

Dead Sea Scrolls Tell of Fabulous Treasure

The most recent of the Dead Sea Scrolls to be deciphered tell of "most surprising" hoards of buried treasure, some six hundred hoards all told, involving nearly 200 tons of gold and silver, a number and weight beyond the dreams of adventurers in treasure islands, even in fiction.

This has been reported by the Director of the Department of Antiquities, London (Dr. Harding). 360 scrolls have already been discovered in caves near Qumran on the Dead Sea. The new scrolls are unlike the other scrolls in that they are not made of leather but of copper. The delicate task of slicing the corroded dust-laden sheets to enable a translation to be made was carried out by the Professor of Mechanical Engineering at Manchester.

The treasure is said to be buried in various places between Hebron and Nablus on either side of Jerusalem.

One of the difficulties for treasure hunters will be that the localities will be hard to identify as the topography of the country has changed considerably since the first century.

CONSECRATION OF ASSISTANT BISHOP OF MADAGASCAR.

The Consecration of the Rev. Jean Barcel, recently Parish Priest of Avaratranjoma and Rural Dean of Tananarive, to be assistant Bishop of the diocese of Madagascar, took place in Lambeth Palace Chapel on Monday, June 11, St. Barnabas Day.

EVANGELICAL CONFERENCE

At the BIBLE HOUSE, 95 BATHURST ST., SYDNEY

FRIDAY, 29th JUNE, at 8 p.m.

Conference subject: "A Positive Programme of Evangelical Action." Chairman: The Right Rev. R. C. Kerle, Bishop-Coadjutor of Sydney.

BRIEF ADDRESSES:—

"WHAT THE LEAGUE STANDS FOR," Archdeacon H. G. S. BEGBIE

"EVANGELICAL PUBLICITY," Canon H. M. ARROWSMITH.

"EVANGELICAL ACTION," Canon M. L. LOANE.

DISCUSSION AND QUESTIONS TO FOLLOW — — — — — SUPPER

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

June 24. 4th Sunday after Trinity.

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

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

June 24. St. John Baptist.

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

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

June 29. St. Peter.

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

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

July 1. 5th Sunday after Trinity.

M.: 1 Sam. 17, 1-54; or Wisd. 1; Mark
6, 53-7, 23; or Rom. 13.

E.: 1 Sam. 20, 1-17; or 1 Sam. 26; or
Wisd. 2; Matt. 6; or Acts 14.

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; or Acts 15, 1-31.

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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
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The Australian Church Record, June 21, 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. 13

JULY 5, 1956

[Registered at the G.P.O., Sydney, for
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Should Christians Tithe? The Temple Treasury and the Christian Church

A servant of God in the Old Testament times was required to observe a great number of specific ordinances which God had ordained for those times. Thus, he was required to offer regular sacrifices, tithe his income, offer his first-fruits, travel to Jerusalem to keep the three feasts, circumcise his sons and rest strictly on the seventh day—among other regulations.

A servant of God under the New Covenant is required of God to perform none of these things nor anything like them. Under the present dispensation God requires only faith in Christ as Lord, risen from the dead, and love towards our neighbour. "This is His commandment, that we should believe in the name of His son Jesus Christ and love one another." In every other matter we are free.

In interpreting the Old Testament it is most important to recognise that the injunctions of the Old Covenant do not bind Christians. Christians are to reject with vigour any suggestion that they should observe these ordinances. Thus when the Galatians were under pressure to observe the ordinance of circumcision which went back to Abraham, St. Paul commanded them: "Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.)

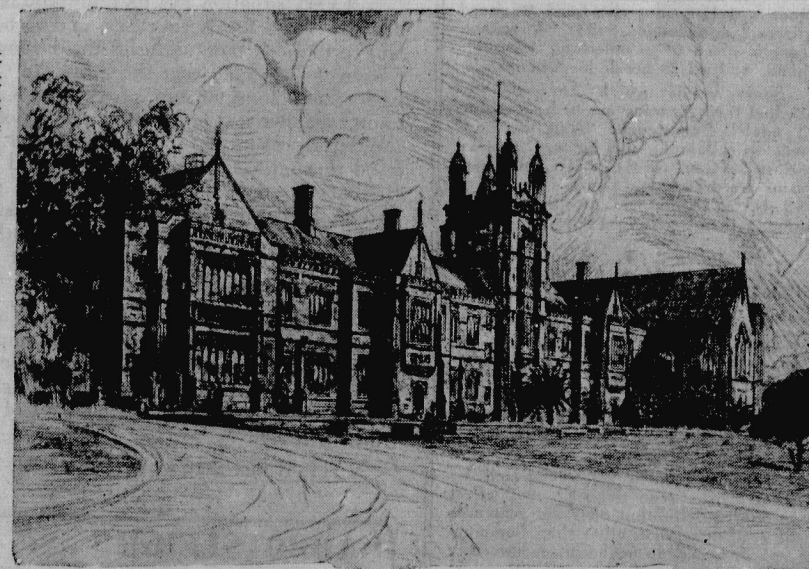
The Bondage of Tithing.

To-day there is pressure from various quarters to bring us under the bondage of tithing, i.e., giving a tenth of one's income to God, and verses like Malachi 3:10 and Matthew 23:23 are quoted to enforce this duty on us. These verses were spoken to those under the old covenant. God had imposed this requirement on them. They were required to fulfil it and their fulfilment of it would bring God's blessing.

But it is not so with us. Tithing is no more required of us by God than is circumcision, nor have we any ground for claiming that God will bless us if we tithe our income. Yet the teaching that a Christian should tithe if he wishes to fulfil his Christian obligation is widespread. A Sydney church, with an otherwise excellent pledge system, has published under the title "Why Tithe?" the following answer: "Because Jesus tithed, Because God requires it, Because it brings blessing, Because the Bible teaches it." The C.M.S. has recently produced a pamphlet, "Your Money and Your Life," which assumes that "the Biblical plan of giving to God" is tithing.

Like these, 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.

(Continued on page 10)



UNIVERSITY OF SYDNEY

Two simultaneous evangelistic missions were concluded last week in the Universities of Sydney and Melbourne. They were conducted by the Inter-Varsity Fellowship.

(See p. 5)

Off the Record

INFLATION.

During the dissolution of the monasteries in the 16th century, the Priory Church of the Benedictines at Great Malvern was bought by the townsfolk of Malvern from the Crown for £20. On June 4 this year an appeal for £50,000 to repair the church was launched in the presence of the Bishop of Worcester!

Incidentally, this Benedictine Priory must have had a good reputation, for it is said that Hugh Latimer—later to be martyred—pleaded with Thomas Cromwell for its continuance.

*

FALLIBLE BIBLES.

Melbourne Public Library has been holding an interesting exhibition of old Bibles. There is Field's Bible of 1653 which says in 1 Cor. 6:9 that "the unrighteous shall inherit the kingdom of God," and the Vinegar Bible of 1717, so called because it speaks of the Parable of the Vinegar instead of the Vineyard. Matthew's Bible of 1549, with its enormous comments on 1 Peter 3, got the name of "the wife-beaters' Bible."

A Bible of 1550 has the nice translation of Psalm 91:5: "Thou shalt not be afraid for the bug by night, nor for the arrow that flieth by day." This verse brought great comfort to Englishmen during the war when the "doodle-bug" began to fly by night.

*

HOMELY DICTION.

Tyndale himself had some vigorous vocabulary which no longer appears in our versions. I have always liked his Judges 4:15: "But the Lord trounced Sisera," and Judges 9:53, "A woman cast a piece of a milestone upon his head, and all to break his brainpan."

Some words which have slightly shifted their meaning are to be found in Tyndale's Pentateuch: "And the Lord was with Joseph, and he was a lucky fellow" (Gen. 39:2); "His jolly captains are drowned in the Red Sea" (Ex. 15:4); "The rascal people that is among them" (Num. 11:4).

*

"BEGIN THE OFFERTORY."

I wonder how many clergy have taken the excellent hint given in the Department of Promotion's Clergy Kit issued last February. It suggested that giving addresses on the Offertory Sentences in the Communion Service would be "a good avenue for Scriptural teaching on Stewardship."

The Department also suggested — what I have seen done to good effect in one church — that offertory sentences be read in services other than Communion. It would do no harm, occasionally at least, to scrap the hymn or the voluntary at this point, to let the Scriptures be read while the collection is being made.

—Q.

