "I take, He undertakes" is authentic Keswick teaching, this book will keep many Keswick adherents (and others) from an unstable subjectivism. It will inform the mind and challenge the heart.

—L. L. Nash.

**Christian Belief and this World**. By Alec. R. Vidler. The Firth Memorial Lectures for 1955. S.C.M. pp. 156. English price 12/6.

In this book the author comes to grips with the very important and pressing problem of the Christian's attitude towards the world. It is a subject of permanent interest and its treatment in this book is the more helpful because of the author's most pleasing style and more than ordinary ability of making theology extremely relevant to daily life.

In the first chapter Mr. Vidler states the problem in its barest form. He shows that the attitudes of negation and affirmation are both apparently justifiable, that there is an understandable dialectic movement of the Christian away from and towards the world. In the second chapter he clarifies the nature of the problem by expounding the New Testament teaching on the two ages, which, he maintains, God wills should coexist until the final advent of Christ and the consummation of all things. This leads him to conclude that as the Church has to continue to exist within the context of "the secular order" it has a definite responsibility towards it. In the third and fourth chapters he develops the theme of the fulfilment of Old Testament prophesy within the New Testament Church and stresses the consequent necessity for Christians to be closely acquainted with the divine imperatives of God's law if this gift is to be fully utilised. In the remaining two chapters the author suggests a practical application of all that he has been saying with special reference to the aims and methods of the Christian Frontier Council.

—Bruce L. Smith.

**Some Modern Religions**. By J. O. Sanders and J. S. Wright. I.V.F. (Foundations for Faith series), 2/-.

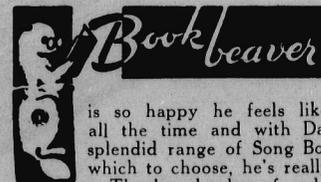
In this brief but informative book the authors discuss some of the more modern heresies and compare them with historical orthodox Christianity, summarising their usually questionable beginnings and showing their falseness alongside the fundamental doctrines of The Christian faith as revealed in the Word of God.

Christians generally and certainly every Christian worker should be conversant with the teachings of current heresies which lead to many astray. The booklet ideally sets out the touchstones by which a Christian tests heresy, e.g., the teaching on the Trinity, Deity of Christ, Atonement, Sin, Salvation, Resurrection, The Church, Second Advent, etc.

**Mission Fields To-day**. Edited by A. J. Dain. I.V.F. 4/-.

This rapid but comprehensive survey of the world from the point of missionary enterprise, reveals surprising facts and figures. It will help readers whose missionary interest is narrowed to one area, towards catching a glimpse of the world field, with its varying opportunities, challenges, difficulties, and political situations. The faithful prayer supporters of missionary work will be furnished with helpful summarised facts. Statistics giving Christians per population numbers is an arresting feature. The Christian youth of to-day, who are the prospective missionaries of to-morrow face a unique challenge, but present opportunities are calling for the specialised volunteer for devotion and sacrifice. The survey is not only of fields which the C. of E. are working, but the compiled facts can do nothing but help the work of evangelical missions generally.

—Keith Nancarrow.



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Sale of Work.—Parish Council, St. Stephen's, Penrith £1/1/-; The Ladies' Guild, St. Stephen's, Penrith £2/2/-; Ladies' Guild, All Saints', Parramatta 15/6.

**The Practice of the Presence of God, and Selections from the Little Flowers of St. Francis**. Ed. Hugh Martin, S.C.M., 1956.

