

No Revival Yet in America, Says Mr. Love

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

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

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

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

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

TRIBUTE TO BISHOP PILCHER

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

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

For issue of JUNE 7

June 10. 2nd Sunday after Trinity.

M.: Judges 4 or 5; or Job 3; Mark 2, 23-3, 19; Rom. 5.
E.: Jud. 6, 33-7, 23; or Ruth 1; or Job 5, 6; Matt.; Acts 9, 1-31.

June 11. St. Barnabas.

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

June 17. 3rd Sunday after Trinity.

M.: 1 Sam. 1; or Job 19; Mark 4, 1-29; or Rom. 6.
E.: 1 Sam. 2, 1-21; or Sam. 3; Job 28; Matt. 4, 23-5, 16; or Acts 10.

June 24. 4th Sunday after Trinity.

M.: 1 Sam. 12; or Job 29; Mark 6, 1-32; or Rom. 12.
E.: 1 Sam. 15, 1-31; or 1 Sam. 16; or Job 38; Matt. 5, 17; or Acts 13, 1-26.

St. John Baptist.

M.: Eccles. 48, 1-10; Luke 3, 1-20.
E.: Mal. 4; Matt. 11, 2-9.

June 29. St. Peter.

M.: Ezekiel 3, 4-11; Acts 11, 1-18.
E.: Ezek. 34, 11-16; John 21, 15-22.

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

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

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The Australian Church Record, June 7, 1956

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

Vol. 21 No. 12

JUNE 21, 1956

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

Protestant Persecutions: A ROMAN CATHOLIC MYTH

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

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

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

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

No Toleration.

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

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

C.M.S. NEEDS £20,000.

The N.S.W. Secretary writes:

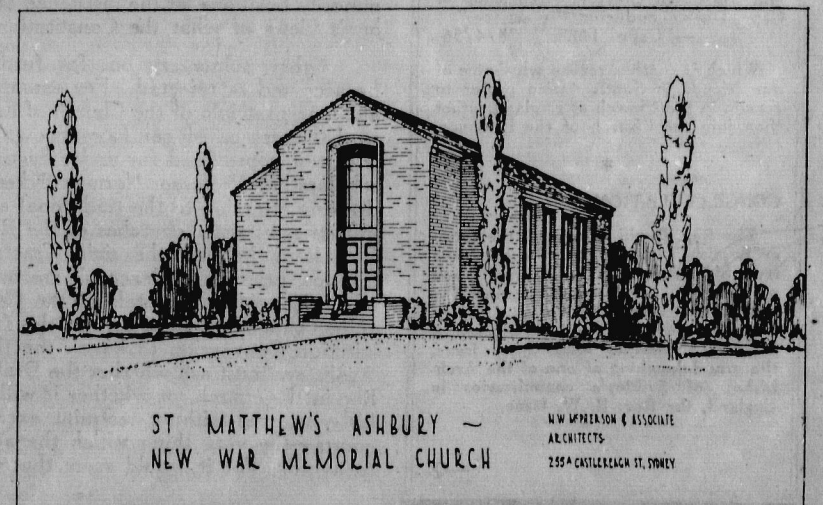
Almost twelve months ago C.M.S. Council, after prayer and discussion, accepted responsibilities for £120,000 worth of positive attempt to obey the command to bring the Gospel to every creature. This year's work is now almost complete. In order that new work may be contemplated without the hindrance of a deficit from this year about £20,000 is needed before the 30th June.

Are you in favour of leaving the remainder of the heathen unevangelised? Are rising costs to mean we should attempt less? Only the faithful stewards of the Lord's Treasury can make further expansion possible.

Queen Elizabeth's death in 1603.

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

(Continued on page 8)



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

Off the Record

ST. THOMAS', NORTH SYDNEY.

"During 7 years," reported the rector, "not a parishioner has contributed a farthing to any church purpose whatsoever, nor have the 279 people in my parish assisted in paying for my horse or contributed a handful of oats."

That was in 1854. Things, I believe, are different now.

*

THE PLAYING OF THE MERRY ORGAN.

"At the service which Mr. Gerald Knight attended, the organ was at its worst—almost at the point of collapse. Asked by Mr. Massey, 'Would you like to try the organ?' he replied, 'No, thank you. I feel terribly sorry for you! I would not be in your place for anything.'"

Believe it or not, this was at St. Mark's, Darling Point.

*

WAKE UP, SYDNEY!

The visit of Mr. Gerald Knight, who is director of the Royal School of Church Music, has been widely appreciated and will be fruitful of much good. It is sad to think that, in Mr. Knight's opinion, the standard of church music in Sydney is, with a few notable exceptions, the lowest he has encountered. I am not surprised. When the N.S.W. committee of the R.S.C.M. recently arranged a conference for clergy to which all clergy were sent an invitation, three turned up.

*

DO YOU WONDER?

"St. Mark's Day was celebrated in District Six by more than 1,000 school-children, who attended High Mass and who sang such works as 'Ave Maria' and 'Ave Verum.' The Most Reverend Dr. G. H. Clayton, Archbishop of Cape Town, conducted the service."

—Cape Times, 28/4/56.

Which is another reason why some of our friends in South Africa prefer to remain in the Church of England rather than join the Church of the Province.