TO AUSTRALIAN CHURCHMEN

Evangelicals Must Go Forward

When, in the 18th century, the name Evangelical came into use, it was a term of reproach. But in our own generation it has ceased to be such. As a consequence, many name themselves as Evangelicals, sometimes with a qualifying adjective, who often have little understanding of, or sympathy for, the doctrines of grace which gave the Evangelical Revival its character. The Evangelicals were united in maintaining the supremacy and sufficiency of the Bible as God's Word to show what Christians should believe, how they should worship, and how they should behave in daily life. And they were united in maintaining the truth that Christ on the cross died as a substitute for sinful men and that by His death and resurrection a free forgiveness is offered to all who will believe it.

United in these truths, the clergy and laymen of the Evangelical Movement put forth astonishing efforts for the furtherance of the Gospel and the building-up of the Church. The Church Missionary Society, the Bible Society, the Religious Tract Society, the Church Pastoral-Aid Society, the Church Missions to the Jews, the Colonial and Continental Church Society and the South American Missionary Society, to mention only some of the better known bodies whose operations still continue, were the instruments created through the unity of the Evangelicals in their concern for the Gospel. Such work has grown and is still sustained by the Evangelical life of the church.

We rejoice to learn that there is a resurgence of Evangelical life in the church at home. This is especially noticeable in the universities and the Evangelical theological colleges, which are crowded. An interesting confirmation comes to hand in a leading feature in the "Church Times" of June 1, which, in a survey of religious life in Oxford, traditionally the stronghold of high churchmanship, opens with this sentence: "Probably the most significant feature about Oxford Christianity in the last few years has been the tremendous increase in the influence of the Evangelicals."

Similar signs are not wanting in Australia. We believe it is true to say that where the Gospel is faithfully preached and the Word of God expounded, God is working with visible signs of blessing. C.M.S. is expanding into new fields, men and women are coming forward for the mission field and the home ministry, and parochial missions are gathering momentum and meeting with an encouraging response in the number of converts.

Every situation has its temptations, and the present need is for Evangelicals to stand firmly together, and to be sure that their unity is based on the true principles that underlie the Evangelical message and action. For this reason we are glad that the Anglican Church League has held a conference, under the chairmanship of Bishop Kerle, for Evangelical churchmen and churchwomen, to discuss a positive policy for going forward. We must get the Scriptures more thoroughly studied, and good literature written and circulated throughout the country. Isolated groups of Evangelicals, such as the Brisbane laymen who are seeking to retain the Reformed character of the church in their State, should be constantly upheld in prayer, and actively supported. The Gospel must be both propagated and defended at every turn. This cannot be done without labour, scholarship and controversy. The devil makes short work of those who refuse to fight for the truth.

Evangelicals must go forward. Now that opprobrium has decreased they must be on their guard against the temptation to grow away from one another by allowing personal animosities to develop and by the pursuit of divergent minor objectives. There is invincible strength in the unity of those whose chief aim is to forward the evangel of God's grace and who "speak the truth in love."

"Hold fast that which thou hast, that no man take thy crown."

(Rev. 3.11.)

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Proposed Constitution Severely Criticised by Brisbane Synodsmen

Three leading lay members of the Synod of the Diocese of Brisbane have sent a letter to their fellow synodsmen criticizing the proposed draft Constitution. They write:—

The adoption of the proposed constitution is being urged on incorrect grounds. The bishops supporting its adoption have claimed that the object is to obtain for the Church of England in Australia freedom to change its rules of faith and practice. The suggestion is that at present the Church in Australia is tied to the existing state of the Church in England. On the contrary, the correct statement of the present position is that all Australian dioceses have full self-government. **Their powers are limited only to the extent that the Book of Common Prayer of 1662 and the 39 Articles of Religion are laid down as fundamental provisions in their respective diocesan constitutions, which were arrived at in all cases by local agreement.** The statement that the Church of England in Queensland is a colonial appendage of the Church in England is a shallow appeal to nationalism in its narrowest form, and must have the effect of diverting attention from the real issues.

While it may eventually be desirable to set up a General Synod with central legislative power over the dioceses, the proposed constitution is too complicated and will prove unworkable as constitutional machinery.

The proposed constitution reduces the Prayer Book and the 39 Articles from their status as fundamental provisions in the existing diocesan constitutions and gives General Synod full power of alteration. It is the legal power of alteration of the standard of doctrine and worship in the Prayer Book and Articles which makes this constitution unacceptable. If the Prayer Book and Articles are to be retained with adequate moral and canonical authority, they must be retained as part of the fundamental constitution of the Church. In such a case it would be practicable to enact a power of alteration of minor features of the Prayer Book if such alterations were considered necessary in the light of modern conditions.

The proposed constitution destroys the basis on which existing ecclesiastical law applies to the Diocese. Furthermore, the enforcement of the decisions of the highest tribunal under the proposed constitution, the "Appellate Tribunal" is left to the discretion of the bishop of the diocese where

BRISBANE ACCEPTS.

Last week the Synod of the Diocese of Brisbane accepted the Draft Constitution. The sponsors of this manifesto were, we understand, re-elected to the Archbishop Election Committee by the Synod.

a case originates. A bishop who sympathised with the practices which were brought in question before the "Appellate Tribunal" could simply neglect to enforce its decisions, and the church properties and schools in his diocese could be diverted to objects irreconcilable with the standards of the Prayer Book and the Articles.

The consequences of Anglo-Catholicism in this Diocese are so widespread and serious that as a matter of practice alone the Prayer Book and Articles may cease to be observed in any sense within the next generation. In the light of the exclusion from their parish churches of lay people who disagree with Anglo-Catholicism, the proposed constitution offers no certain or practical means of safeguarding the reformed and protestant standards of the Church of England.

Whether the proposed Constitution is adopted or not, the outstanding task before the 1956 Synod is the election of the Archbishop Election Committee. The Archbishop has recently made public mention of his resignation.

Any rehabilitation of which this Diocese is in need is not in the financial sphere but in the re-discovery through leadership of the reformed genius of the Church of England. It is vital to the future of the Church in this Diocese that the next Archbishop should be of international standing in the Anglican Communion, of proved capacity for personal leadership and evangelism, and of undoubted loyalty to the Prayer Book. The undersigned, as present members of the Archbishop Election Committee, pledge themselves to the appointment of an Archbishop with these qualifications.

DEPUTY REGISTRAR APPOINTED

The Archbishop of Sydney announced to Standing Committee last week that he had appointed the Rector of Mittagong, the Rev. K. Roughley, to be Deputy Registrar of the Diocese as from July 1.

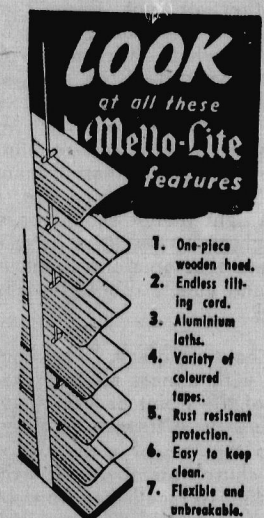
BILLY GRAHAM'S NEW YORK CAMPAIGN.

Dr. Billy Graham has announced that he will begin his crusade in New York on or around May 12, 1957, and that it will last for at least eight weeks.

He disclosed his plans at a breakfast in his honour attended by 850 clergymen and laymen. During the crusade, said the evangelist, a mass meeting will be held every day in some large arena. Daily meetings will also be held in factories, shops, "and every place where we can reach people."

Maximum use will be made of radio and TV "to make New York talk religion and thus overcome the greatest problem facing the churches, namely, indifference," he said. Between 5,000 and 10,000 lay people will be enlisted as counsellors and choir members.

In preparing for the New York campaign Mr. Graham said he would spend the period from next January to May in prayer and meditation since "I want to come to this great city, that so desperately needs Christ, on my knees." Three British preachers who helped him in London will come to New York to assist in the crusade. They are the Rev. Tom Allen, leader of the Tell Scotland Movement of the Church of Scotland, the Rev. Joe Blisco, evangelist of the Methodist Church of Great Britain, and the Rev. John Stott, Rector of All Souls', Langham Place, London.



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NOTES AND COMMENTS

Fourteen clergy of the Diocese of Sydney have circulated to their clerical brethren "A Point of View on the Every Member Canvass" in which they give their opinion that this type of canvass "is likely to accentuate certain trends in our church life which we should be seeking to eliminate by evangelism and biblical teaching." In particular, the statement deprecates "the emphasis on and prominence given to money in the approach made to nominal church members" in the Canvass and "the employment of men who are not active church members as canvassers, with the responsibility of being ambassadors of the church of Christ."