The new S.C.M. series, A Treasury of Christian Books, edited by Dr. Hugh Martin, is providing welcome reprints of religious classics to the Christian reader's library. The present volume of this series contains two separate works of devotional literature both from the unreformed tradition. That they both should be found between the same covers is interesting in that their feeling, and perhaps even theology, contrast quite vividly. "The Practice of the Presence of God" consists of four conversations and fifteen letters of spiritual counsel of Nicolas Herman of Lorraine, better known as brother Lawrence. He was born in 1610, and at the age of forty entered a Carmelite order, spending the remaining forty years of his life working in the kitchen where he learnt to "practice the presence of God." The book is designed to help those of similar aspirations. Far more full blooded and vigorous, is the anthology (or "little flowers" in the idiom of Medieval Italy) of St. Francis of Assisi (1182-1226). In his early twenties Francis was converted from a gay and self-indulgent life, later on becoming the founder of the Franciscan movement, and the "Little Flowers" gives a delightful picture of the spiritual insight and fervour of this great man. So far from the monastic ideal of withdrawing from the world to practice the presence of God, his life was spent in preaching Christ, crucified for the sin of the world, and whereas the Saviour is scarcely mentioned in Brother Lawrence, His saving death is well to the fore in the "Little Flowers." The book is well produced, but there are several misprints.

—Richard Hosking.

**The Keswick Week, 1955**. Editor H. F. Stevenson (Marshall, Morgan and Scott Ltd.), pp. 179. English price, 10/6.

This book contains the Bible Studies and Addresses given at the Keswick Convention of 1955. The Convention needs no introduction, even to Australian readers, and the titles of the addresses leave no doubt, even before reading the contents, that here is a feast of good things. The themes for this, the Eightieth Convention, were "Great Themes of the Gospel" and "The Law of God in Christian Experience." In all, thirty seven studies or addresses are summarised in this book, and to attempt a review of each would be outside the scope of this column. Each in itself holds material enough to enable the reader to see his own shortcomings in the Christian life, yet at the same time we are not left with a sense of failure, for here is given with great liberality the wonderful promises of the Gospel. The word of God is faithfully used and in the hands of skilled soldiers of the cross it at once admonishes and strengthens. Sub-titles such as "Assurance of Eternal Life" and "The All-Sufficiency of Christ" indicate before reading that here Christ Jesus is presented with power and conviction. The Appendices on such activities as Missionary Prayer Meetings, Young People's Meetings, and "Open Air Meetings" while not full, clearly remind us that this convention is not a gathering of the "holier than thou" group, but a power station for those who are concerned with winning the world for Christ.

This collection makes inspiring reading for the practical but perhaps less academic Christian worker, and for these should prove an invaluable handbook.

—H. Hugh Girvan.

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## ETERNAL LOVE

By the Rev. M. C. Ramsay.

The Apostle Paul wrote in the Epistle to the Galatians, Chapter 2, verse 20, "The Son of God who loved me and gave Himself for me." Each saved person is warranted in using the same words, because salvation is personal—it is for the individual. Also the love that Christ bears is a personal love to each of His own.

Why did the apostle use the designation "Son of God" and not "Son of Man"? "The Son of God loved me." Because prior to His becoming man, even from eternity, the Son of God loved Saul of Tarsus. Indeed, it was His love to His people individually, which led Him to become "the Son of Man," and their Surety and Saviour.

The apostle could not mark the beginning of that love, nor can we, for it was from everlasting. Because the Son of God loved so greatly, He gave even Himself. This giving of Himself was with most terrible consequences to Himself; for it involved the Incarnation, the Virgin Birth, and the life of poverty, hardship and suffering, as He fulfilled all righteousness on behalf of His people, by His life of perfect obedience to the Father. It also included that death of deaths as the Sin-bearer.

With wonder the Apostle wrote, "He loved me and gave Himself for me," for Paul recognised that he did not at all deserve such love and sacrifice. Therefore he clearly acknowledged that Christ was his Saviour, and that He was the sole Author of his salvation. God not only provided but applied that redemption to Saul of Tarsus, because He loved him. Surely, in the words of the Psalmist, "Salvation belongeth unto the Lord."

"He loved me"—me, wickedhearted because born with a sinful nature, rebellious, distrustful, and Satan-led; and "this is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." (1 Tim. 1:15.)

In declaring "He loved me," the Apostle was asserting that he had an eternal Friend, whose love to him, as he elsewhere declared, "surpasseth knowledge"—a love the depths of which no man can fathom. The apostle Paul found his Saviour so wonderful, so adequate and so trustworthy that the life he lived was by faith in Him. Thus he was delivered from the self-centred life, and wrote "Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

How blessed is he who, by Divine grace, having received Christ as his Saviour, and resting upon Him alone, can say with the Apostle to the Gentiles "The Son of God who loved me and gave Himself for me!"

May the prayer of the royal psalmist be ours:

"Remember me, Lord, with that love  
Which Thou to thine dost bear;  
With Thy salvation, O my God,  
To visit me draw near;  
That I Thy chosen's good may see,  
And in their joy rejoice;  
And may with thine inheritance,  
Triumph with cheerful voice."

—Psalm 106 (Metrical Version)

### SPEECH-RHYTHM COURSE FOR CHURCH MUSICIANS.

When Mr. Gerald Knight, the director of the Royal School of Church Music, visited Sydney recently, he was much surprised to hear the poor quality of psalm-singing in our churches. Most choirs are still using a method published in 1870; those who have bought modern psalters are still, in fact, unconsciously singing them in the old way. Nowhere, in the Sydney Diocese did he hear real "speech-rhythm" sung with a true appreciation of what the method implies. It hardly needs saying that what so often passes for speech-rhythm, half understood and inadequately performed, gives an entirely erroneous impression and is a poor substitute for the Australian Psalter which, with all its many faults, is at least understood and sung by congregations.

Many choirmasters said they had had no opportunity of becoming familiar with real "speech-rhythm" pointing; there were no gramophone records easily available, their duties prevented them from attending cathedral services, and books were not much help. As a result of many requests a practical course in "Speech Rhythm Chanting" is to be held at St. Andrew's Cathedral School on Friday evenings at 7.30 p.m. commencing Friday week, July 20th. The course will last for five weeks; there will be a cover charge of £1 for the whole course.

The course should appeal not only to those who are already using modern psalters, but to those who have been contemplating making a change, to the clergy, and indeed to anyone interested in church music. Those who come will be formed into a choir and will learn to chant under Mr. Kenneth Long's direction. Organists will find it helpful if they could bring leading members of their choirs with them; this will make their own work easier. Those who can be asked to bring copies of the Parish Psalter.

Full details can be obtained from St. Andrew's Cathedral. MA 2927.

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### DR. FISHER ON RE-MARRIAGE AFTER DIVORCE.

The Archbishop of Canterbury, speaking at his diocesan conference this month, left in no doubt the legal right of a clergyman to re-marry a divorced person in church during the lifetime of a former partner. This liberty of a clergyman to use his own discretion in the matter, the Archbishop described as "a hangover from earlier years," adding "a clergyman is legally entitled to remarry a divorced person in church. Convocation, with the full authority of the Church, tells him not to; but if he chooses to ignore to do so, and we could only deprive him of it, in a new canon with the consent of Parliament. We decided not to seek that consent yet."

### MIXED MARRIAGES.

The prominent U.S. Roman Catholic divine, Rev. Lucius F. Cervantes of Regis College, Denver, Colo., told the 24th National Roman Catholic Family Life Convention in Boston, Mass., March 12, that recent studies revealed that "in practice, the non-Roman Catholic, both Jew and Protestant, is much more careful about not marrying those outside their own faith than are the Roman Catholics."

He observed that more than one-third of all Roman Catholics marry, either validly or invalidly, non-Roman Catholics. Six Roman Catholics out of every ten who are partners in mixed marriages become lost to the faith, according to the Jesuit priest.

### SOME RECENT BOOKS.

"The Apostolic Preaching of the Cross." A Study of the significance of some New Testament Terms. 25/- By Rev. Leon Morris, B.Sc., M.Th., Ph.D., Vice-Principal, Ridley College, Melbourne.