Whether or not this "Point of View" finds acceptance, it is a healthy thing that when criticism is voiced it seeks to base itself on the essential principles which must govern the life of the church. The Every Member Canvass is a new and revolutionary scheme which could easily change the whole pattern of church life, and it is only right that it should be subject to searching investigation at this early stage and that opinions about its principles and effects should be freely expressed.

Our contemporary, "The Anglican," agrees with almost all that the signatories of the Point of View have said, but takes them to task on their objection to the use of men who are not active church members. It writes: "It is condign to recall that Almighty God has in His providence used such men as Constantine and countless little Constantines since then." But "The Anglican" could scarcely have hit on a better illustration to support the contention of the Point of View. Constantine, the unbaptised layman who gave such patronage to the church that church membership became fashionable, has left a mark on the spiritual life of the church which sixteen centuries have not effaced. Professor Butterfield, of Cambridge, in his recent outstanding lectures on "Christianity and History," has reminded us that since the conversion of Constantine the history of churches has been "beset with anomalies." (p. 135.)

If uninstructed nominal adherents take the lead in church affairs or are the mouthpieces of the church's message, we have divine authority for saying that we will finish up in the ditch! (Luke 6:39.)

The signatories of the "Point of View" have been criticised for their action by some of their brethren, but it ought to be stated clearly that no impropriety or disloyalty to their diocese is involved in the publication of their opinions. Sydney Synod has approved the setting up by the Home Mission Society of a Department of Promotion "to disseminate literature and other material on stewardship," but Synod has never discussed or approved the Every Member Canvass. This scheme is borrowed from a church in America in which Evangelicalism as we understand it in the Church of England is practically unknown, and this, together with the fact that a number of American evangelical leaders have warned against the effect on church life which this kind of "Promotion" has had in the U.S.A., should prompt those who are anxious to adopt the scheme to examine it carefully. There are also in America other systems adopted by churches generally more alive to discern biblical principles, and it is to be hoped that Australian churches will have the opportunity of examining these systems and the principles underlying them before becoming too much wedded to one idea only. For example, elsewhere in this issue we give a brief notice of a system used by some churches of another denomination in Sydney.

One of the most attractive aspects of the Department of Promotion's activities is its use of laymen and the enthusiasm it has engendered among the lay members of the Church. We believe that in the first instance these laymen should visit for the purpose of completing a parish roll (a very important piece of parish equipment) so that the Gospel can be brought into the homes of the parish through the mails. For this we need literature setting out the Christian

faith and its duties produced as attractively as the excellently produced literature of the Department setting out the duty of giving. The roll completed, such laymen who have attended a course of instruction and who understand and accept the Christian faith for themselves should be formed into teams of lay evangelists to visit in the parish with a definite evangelistic aim.

We do not believe that uninstructed nominal churchmen should canvass for pledges in the homes of the parish. A better plan would be that after a campaign for the instruction of the parishioners through visiting, through mailing, and through preaching, packages containing a pledge card and 52 envelopes printed for each Sunday of the year should be given out to worshippers at church, say over three Sundays, and that the fourth Sunday should be pledge Sunday, on which the pledges are returned filled in with the weekly amount the donor hopes to give. We see no advantage in the pledge card being signed, or the envelopes being in any way identifiable.

The use of a pledge card and envelopes is simply an aid to help the worshipper fulfil what he has determined in his own heart. The pledge card helps him come to a decision. The envelopes are a weekly reminder to him to enable him to discharge what he is anxious to do.

This method of pledging could be put into operation in every parish immediately. It need not depend on the completion of the parish roll, as actually only those who come to church are given an opportunity of pledging.

We have lately been told that our church needs a prophet. But we must remember that false prophets are amongst the worst enemies of true religion; and they abound in every age. In the days of Elijah there were no less than eight hundred and fifty of them supported at one time by the rulers of Israel. There is a larger number than that in the Church of England to-day. They may be classified under three heads—Romanizers, Modernizers and Paganizers.

To consider only the first of these: Our readers may remember that we published an article some time ago by a well-known London clergyman under his own name in which he said there were a thousand of our clergy in England who acknowledge the Pope of Rome as the true and proper head of Christendom. Most of these men hold endowed positions.

The Australian Church Record, July 5, 1956

We know that since the beginning of what is called the Oxford or Romanizing Movement in our church some hundreds of our clergy have gone over to Rome. Their names and addresses have been published. These men have taken hundreds of their people with them.

The lady who is described as "arrayed in purple and scarlet and gilded with gold and precious stone and pearls" holds a great attraction for many, especially when seen at a distance. But she is unfaithful—unfaithful to the word of God by which she should be bound. There are many who have not embraced this lady who yet pay her compliments and we might say flirt with her, and kiss her at odd times. This is not the proper role for a modern prophet. Christian prophets are prophets of the Word. The Christian prophet should teach God's word consistently, obey God's word implicitly and proclaim its gospel incessantly. This man may be mistaken in some detail but he is no false prophet.

It is said that a people get the government they deserve. We hope that the people of N.S.W. deserve a better government than one which will legalize poker machines in clubs. These machines are designed to exploit the weak. The pleasure they offer is paltry, but they lead captive weak wills. It is the duty of a government to protect the weak: not to sacrifice them to rapacious and predatory interests. A wise legislature in the past has made these machines illegal. They should remain so. Clubs which claim they cannot keep solvent without poker machine profits ought to be allowed to close. If these clubs cannot survive through the positive amenities they provide, they should not survive as parasites.

COMMUNISTS INFLUENCE CLERGY APPOINTMENTS.

The Soviet government has "a decisive influence" in the appointment of clergymen of the Russian Orthodox Church, according to a "Primer on Communism" issued by the United States Information Agency for distribution in the Far East.

Aimed at helping provide answers to questions on "Communism and religion," the booklet was based on 1300 questions most frequently asked by people of the Far East. "All Communist governments exert varying degrees of control over church establishments, ministers and congregations within their boundaries," the primer said.

"The central authority in regard to church matters in Russia and Czechoslovakia is the Government Bureau for Church Affairs, which has a decisive influence over clergy, church property, and local congregations. No clergyman may perform his duties without consent of the government which must be obtained in advance."

The Australian Church Record, July 5, 1956

Univ. Missions End

On a pouring wet night St. Barnabas', Broadway, was packed on Sunday, June 24, with a capacity crowd of 750 people, mainly students, for the concluding service of the University Mission conducted by the Sydney University Evangelical Union.

The Rev. Lawrence Love was the preacher, and two after-meetings were held.

Every lunch hour of the mission the Wallace lecture theatre at the University had about 700 students to hear the main addresses of Mr. Love. Many stood at the back and around the doors. In addition, every student in the University received a personal invitation to attend at least one of the 70 or more subsidiary meetings addressed by assistant missionaries. The President of the Evangelical Union, Mr. Barry Skellett, estimated that about 250 of the 400 members of the E.U. actively participated in the organising and running of the mission. More than 100 students remained behind after the final meeting, in the Great Hall on Friday, June 22, in response to the missionary's appeal. The cost of the mission, which was extensively and tastefully advertised among the 8,000 students, was about £1,800. Most of this was in hand from gifts before the mission began.

The similar mission organised by the Melbourne University Evangelical Union came to an end with a large service in St. Paul's

Cathedral on June 24. About 1500 people were present. The chief missionary was the Rev. Donald Kirkby of New Zealand. The Rev. Graham Delbridge of Holy Trinity, Adelaide, the Rev. John Reid and Mr. Charles Troutman were among the assistant missionaries.

CHRISTIAN SCHOOLS IN EGYPT MUST BUILD MOSQUES.

The Egyptian Government have sent a "solemn warning" to all Protestant and Roman Catholic missionary schools in Egypt to obey a new law requiring them to teach the Islamic religion to their Moslem students or face confiscation.

Under the new law, which becomes effective next year, all schools in Egypt, including those run by the Christian missionaries are obliged to construct mosques on their premises to enable Moslem students to perform their prayers. In addition, the schools must close on Friday which is the Moslem Sabbath. The Islamic instruction, according to the law, must be given in Arabic so that the government may exercise better control over the courses.

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CORRESPONDENCE

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

Dear Sir,

I am grateful to you for publishing my letter on the subject "Guests not Gazers"; when I saw the excellent letters in regard to it in the previous issue I thought mine had been omitted—and was quite happy that it should have been—apparently I just missed the printer for that issue. May I refer briefly to several of the points you raise in the editorial comment with which you flattered my contribution?

First, are you not assuming the point at issue? "None of our correspondents," you write, "has denied that it (i.e. your leading article of 24/5/56) correctly sets out the New Testament and C. of E. teaching on the Lord's Supper." Maybe I am obtuse, but it did seem to me that that was just what all your correspondents on the subject were doing. In the leader in question you write: "Both the doctrine of Scripture and the law of our church unite in forbidding non-communicating attendance at the Holy Communion at any time" (The bold type is mine). As far as the law of the church is concerned, you quoted the second exhortation in the Prayer Book Communion Office. This is special pleading surely; it is directed to those who are "negligent to come to Holy Communion" as both the title and the text shows and has no real relevance to the point at issue; which is, may I remind you, whether it is ever permissible to attend Holy Communion without communicating, such as at a Coronation or Consecration Service, or when one has already communicated that day.

Similarly, Articles 25 and 28 deal with a situation quite other than this, and which your paper and I and other correspondents unite in deprecating.

As regards Holy Scripture, I would suggest that there is no direct teaching on the point at issue to be found there, maybe because church life had not developed in New Testament times to the position where such questions could arise. You have drawn certain inferences from the general sacramental teaching of the New Testament—some of us regard these inferences as being unjustified.

With references to the venerated and quite general custom of not communicating more than once on any particular day (unless in the case of a celebrant); you stigmatise this as "superstition." Hard words, surely! To very many, it seems rather a seemly and commonsense rule. For myself, I learnt it in a thoroughly Low Church environment such as even your paper would regard as unimpeachable. In the same church I used to see the larger part of a churchful of people trooping out of the building before the most sacred part of the service at an Evening Communion, and it seemed to me then, as it still does, to be utterly disrespectful to the Sacrament and to the Lord who instituted it. Why should they not remain to the end of the service to pray and worship? And why should children be forbidden to remain right through at a morning

Communion, as so frequently happens in this Diocese of Sydney? I cannot but regard teaching that leads to such situations as mistaken, and I think you will find it difficult to justify it either from Holy Scripture or from the Prayer Book.

I note the absence of editorial comment on the last paragraph of my earlier letter.

Yours, etc.,

E. H. LAMBERT.

St. John's Rectory,
Balmain, N.S.W.

[Without repeating our article in detail we would remind our correspondent that the Church of England doctrine may be discovered, inter alia, in the second book of Homilies, to which every Church of England clergyman has given his assent in solemn declaration prior to ordination that it "doth contain a godly and wholesome doctrine." (See Article 35.) In this we read that at the Lord's Supper "Every one of us must be guests and not gazers, eaters and not lookers." This is because as the Homily explains, in this service God offers and holds out for our acceptance "his marvellous graces and benefits." In particular, the remission of sins through faith in Christ's blood. We must accept what God offers, our actions going with our hearts, our hands taking the bread and wine as our minds take hold of God's promises.

What Scripture enjoins is clear from our Lord's command, repeated at every celebration of the Holy Communion. "Take and eat this . . . all of you drink of this." —Ed.]

DEACONESS STIPENDS.

Dear Sir,

Miss J. A. Rawson in a letter published in the A.C.R. of the 21/6/56 claims that the paragraph entitled "On the plight of Student Deaconesses" (A.C.R. 24/5/56), is a "direct contradiction of God's Word." This is not so. It is clear from the New Testament that the Church, that is, the body of Christian Believers, has a responsibility to provide adequately for those who minister in a full time capacity in the Church.

The expression "the labourer is worthy of his hire" was used by Our Lord when He commissioned the Seventy as recorded by St. Luke in Chapter 10 v. 7, and also by the Apostle St. Paul in his First Epistle to Tim. Chap. 5 v. 17-18.

It is indeed true that Our Heavenly Father does provide for our every need, if it were not so many deaconesses would have been forced to seek other employment long ago. However this does not exonerate the Church for its indifference and hardness of heart in this matter.

Yours, etc.,

(Deaconess) P. J. NELSON.

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THE PILGRIM FATHERS.

Dear Sir,

On the front page of your paper for the 21st instant appears an article by G. S. Clarke on "A Roman Catholic Myth." In it appears the following: "The Pilgrim Fathers, though themselves victims of persecution, persecuted Baptists and Quakers." This statement is quite contrary to fact, as a perusal of Charles M. Andrews "Colonial Period of American History" bears witness. The Pilgrim Fathers were not Puritans, but Low Church Anglicans, who objected to the use of the surplice and sign of the Cross in Baptism. They took with them on the "Mayflower" two Anglican Ministers, and the sermon one preached as the vessel passed Lands End is still extant. Priscilla the Puritan Maid immortalised by Longfellow was also an Anglican; I have a record of her Confirmation.

Of the 69 passengers on the "Mayflower" only seven were the Dutch exiles, the others who had planned to go deciding to remain in Europe. So the sponsors of the voyage appealed for emigrants in the south of England, and eventually persuaded a further 62 persons (all Anglicans) to make the voyage.

It was in 1624 that the first great wave of Puritan or Independent folk came over to New England. They were in sufficient numbers to swamp the original pilgrims, shipped back to England the two Anglican clergymen, and established a rigid Congregational Polity, persecuting with impartial vigour Anglicans, Baptists and Quakers, and eventually establishing what was to all intents and purposes a theocracy. Theoretically a democracy, where all adult males had a vote, in practice the vote was strictly limited to those enjoying Church membership. As no one could enjoy such membership unless his doctrine and theological beliefs had been approved by the ministers, it resulted in a very cast iron autocracy.

It might also be mentioned that another of the original Pilgrims, Captain Miles Standish, also immortalised by Longfellow, was a confirmed member of the Anglican Church. He remained, accepting the Congregational Polity, though I gather that, as the only trained soldier in the settlement, he had greater liberty of belief than others.

The theocratic system of government remained effective until the Charter was revoked in the 1680's.

Yours, etc.,

D. C. TILGHMAN.

Berry.

P.S.—There is no record of any persecution during the first four years of the Plymouth settlement, save that Roman Catholics were not admitted as settlers.

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BOOK WELL AHEAD

CORRESPONDENCE

"APPROVED UNTO GOD"

At the service in St. Andrew's Cathedral, Sydney, on June 15, to commemorate the centenary of Moore College, the following sermon was preached by the Rev. T. G. Mohan, M.A., on 2 Timothy 2:15.

In the Centenary Film of Moore College, the student who has completed his course and is about to go forward for ordination, is seen holding a Bible, a gift from his father, and on the fly leaf are inscribed the words of St. Paul to Timothy, in the 2nd Epistle, the second Chapter, and the 15th verse, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Here are set forth the three primary tasks of a Theological College, though not necessarily in order of priority.

1. **Academic:** To enable the student to attain that degree of culture and understanding of Christian truth, which will enable him to teach others also.

2. **Devotional:** To encourage him so to deepen his fellowship with God, that he may the better draw others to Him.

3. **Pastoral:** To inculcate in him that true sense of responsibility for the sheep of Christ over whom he is made a shepherd.

The History of the College is a triumphant record, of faithfulness to these three principles, of its growth into its present maturity and importance and of its success in sending forth men who have vindicated its teaching by their lives of devotion and service. So far as that history can be written, it has been admirably done by the Principal, Canon Marcus Loane, who has given us a book which will be treasured by all who love the story of successful spiritual endeavour.

His Grace, the Archbishop of Sydney, reminds us in his foreword that Moore College is older than most of the well known Theological Colleges in England and indeed is only two years younger than the University of Sydney. This volume gives us, not only the history of Moore College, but also the story of the beginnings of spiritual work in Australia.

It is significant that the first Chaplain to reach this country and preach on Australian soil, the Rev. Richard Johnson, was a product of the Evangelical revival of the 18th century. It was through the earnest intervention of those great Evangelicals, John Newton and William Wilberforce, that he had been sent out. Thus the ministry began on the true Evangelical note which characterises the faith and formularies

of the Church of England, and which have been so faithfully maintained in the Diocese of Sydney and in Moore College.

It is also significant that, just as in England, the generosity and devotion of Evangelical laymen helped to establish and preserve the opportunities for the proclamation and preservation of the Gospel, so here it was the devotion and foresight of a layman, Thomas Moore, who made generous benefactions for the establishment of Moore College upon Protestant principles, to which we owe our ability to celebrate the Centenary of his College, and to thank God for the faithfulness of his successors.