"The Young Church in Action." A new Translation of the Acts, by J. B. Phillips. 15/9

The New London Commentaries on the New Testament. Each 37/6  
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**NEWS IN BRIEF**

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● **EVANGELISTIC MISSIONS IN ENGLAND** The 10-day mission to Sheffield, led by Canon Bryan Green, drew some 23,000 people to its main services. At Chelmsford, a united Crusade led by Major W. F. Batt, M.B.E., was attended by 17,000 in a fortnight.

● **OXFORD MISSES MARTYRS' CROSS.**— There was dismay in Oxford last week because the Martyrs' Cross, inset in the cobbles of Broad Street, opposite Balliol College, to mark the site of the burning of Ridley, Latimer and Cranmer, had disappeared under a blanket of newly-laid tarmac.

As yet the assurance of the City Engineer that the Cross would be replaced has not been fulfilled, and a further proposal to lay a fresh stone has been greeted with indignation. A petition is being organised by the Rev. Gordon Savage, of Marston Vicarage, for the restoration of the original memorial.

● **CANVASS AT PORT KEMBLA.** — A large gathering of laymen met in the home of Mr. Evans on Monday, 9th July, to discuss the question of an Every Member Canvass. The Rev. Rex Meyer came down from Sydney to address the men on the detailed technique of a canvass and to give his experience of its extraordinary results in church life. After many questions and discussion, it was unanimously resolved to hold a canvass.

● **SYDNEY C.E.B.S. CAMP.** — The Society hopes to develop land at Loftus for a Permanent Camp Site. Preparations have proceeded steadily. A contour survey has been taken of the large plateau as a preliminary to setting out the building sites and landscaping. Plans have been prepared for a caretaker's residence, cabins, toilet and sanitary blocks, and the main hall. Working bees were held at the site during the last three Saturdays in June. The water service has been installed as far as the middle of the large plateau near to the proposed site for the Camp Hall—a distance of 1600 feet. Our small credit balance in the Camp Fund has now been used, and the Society is about £20 in debt.

● **SHOALHAVEN CENTENARY.** — On Sunday, 22nd July, special services at St. John's, Terara, in the parish of Nowra, N.S.W. will celebrate the centenary of the opening of the first Anglican church in the Shoalhaven district.

● **NEW UNIVERSITY COLLEGE.** — The official opening of the new buildings of St. John's College, within the University of Queensland, was performed by His Excellency the Governor of Queensland, on Sunday, 15th July, at 3 p.m.

There are now eighty students in residence with Vice-Warden and Chaplain and all are settling down well to the new conditions of life in surroundings very different from those of the old college at Kangaroo Point.

**EVANGELICAL CONFERENCE**

Organised by the Anglican Church League, a most successful Evangelical Conference was held in Sydney on June 29.

Under the chairmanship of the Rt. Rev. Bishop R. C. Kerle, the Conference first heard an exposition of the principles and aims of the League by the Ven. Archdeacon H. G. S. Begbie. Canon H. M. Arrowsmith then spoke on the subject of "Evangelical Publicity," indicating both the need and effectiveness, as well as avenues available, for spreading evangelical teaching. Canon Loane's address on "Evangelical Action" drew attention to some of the ways in which evangelicals might further their cause and strengthen their position.

Time for questions and general discussion followed.

The need for closer unity amongst evangelicals was strongly emphasized. There was also expressed a unanimous desire to establish conferences. The suggestion was also put forward for holding inter-state conferences in other places could be enjoyed.

The full report of the Conference will be examined by the Executive of the League with a view to giving substance to the many valuable suggestions raised.

**ACADEMIC STANDARDS.**

The Bishop of Newcastle said in his Synod charge:—

"I am glad to think that in many dioceses, though not, alas! in our own, the standard of training has shewn a marked upward tendency in the past quarter of a century. I have lately been studying the Clergy List of the various dioceses, and have discovered that there are two dioceses in which rather more than 34% of the Clergy are graduates. The lowest percentage of graduates in a diocese is 5%. Of the capital city dioceses one has 29%, another 23%, another 18%, and another 16%, and another 14%. Newcastle comes level with this last. These percentages are in most cases better than they were twenty-five years ago, but are still disquietingly low. I hope that no one will think that in saying this I am disparaging the intellectual calibre of our candidates for Orders. I am confident that the great majority of them could have profited by a University training if we had provided it for them. The blame rests upon us bishops ourselves."

**ENGLISH EVANGELICAL COLLEGE EXPANDS.**

Tyndale Hall, Bristol, one of the Conservative Evangelical Theological Colleges in England, is planning expansion. The Hall is full at present, with 50 students and has purchased another property to accommodate additional students in the new academic year. A group of Friends of Tyndale Hall has been formed to support the Hall by prayer and gifts.

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## Getting the Bible to Communist Educated Refugees

Since the end of the war in 1945 there have been 15,000,000 refugees to West Germany from the East. From January 1st to October 1st, 1955, 1,800,000 people escaped into Western Germany. About half of these were young people under 25 years of age who had been born and educated first of all under the Nazi regime and then under Communist ideology and practice; they were in consequence ignorant of Christian teaching and of the Scriptures.

Many of these unfortunate people have been absorbed into the populations of the West or have emigrated to foreign countries, but there are still 3,108 refugee camps in West Germany with nearly half a million inmates, and their numbers increase constantly as more and more refugees arrive: in January 1956 alone, 26,811 people came from Eastern Germany and Soviet-occupied territories.

There are 32 Bible Societies in Germany, linked together since 1948 as the Union of Evangelical Bible Societies. Four of them publish Scriptures and of these four, one does its own printing, the Stuttgart Bible Society. The other Societies, in co-operation with the regional churches, distribute Scriptures produced by the four publishing organisations. Immediately after the war, however, there was a complete dearth of Bibles in the country and the Bible Societies of Britain and America came to the rescue. The British and Foreign Bible Society, both officially through the Foreign Office, and through its own channels, poured Scriptures into Germany to the value of many thousands of pounds, thus allowing the German Bible Societies to get on their feet again and able to meet the ordinary needs of the German people. But the influx of refugees from the East created a new problem and had the effect of launching the Bible Missionary Campaign.

There are at present 13 Bible Missionaries distributing Scriptures in Germany; they

are supported jointly by the Committee, by the German Bible Societies and the Churches. In the past 12 months they have distributed close on 100,000 volumes of German Scriptures. In addition they have provided Scriptures for Polish, Russian, Ukrainian, Hungarian and other refugees and for the German prisoners-of-war returned from Russia.

### MISSIONS TO SEAMEN.

The Rev. James E. Whild, B.A., lately Curate and then Locum Tenens of the Parish Church, Wellington, Shropshire, is joining the staff of the Sydney Mission to Seamen.

He has spent two months in the Missions to Seamen in Rotterdam in The Netherlands preparing for this appointment.

Mr. Whild was in the Royal Air Force during the war, and was subsequently trained at the B.C.M.S. College in Bristol and in Bristol University.

He has been well commended to the Chaplain in Sydney both by leading evangelicals in England and also by the Superintendent of the Missions to Seamen in London and the Chaplain in Rotterdam.

With Mr. Whild are travelling his wife (an Australian who has spent the last seven years in England) and their two-year-old son in the R.M.S. Strathmore, which is due to arrive in Sydney on Tuesday, 17th July, at Berth No. 20, Pymont.

The Rev. Colin and Mrs. Craven-Sands will have a reception to welcome Mr. and Mrs. Whild on Monday the 6th August at 2.30 in the afternoon, at which His Grace the Archbishop has kindly consented to be present. At this function the old organ, which has been out of service for many years, will be re-opened by the Archbishop at a service conducted by Bishop Hilliard and the Chaplain. The organ has been fully restored and equipped with an electric blower. A memorial plaque will also be unveiled.