But it was the energy and determination of Bishop Barker which made the opening of the College possible on March 1st, 1856; in Thomas Moore's old home in Liverpool, with three students, and with William Hodgson as its first principal. Bishop Barker had been impressed by Hodgson's Scriptural preaching in his parish near Ambleside in the English Lake District and Hodgson had rejoiced to accept the opportunity of "diffusing the sunny truths of the Gospel in Australia."

1. "Study to show thyself . . . a workman that needeth not to be ashamed." It has at all times been acknowledged that the primary qualification for a minister of the Gospel is a personal experience of the saving power of Jesus Christ. But if there is combined with that first hand witness adequate knowledge, gifts of leadership, and the ability, both to explain the basis of the Christian faith, and to meet objections which may be raised against it, the minister will be a workman who needeth not to be ashamed.

It was to give greater opportunity for culture and study that Moore College was transferred in 1891 to Sydney where it would be nearer to the University, within reach of the Cathedral, closer to the life of the Diocese, and nearer to the facilities for pastoral work. This move was justified, for only ten years later we find that under the Principalship of the Rev. Nathaniel Jones, 24 men sat for the Oxford and Cambridge Preliminary, nine being placed in the 1st class, eight in the 2nd and four in the 3rd.

The College has wisely preserved a proper balance between that culture

RECIPROCAL HONOUR.

Mr. Mohan, who is visiting Sydney as Centenary Visitor in connection with Moore College, and the Home Mission Society, has been appointed an Honorary Canon of St. Andrew's Cathedral, Sydney, by the Archbishop. Mr. Mohan is Secretary of the Church Pastoral Aid Society, London. This 120-year-old home missionary society has Her Majesty the Queen for its Patron, and the Archbishop of Sydney is a Vice-Patron together with the Archbishops of Canterbury, York and Wales.

and learning which will help to carry conviction to those who would be unmoved, or even repelled, by the lack of it, and that concentration upon scholarship for its own sake, which can become a substitute for, or even a rival of, the Gospel. It so often has a spurious character with a strong flavour of self glorification, rather than that deep and erudite learning which we associate with some of the great saints of the past. The spiritual workman need have no cause to be ashamed, provided he has used such intellectual gifts as God has given him to the utmost of their capacity, but we need continually to remind ourselves that study is necessary if we are not to be ashamed.

The approval of men, or our acceptance by them is not, however, the most important aim of the minister of the Gospel, and therefore the second great purpose of a Theological College is Devotional.

2. "Study to show thyself approved unto God." The deepening of the spiritual life will of course in the long run depend upon the man himself, but it will be greatly helped by his fellowship with others, and above all by the spiritual tone of the College, and that in its turn will be created by the Principal and his staff.

The history of the College is not without its warning of the dangers consequent upon this fact, but we may surely be proud of the high spiritual quality of the life of the College through the century. It is an indisputable fact that it is possible to see in the clergy of any Theological College a reflection in later years of the influence of the Principal. We may be thankful for the strong spiritual leadership with which Moore College has been blessed.

The first principal, William Hodgson, was attracted to Australia because he felt that "the hard, narrow and repulsive ecclesiasticism, which Colleges exclusively Theological seem to foster," might be avoided in that new country. It is true that eleven years later there was an unfounded impression in the S.P.G. office in London that Moore College was merely a narrow Calvinistic Seminary, but one of Hodgson's students who later became Bishop of Bendigo denied it, and testified that the most valuable part of his life was his years in Moore College. Unfounded criticism will always be levelled against a college which does not drift with the ecclesiastical tide, and conform to the popular fashion of the moment, but strives to conform to the New Testament pattern in faithfulness to Holy Scripture and the Church's declared formularies.

The devotional life of a College must inevitably centre round the Chapel and its (Continued next page)

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services, and Moore College has been significantly blessed, that Dr. and Mrs. Cash have, in the words of the Archbishop of Canterbury, "put their all into the magnificent memorial to their brilliant only son." The College has a rich benefaction in the Chapel and its furnishings which must contribute greatly to the devotional setting of College life. The services, so true to the best traditions of the Church of England in their simplicity, and so truly scriptural in their fidelity to the doctrines of Redemption, must be a powerful factor in moulding the spiritual quality of the lives of the students.

But it is the genius of Evangelicalism that its spiritual expression is not limited to chapel services, but permeates the whole of life. Thus the personal devotion of the students, which has been nourished by secret prayer and Bible study, and fertilised by corporate fellowship in public prayer and witness, expresses itself in an evangelistic fervour which owes its inspiration to the fundamental experience of the new birth and the daily and continuing obedience to the command—"Study to show thyself approved unto God."

It is the fruit of a devotional life, balanced by corporate worship and private devotion, which is seen in so many of those who have passed into the ministry through the portals of Moore College; and it is a proud coincidence that the year 1956 marks, not only the Centenary of the foundation of the College, but the Jubilee of the death of its one martyr missionary, Charles Christopher Godden. He entered the College in 1897, was ordained in 1899, and in 1900 heard and answered the call to missionary work in the Diocese of Melanesia. After training on Norfolk Island, he was sent to the Island of Opa in the New Hebrides, where the population was almost entirely heathen and cannibalism was practised. He won the love and devotion of the Christians there, but after five years of devoted service he was murdered on the 16th October, 1906.

3. "Rightly dividing the Word of Truth." Academic proficiency and devotional maturity must inevitably issue in pastoral zeal and evangelistic enterprise, if they are not to stagnate. "Rightly dividing the Word of Truth." Commentators differ as to the precise exposition of this phrase, but there seems to be general agreement that it implies the Ministry of the Word, and this is the essence of the pastoral ministry. The steward whom his Lord has made ruler over his household, must be faithful and wise "to give them their meat in due season."

The history of the College records that from the beginning the students were taught to follow the example of the Master. The first Principal was able to report to the Trustees, shortly after the foundation of the College, that in one year the students had held 208 services and paid 683 pastoral visits in the parishes of Sydney. This pastoral tradition is maintained to-day. Indeed of the 77 students in residence, 62 are catechists, who, because of the shortage of clergy and of money, are required to give more of their time than is perhaps advisable to pastoral activities.

In 1937 His Grace the Archbishop declared in Synod—"I shall not rest content, until we have a new block of students' rooms, and sufficient bursaries to enable all the men in the College to be free from catechists' duties, so that they may be able to concentrate wholly on their studies." The first of the Archbishop's desires has been abundantly fulfilled in the new buildings which have trebled the accommodation. The second is

(continued from page 7)

far from being fulfilled, largely because the Centenary appeal, which owes so much to Canon Stewart, has been needed to reduce the mortgage on the new buildings from £20,000 to £12,000, and to clear off the debt of £7000 on the current account. It would perhaps be right to say here that £16,200 has been raised for the Centenary Appeal, £2000 for bursaries, £25,000 for Endowment from St. John's, Parramatta. There are also further promises of generous support. But the need for bursaries remains very great, and is made more urgent because of the increased number of students. We pray that the Centenary will see His Grace's aim completely achieved.

But the College cannot stand still and further expansion may be expected. Thomas Moore's large benefactions were in the main for living agents, and more clergy are desperately needed to-day. Fortunately men are coming forward in increasing numbers, and the College is helping, not only to train men for the ministry, but, through the Moore College Fellowship, to help those who are considering the call; and through the Sydney Preliminary Theological Certificate and the I.V.F. Correspondence Course to assist others in their studies, who are not contemplating ordination or even qualified to seek it.

It would be impossible to mention all who have earned enduring remembrance for their services to the College, but it would be equally impossible not to speak of two, to whom the College owes an irreparable debt, to the present Archbishop whose vision and determination have been a constant spur and inspiration to all who love the College, and to Archdeacon T. C. Hammond, under whose vigorous and scholarly leadership the foundation of its present success was laid.

As we review the past 100 years we can rejoice that 760 men have been ordained from Moore College (of whom nine have been made Bishops). Of 257 Clergy in the Diocese of Sydney in 1954, 217 were trained at Moore College—a quite unique circumstance in the history of any Diocese or Theological College. Yet Moore College has not confined its help to Sydney, for of the 309 men ordained from the College in the last 25 years, up to June, 1955, more than a third were working in other dioceses.

It is an added cause for thanksgiving that the celebration of the Centenary finds the College, under the present Principal and his staff, at the height of its success, and facing a situation in which further development and achievement appear to be inevitable. We must be profoundly thankful to God that the noble tradition upon which the spiritual work in Australia and in the College were founded, has been so singularly maintained both in the College and in the Diocese.

To-day we are facing an emergency far more critical than that which caused our forebears to create Moore College and the Home Mission Society. Clearly some action equally historic and equally commensurate is demanded of us their successors if the Church is to minister adequately to the vast new populations in the rapidly increasing new housing areas, and make proper provision for the existing understaffed parishes.

It will be the prayer of all who love the College and long for the extension of Christ's Kingdom, that this Centenary may witness such a forward movement, that the College may achieve still greater success in the new century, and that, through its faithful service, the triumphs of the Cross may be recorded far and nigh, and the Name of Jesus glorified till every kindred call Him Lord.

The Australian Church Record, July 5, 1956

Worth Dying For?

By Leon Morris.

Dr. Roberts, President of the Methodist Conference of Great Britain, tells the story of the visit of a Christian Commando squad to a factory during the lunch hour on D-day. Of course, when the visit was arranged it was in ignorance of what was to transpire on the beaches of Normandy, but the visit had to go ahead. The speakers were faced with a very difficult task as they faced that audience whose deep interest at the moment was the landing. But one of them produced a gripping opening by posing the very topical question "Do you think you are worth dying for?"

At that very moment men were dying for the people gathered in that factory canteen. Most of them had brothers or sons or fathers in the fighting, and their interest was more than patriotic. But the speaker's question turned their attention to another aspect of the situation. Unless people are worth dying for is not the dying in vain?

This is rather a frightening question for you and I are people who have been died for. And the One who died for us was not simply another fallible and weak mortal such as we are, but the spotless Son of God. He laid down His life for people like us. Apparently God thought us worth dying for.

The Image of God.

The Bible has much to say about man, and some of it is very inspiring. For example, it tells us that man is made in the image of God. I do not know exactly what this means, and I do not think that anybody else does either. But it must mean this at least, that man is in some sense like God, more like God, indeed than anything else in all this mighty universe. This gives man a dignity not possessed by any other creature.

It is in line with this that to man is assigned dominion over all other created beings (Gn. 1.28; Ps. 8. 6ff.). He names them (Gn. 2.19), a sign of his superiority and eminence.

Similarly Jesus taught that men are superior to animals (Mt. 12.12) and birds (Mt. 10.31). God's care for us is such, His knowledge of us is so intimate that even the hairs of our head are numbered (Lk. 12.7). A man would not be profited if he were to gain the whole world, and in the process lose his soul (Mk. 8. 36f.).

Man's Worthlessness.

Yet it would not be doing justice to the teaching of the Bible to present such teaching and let it go at that. As Anders Nygren points out, "the idea of the infinite worth of the human soul is not a basic Christian idea at

all." If Genesis tells us that God made man in His own image it also tells us that man sinned grievously, and that this sin had important effects. It means that man has fallen from his high estate and that corruption has entered into his nature. So we get the rather paradoxical position that man is of no value at all.

And yet God loves him. God's love is deep and constant, and no matter how badly man sins God's love remains. This has its effect on the total position, and if we may quote Nygren again, "That which in itself is without value acquires value by the fact that it is the object of God's love . . . the man whom God loves has not any value in himself. His value consists simply in the fact that God loves him."

The Paradox.

It is important to hold to both sides of our paradox. On the one hand man is of such an excellent dignity that we must not degrade him. He is the product of God's creation and the object of God's love. He must not be thought of as an automaton, moved hither and thither at the dictates of circumstances and impulses over which he has no control. He is a responsible being. Obligations are laid upon him, and he must give account of himself to God.

Much modern thinking and writing is apt to overlook this. Man is reduced to a pot-pourri of inhibitions and complexes, and it is really not his fault if he acts in a certain fashion. Or again, man is thought of as so much work-potential (or in time of war, cannon-fodder). The Christian must make the most emphatic protest against all such views. Man has a dignity that lifts him above all such levels.

Yet man is a sinner. This must be stressed in the face of that starry-eyed optimism which plans on the basis that man is good at heart. It only requires the necessary adjustments to be made to his environment and all will be well. It ought to be fairly obvious that those who live in good environments are not thereby made good people. They do

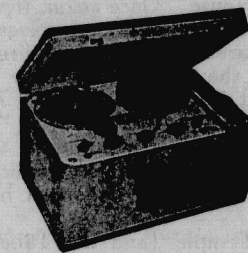
not sin in the same way as those from bad environments, but they have simply exchanged one lot of sins for another. And we may well wonder whether a man is any better off if for example, he exchanges gross drunkenness for refined pride and complacency.

The Cross of Christ.

The cross shows at one and the same time man's worth and man's worthlessness. Nothing surely can be more inspiring than the thought that Christ died for us. And nothing can be more humiliating than the thought that it was necessary for Christ to die for us if we were to be delivered from our lost state.

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● SHOULD CHRISTIANS TITHE?

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 or who lack this world's goods, if he wishes to. He must give generously to such needs, and a tenth may be a good rule of thumb. But he should not imagine that there is anything sacred about this, rather than some other, proportion of his income, nor should he imagine that God will be necessarily more pleased than if he were to give a fifth or a twentieth.

God's House.

The case is similar with another of the Department's pamphlets, "What is your answer?" which asserts: "God's share should be brought to God's House," quoting three Old Testament texts. Leaving aside the questionable idea implied in this statement that we should regard a certain fixed proportion of our income as "God's share," we draw attention to the error of designating the church building as "God's House." Once again, the error lies in an illegitimate transference of Old Testament ordinances and requirements to the church of the New Testament. 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 an important biblical truth.

The Temple (and the Tabernacle before it) was the place where God dwelt in the midst of His people in the days of the old covenant. Here God caused His glory to rest. This shekinah glory was a sign of His special presence. The essential pattern and furnishing of the Temple were according to God's design, for the Temple was the place where God ordained that sacrifice should be made by the whole nation to Him.

For the erection of the Tabernacle (Exodus 25 and 35) and the Temple (1 Chron. 29) the Hebrews were invited to make free-will offerings of their money and substance. This was not an ordinance. Great stress was laid on these offerings being made "willingly," "with a perfect heart," as "the Lord's offering." They were tokens of consecration to the Lord (1 Chron. 29:5) and the correct attitude to such gifts may be gathered from David's words concerning his own personal offering: "Moreover, because I have set my affection to the House of my God, seeing that I have a treasure of mine own of gold and silver, I give it unto the house of my God."

Special Appeals.

In the passage of time, the Temple needed repairing, and for this purpose

(Continued from page 1)

a treasury was set up into which the people could put their gifts of money. But it must be with the same willing heart—"all the money that it cometh into any man's heart to bring" (11 Kings 12). So it was also in the days of Josiah (11 Kings 22) and when the Temple was rebuilt after the exile (Ezra). These were all **special appeals**. Such expenses in connection with the Temple were not met out of the Hebrew's tithe (which went to the support of the Levites), nor was there any regular or systematic method of giving for such objects.

The Temple treasury was again introduced in connection with the Temple of Herod, and it comes into the pages of the New Testament. The widow's mite (Mark 12:41) was an offering which Christ said was more than that cast into the treasury by the rich men whose gifts involved no sacrifice to themselves.

The New Temple.

So much for the Temple and its treasury. But **there is no material Temple in the Christian Church**, and it would be a mistake of the first order to apply what the Old Testament says about giving to the Temple treasury to the raising of funds for church buildings. For the Temple of the Old Covenant corresponds, not to a church building or buildings, but to the whole living company of Christians who are the Temple of Christ's Body in whom His Spirit is pleased to dwell (John 2:18-22; Eph. 2:20-22; 1 Tim. 3:15; Heb. 3:6; 1 Peter 2:5). It is upon this Temple of living stones that we are urged to lavish with a loving heart all our bounty. Indeed, this New Temple is still in process of building, and when we give gifts to enable missionaries to preach the Gospel we are helping to build the Temple, just as in other ways we are repairing the Temple. All giving which springs of love for our brethren in Christ, and of the desire to see the Kingdom of God extended by the preaching of His Word, is giving to the Temple treasury. Only indirectly will this include assisting one another to erect buildings. Buildings and property are a matter of convenience. The Jerusalem church, with a membership numbering many thousands, did without special buildings of its own. So did the whole church for centuries. Our great modern demand for buildings simply springs out of the type of church organisation we have chosen to adopt. No one is suggesting that we suddenly abandon this organisation, but we should see that buildings are a matter of convenience and not of necessity for the church of God, and therefore

that funds for them are not necessarily to be compared with the Temple treasury of the Old Testament Church.