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### LESSONS FOR SUNDAYS AND HOLY DAYS.

#### Revised Lectionary of 1922.

#### August 5. 10th Sunday after Trinity.

M.: 1 Kings 21; or Eccles. 3, 17-29; Luke 1, 26-56; or Phil. 4.

E.: 1 Kings 22, 1-40; or 2 Kings 4, 8-37; or Eccles. 11, 7-28; Matt. 13, 24-52; or Acts 27.

#### August 12. 11th Sunday after Trinity.

M.: 2 Kings 5; or Eccles. 18, 1-14; Luke 1, 57; Col. 3, 12-4, 6.

E.: 2 Kings 6, 8-23; or 2 Kings 17, 1-23; or Eccles. 38, 24; Matt. 16, 13; or Acts 28.

#### August 19. 12th Sunday after Trinity.

M.: 2 Kings, 18, 13; or Micah 6; Luke 4, 1-15; or Philemon.

E.: 2 Kings 19; or Isa. 38, 1-20; or Micah 7; Eph. 1.

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The Australian Church Record, July 19, 1956

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## Governor Opens Church Centre In Broadway, Sydney

The Governor of N.S.W. opened the Broadway Community Centre on July 20th. The centre has been built in connection with St. Barnabas Church, of which the Rev. Howard Guinness is Rector. It has been built at a cost of £15,000, of which £6,000 is still owing.

The centre consists of two floors, the upper one containing two club rooms and the lower one containing a hall, kitchen and projector room. A full-time lay warden has been appointed.

It is hoped that the centre will provide training in Christian leadership; instruction is offered in prayer, Bible knowledge, practical psychology, etc. It seeks to cater for the business people of Broadway, the students of universities and members of St. Barnabas' congregation. The opportunity shop run in connection with the appeal has raised over £3000 in two years

through the sale of donated goods of all kinds. The Australian Christian Theatre Guild is making the Community Centre its headquarters.

The Community Centre is housed in the large parish hall which has been reconstructed for the purpose. The project includes further reconstruction of another wing of the building which will cost an additional £10,000.

### A VERSATILE MINISTRY.

St. Barnabas', Broadway, has a long tradition of service to the community, notably during the ministry of the late Archdeacon R. B. S. Hammond. The present rector uses

his church and rectory—and now the community centre—as a base for a wide variety of ministry.

In connection with the University of Sydney, to whose Church of England students he has been appointed chaplain by the Archbishop of Sydney, he conducts numerous tutorials and interviews. His deaconess is also Warden of the Church of England Women's Hall for university students, and he himself visits both men's and women's halls. Once a month St. Barnabas' is packed with undergraduates for a university service. Under his guidance students from the men's hall and women's hall conduct an open-air Sunday school in Victoria Park opposite.

Dr. Guinness, since coming to Sydney, has conducted a number of parochial missions, and he regularly leads Bible Studies and Devotional services in St. Andrew's Cathedral in association with the Dean. With the growing importance of Broadway as a business centre, Dr. Guinness has commenced two well-attended lunch hour fellowships for business people. During the recent university mission, he was an assistant missionary, and he has himself been chief missionary both at Sydney University and in many universities throughout Australia and New Zealand. Dr. Guinness has written and published himself a number of books and he has been chairman of the monthly schools' forum of the

### PENRITH MEN RALLY TO PROMOTION

Eighty men from St. Stephen's, Penrith, N.S.W., met recently, on a night of torrential rain, in connection with an Every Member Canvass in their parish, and to hear an address by the Rev. Ronald Walker. In the photograph the Canvass chairman, Mr. Frank Fletcher, is seated on the right of the Rector Penrith (the Rev. E. Hodgson).