Wisdom to Discern Needs.

It might be better to-day if collections for church buildings and such like were made outside of divine service, so that offertories in church could be, as the Prayer Book envisages, explicitly for the support of the ministry of God's Word and for the poor.

We must ask for wisdom to discern the real needs of the Body of Christ both at home and abroad, and for a willing and loving heart to give "according to our power and beyond our power" when we know those needs. There is no more striking example of giving to the Temple treasury in the New Testament church than the loving self-sacrifice of the Macedonian churches who sent "once and again" to enable St. Paul to continue in his missionary preaching (Phil. 4:16) and who, having first given their own selves to the Lord, "abounded out of their deep poverty unto the riches of their liberality" in ministering to the needs of the saints in places far beyond their own parishes (11 Cor. 8:1-5).

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The Australian Church Record, July 5, 1956



The Book Page



Under the general editorship of Dr. Leon Morris

Parenthood, or What Should I Know and How Shall I Tell? A Handbook of Sex Education by E. Josephine Bamford, with an introduction by F. Duras, M.D., M.Ed., Director of Physical Education in the University of Melbourne. S. John Bacon. pp. 93.

Mrs. Bamford has published a number of helpful booklets on the theme of sex education, and this second edition of one of them seeks primarily to help parents to gain fundamental and accurate knowledge by word and picture of the anatomy and physiology of the reproductive organs, male and female. She does not write as one educated medically, and so relates these matters simply to the mind of the ordinary person. Parents and group leaders wishing to inform their children might well study this small pamphlet which also describes the general physiology of the body in fair detail.

Clear guidance is given as to how to approach different age groups, and the factual information is complete, but little is said of the emotional problems of sex. The subject is treated reverently and from the Christian viewpoint, and as such can be recommended to parents and group leaders in the church. —Dr. Gwendolyn Naah.

The New Man. Christianity and man's coming of age. By Ronald Gregor Smith. The Alexander Love Lectures 1955. S.C.M. Press London. 1956. pp. 120. Aust. price 13/3.

A shoemaker has left his last. Gregor Smith, publisher, and translator e.g. of Stauffer's "Christ and the Caesars" and Buber's "I and Thou", has now printed lectures given at Ormond College, Melbourne.

The reception accorded this book in the camp of the enemies of evangelical Christianity leaves this reviewer with no alternative but to enter several caveats. The root of error is, as the late Bishop Ryle was given to saying, in an inadequate apprehension of the sinfulness of sin.

In his opening lecture, Smith seeks to present the "Biblical foundations" for a new Christian anthropology, a doctrine of man paying proper respect "both to the insights of the Renaissance about man and the insights of Christianity about God in relation to man" (p. 59). But in this lecture the word sin does not occur and the idea is not given due weight: it may be imported by giving to traditional terms their traditional meanings but to do this is not the author's intention as he does not regard it as legitimate to take his stand on old battlefields "where the corpses of decaying categories are locked in meaningless embrace" (p. 59).

The lecturer wishes to relate man to God not by a metaphysical but in the midst of history. There is a laudable concern for man in history, but the significance of man is over-emphasised and the meaning of history is distorted. Unlike Butterfield, he neglects to note that "what history does is . . . to uncover man's universal sin". It is then no wonder that the answer of the Apostle to the jailer's question "What must I do to be saved?" is no answer for him (p. 95), and the task of the Church becomes merely "in loving humility to elicit from the world's achievements and from its failures the possibilities which might lead it farther" (p. 68). He sees the solution to the deadlock between the heirs of Renaissance and of Reformation, the bridge of the gulf between the churches and

unchurches (pp. 94-95), not in neo-Thomism, neo-Calvinism, fundamentalism or liberalism (pp. 77-80), but in the thought of Bultmann and Bonhoeffer.

Bultmann's work is "demythologizing", that is, attempting to recover "genuine sayings" which lie "a generation behind the written record" of the Bible (pp. 85-89), a process, we remark, in the end subjective and unhistorical. Bonhoeffer's thought is summed in two elements, namely, the worldliness of God manifest particularly in the incarnation, and a secret discipline thrusting believers back into the world to grapple (pp. 96-106). It is stimulating to meet these men —and Tillich and Buber too—and Smith himself is sometimes incisive, sometimes very obscure. The book is well bound and excellently printed for the modest price.

—B. Bayston

Method in Prayer, by W. Graham Scroggie. London. Pickering and Inglis. Revised Edition, 1955. 112 pp. English price, 6/-.
A Miscellany of Quiet Talks, by S. D. Gordon. London. Pickering and Inglis. 1956. 190 pp. English price 10/6.

Here are two reprints which many will be glad to see. Graham Scroggie's book on prayer has been invaluable to very many, and it is good to see it generally available once more. After an introductory chapter on "The Practice of Prayer" he proceeds to discuss in order Adoration, Confession, Petition, Intercession, Thanksgiving and the Study of Prayer. Everything he discusses he illuminates, and it is obvious throughout that the author is himself a man of prayer and that he writes of what he has proved himself. He discusses what each of the great divisions of his subject means, and offers helpful hints on how to go about it. His plea for greater understanding of prayer and more method in prayer is very forceful. We can but wish that this new edition will have a wide circulation in keeping with its great value.

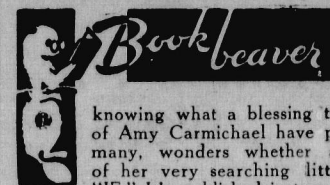
In his foreword to S. D. Gordon's book James Hislop reminds us that "Two decades have elapsed since the voice of Mr. Gordon fell silent and a generation of evangelical Christians of all denominations has arisen that is unacquainted with his most helpful and instructive book." To meet this need a selection has been made from those writings which have sold over a million and a half copies through the years. Those who remember the "Quiet Talks" will be eager to read this author again, and those who do not will be well advised to make their acquaintance with one who has proved a friend to very many. There is a talk on Ideals, two on Temptation, three each on Prayer and Power and one on Service. Everyone can learn from this very practical author.

—Leon Morris.

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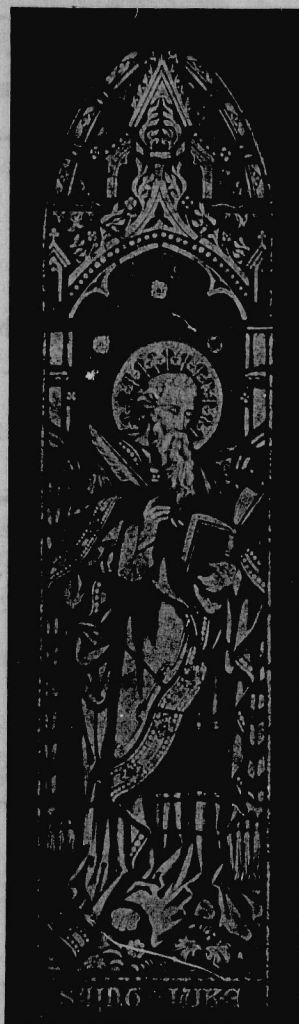
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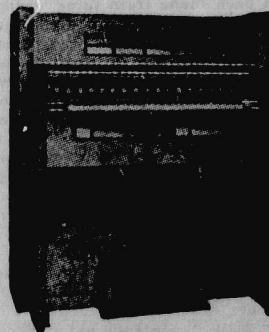
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The Australian Church Record, July 5, 1956

THINK ON THESE THINGS

SAVING TIME

Conducted by June Dugan.

Driving peacefully through a sunny country side on a public holiday when all the world seemed relaxed and the problems of business and home seemed temporarily forgotten we heard a radio announcer say in his cultivated dispassioned voice that at last the people of Australia were getting together to make a united effort against the ravages of bushfire. He told us of the damage that had been experienced by pastoralists and others during the years that had gone, he told of the needless waste and loss of life that had resulted from the fires, and we agreed in our minds that such an effort to save our country from such disaster would indeed be a wise thing. On another day we pick up our paper and learn that the chemists are proposing to make drug pills a bright colour and a revolting taste to save little children from taking them unawares. Every day we hear how we might best save our time, our money, our energy, our petrol and indeed we are constantly advised how to save certain commodities which are precious to us. From saving our country to saving our children from winter chills, we seem to always be striving to save in one direction or another.

The strange thing is that while it is on every lip that we need to save money or time it is no longer fashionable or palatable to speak or even refer to the question of saving one's soul. Indeed the word "save" in this regard immediately brands one as a fanatic or an indiscreet person; and anyway the very idea of being saved is something that went out with anti-macassars. These days if one is respectable and pays twenty shillings in the pound there is no need for anything further.

Every man in the street, or practically every one, likes to think that he is on good nodding terms with God, and that he has only to pray in an emergency and God will hear him. He feels that God will walk with him whenever he wants and is always there when needed. The sad part of such a conception of God is that Scriptures tell us that Darkness and Light have no fellowship. That God and sin do not mix, they cannot come together in the one place; how then can God be present and walk with a man who is riddled with sin, and who has never

made any move to deal with the sin? It cannot be done. While a man remains in his sinful state, while he lives without coming to terms with Jesus Christ he must face the awful fact that he cannot call upon God to be with him. If people only realised that it is only through Jesus Christ and His righteousness that we can even approach God, they would realise that without Jesus Christ they are completely cut off from God. When a man has not availed himself of the righteousness that Jesus Christ offers him, he should know that God sees him as a black, sin-riddled person with whom God cannot make contact. He cannot because of the sin.

The wonderful part about the sacrifice that has been made for us, is that God is longing to forgive us for our sin and to make friends with us for ever. He never intended but that we should be close to Him and at one with Him.

In the turbulent days of the American War of Independence there was a simple man named Peter Miller, a greatly loved old preacher. He had among his friends George Washington the President. He also had an enemy who had done everything he could to bring Peter low, and this man's name was Wittman. One day Peter heard that Wittman had been sentenced to death for treason. When Peter heard the news he decided to go at once to see his friend the President. Because he was a poor preacher, Peter had no means of transport save his own legs and so he walked the seventy miles to the Capital. When he arrived he sought out the President and pleaded for Wittman's life.

"I'm sorry, Peter, but I cannot save your friend's life." "Friend!" echoed the old preacher. "Why, he's the bitterest enemy I have—and always has

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been. But I willingly forgive him, and I'd like to be his friend."

George Washington thought a moment. Then he said quietly: "So you've walked seventy miles to plead for an enemy, Peter? He is pardoned." Can you hear the echo of the cry from Calvary? He is willing to forgive your sins and He would like to be your Friend. This can only be done if you are willing to come to Him and accept His offer.

NEW AUCKLAND CATHEDRAL

The Dean of Auckland, the Very Rev. G. R. Monteith, has announced that it is proposed to lay the foundation stone of the new Auckland Cathedral in June of next year, and to commence the actual building by the end of that year.

"All doubts as to whether Auckland is to have a permanent Anglican cathedral are now dispelled," said the Dean. It was confidently expected that the parishes would contribute over £160,000, and an appeal to the business community was to be launched immediately.

PARISH GIFTS.

"The Auckland Cathedral will, as far as is known, be the first in history to be built largely by the gifts of parishes as such rather than the gifts of individuals," said the Dean. "Of all the principal cities throughout the British Commonwealth, Auckland is the only one which, up to now, has not yet even the beginnings of a permanent Anglican cathedral."

"Bequests, the contributions from the parishes and a generous response from the business community will mean that, in our day a considerable portion of what will eventually be one of Auckland's noble buildings will arise on the magnificent site acquired for the purpose over 100 years ago by the first Bishop of New Zealand, George Augustus Selwyn."

CHINESE COMMUNISTS TAKE AWAY SPIRITUAL LIBERTY.

The Right Rev. Percy Stevens, who was Bishop of Kwangsi-Hunan from 1933 till 1950, told a meeting of Churchpeople at Hereford last week that although it had to be admitted that the Communists had done a certain amount of good in China, especially in stopping inflation and in building projects, they had taken away spiritual liberty.

ARCHBISHOP OF CANTERBURY Entertains Sunday School Teachers.

In order to emphasise the importance of the work of Sunday school teachers, the Archbishop of Canterbury invited 1500 teachers to the Garden Party in Lambeth Palace on June 23. The Archbishop spoke to the teachers and later a service was held in St. Martin-in-the-Fields, at which the Bishop of Gloucester spoke.

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

● **MISSION AT ST. PAUL'S.** The Very Rev. Martin Sullivan, Dean of Christchurch, N.Z., is conducting a mission at St. Paul's Cathedral, Melbourne, from 1st to 8th July.

● **NAVAL COLOURS LAID UP.** On Sunday afternoon, 24th June, a very colourful and impressive ceremony was held at St. John's, when the naval colours of H.M.S. "Exeter" were presented to the Rector for safe keeping, and to be laid up in the church. The colours were accompanied by a naval guard. A number of naval officers were in attendance, and the presenting officer was Admiral Sir Bruce Fraser, who was Commander-in-Chief of the British Naval Forces in the Pacific during World War II. H.M.S. "Exeter" was lost in action during the war, and her colours were saved by the Flag Officer, Commander Fraser. He has authority from the Admiral for the colours to be laid up in St. John's Church.

● **VETERAN RETIRES.** After 27 years unbroken service on the Parish Council at St. Clement's, Marrickville, N.S.W., Mr. Walter Lee, long prominent also in C.E.M.S. circles did not stand for re-election this year, in order to make way for younger men.

● **MISSIONARY GIVING.** The annual financial statement of St. Matthew's, Manly, N.S.W., discloses that over £2500 was given to outside objects, including £1399 for C.M.S.

● **PREPARING FOR THE 1958 LAMBETH CONFERENCE.** Preparations for the 1958 Lambeth Conference of the Bishops of the Anglican Communion throughout the world will be set in hand at a consultative meeting to be held at Lambeth Palace, London, from July 16 to 18.

The list of Bishops participating includes the name of the Right Rev. K. H. Ting, Bishop of Chekiang, representing the Church in China. This will be the first official visit to Europe by a Bishop from the Chinese People's Republic since the revolution in China.

● **RUSSIAN CLERGY VISIT U.S.A.** Eight Russian clergymen left New York on June 14 after a 12-day visit, resuming conversations with American churchmen begun in Moscow less than three months ago.

The deputation was led by Metropolitan Nicolai, who ranks second among the bishops of the Russian Orthodox Church.

The Russian deputation also represented the Lutherans of Estonia and Latvia, the Armenian Orthodox and the Evangelical Christian Baptists. It was the most representative group of Russian clergymen ever to come to the U.S.A.

The visit marked the second part of a two-way exchange initiated in March when a deputation of nine U.S. Protestant leaders went to the Soviet Union for an eleven-day visit to Russian church leaders.

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PERSONAL

The Rev. N. R. A. Graham, Rector of St. Mary's, Balmain (Sydney), has accepted nomination to St. Silas, Waterloo.

The Rev. J. B. Moroney has accepted nomination to Holy Trinity, Williamstown (Melbourne).

The Rev. T. R. Vizard will be inducted to the parish of Ascot Vale (Melbourne) on July 11.

The Rev. K. H. Marr, formerly Chaplain with the C.M.F. has accepted nomination to the parish of Dural (Sydney).

The Rev. R. D. McCulloch, Rector of Taree, has been appointed a canon of Christ Church Cathedral, Newcastle.

The Rev. Edward Walker, rector of All Saints, Parramatta, (Sydney), has retired as from May 31. He is continuing as locum tenens until his successor is appointed, when Mr. and Mrs. Walker will live at Dundas, Mr. Walker, who is 83, will continue with his work as Chaplain at Parramatta Gaol, Parramatta Mental Hospital, Parramatta Girls' Training School, and the Northern Suburbs Crematorium.

The Rev. H. W. Rogers, curate at St. James', King St., Sydney, has left for missionary service with the A.E.M. in Borneo.

The Right Rev. F. O. Hulme-Moir, Bishop of Nelson, N.Z., has been appointed Senior Chaplain to the forces of the N.Z. division.

The Rev. H. J. Marshall, Rector of St. Paul's, Bankstown (Sydney), has been appointed Rector of St. Augustine's, Stanmore.

SYDNEY SYNOD.

The Archbishop of Sydney has announced that he will summon Synod on October 15, and not in September as previously planned.

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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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I, will and bequeath to the
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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

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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

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.