*

CONGRATULATIONS!

The Rev. David Sheppard, the former English Test captain, who got leave from his rector, the Rev. Maurice Wood of Islington, to hit up 93 against the Australians when they played Sussex the other day, has recently announced his engagement to Miss Grace Isaac, the grand-daughter of one of the Archbishop of Sydney's commissaries in England, the Rev. B. W. Isaac.

—Q.

TO AUSTRALIAN CHURCHMEN

The Need to Examine the Draft Constitution Now

The 1955 Draft of the proposed new Constitution for the Church of England in Australia is going the rounds of the dioceses. Three diocesan synods have approved the Draft with little or no debate. The clergy of Adelaide, however, have held a conference under the chairmanship of the Bishop, at which six papers bearing on the Draft were read. The Bishop in summing up, said that "the opinion of the conference of fifty clergy seemed strongly to recommend the rejection of this Draft," adding that "serious defects appear after careful study."

The Draft will not come before Sydney Synod until early next year at a special session. We urge upon the diocese of Sydney to follow the example of Adelaide. We would respectfully suggest that the Archbishop should call members of Synod into conference at which carefully prepared papers might be read and discussed. It is lamentable that up till now so little discussion on the Constitution has taken place. The conference of Sydney Synod members which took place before General Synod contributed very little to examination of the Draft as much of the time was taken with beating a party drum. If Adelaide's example were followed, and half a dozen papers on different aspects of the Draft prepared and read by various men, with discussion, an intelligent judgment could be formed on the important points at issue.

The true interest of the Australian Church at the present juncture will be best served if all those who are members of Synods and who are therefore responsible for voting yes or no on the Draft would examine that document with care to see if it secures the doctrine and discipline of the Church of God as we know it in the Church of England. We cannot commend those dioceses which give a hasty vote on the matter or which pass the Draft on the strength of slogans such as "let us go forward" or "we want a national church" or "trust each other" or "General Synod approved it; keep in step."

General Synod (as distinct from the Constitution Convention) has not expressed any opinion on the Draft. It has only approved it "for submission to the Dioceses." There is nothing sacrosanct about the Draft, and it is up to the Dioceses to say what they like about it and what they don't. Adelaide has shown the wisest way of dealing with the Draft, by discussing it carefully at a conference over several days, without the necessity of having to divide by voting on the matter.

It was claimed at the Adelaide conference, for instance, that sections 30 and 73 "seem effectively to vitiate the purpose of this constitution." This, of course, assumes an answer to the question of what the purpose of the Constitution is. Since these two sections have been put in to safeguard minority positions, at the insistence of Sydney, it shows the need of clarifying one's views of what the Constitution aims to do.

Other points cry out for further examination before the Draft can be accepted or rejected. For example, is it really intended to abandon the age-long principle of the Church of England that there should be a set liturgy, so that every parish can have its own form of service? For such a departure is certainly provided for under Section 4. Again, at a time when Anglican scholars like Professor Norman Sykes of Cambridge and Dr. Woodhouse are drawing attention to the traditional attitude of the Church of England to the ministries of sister churches of the Reformation, do we want to rivet on our Church unalterably the rigid Tractarian view that "the three orders of bishops, priests and deacons" are on a par with the doctrine and discipline of Christ as fundamentals of the Catholic Church (Section 3), despite the endeavours of Evangelicals in the Constitution Committee and in the Constitution Convention to have "the three orders" removed from Section 3? Again, we must ask whether the Draft will assist the exercise of godly discipline in the church, or whether it will allow every man to do what is right in his own eyes without restraint except by expensive recourse to the State courts—the very thing which the adopting of the Constitution is supposed to avoid. For it would seem that under Section 73 (2) the only way an

(Continued at foot of next column)

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University Missions

In the Universities of Sydney and Melbourne missions arranged by the Evangelical Unions are in progress. The chief missionaries are the Rev. Lawrence Love of Florida, U.S.A. (Sydney), and the Rev. Donald Kirkby of New Zealand (Melbourne).

Both missions began last Thursday with a series of public addresses by the chief missionaries and numbers of subsidiary meetings in faculties, addressed by assistant missionaries.

The student membership of the Sydney E.U. numbers about 400 in a student population of about 8,000. The whole arrangement of the mission has been undertaken by the students who have enlisted the help of more than 20 assistant missionaries. These include Archdeacon T. C. Hammond, the Revs. Howard Guinness, Bernard Gook, Maurice Murphy, Noel Pollard, B. Thiering, D. B. Knox, D. W. B. Robinson, Dr. Paul White, Dr. John Hercus, Dr. L. E. Lyons, Mr. John Prince of The King's School, Mr. Colin Becroft of C.S.S.M., Mr. J. Benson and Mrs. Jean Hughes.

A luncheon was held for members of the University staff before the mission began, at which Mr. Love explained the purpose of the mission. About 85 members of the staff were present, including the Deputy Vice-Chancellor and a number of professors.

Last Sunday a service was held in St. Andrew's Cathedral attended by members of the Evangelical Union and others interested in the mission. The preacher was the chief missionary. The final service will be held in St. Barnabas', Broadway, on Sunday evening next at 7.15 p.m.

NEW CHURCH FOR ASHBURY.

The foundation stone of a new church, which will be a war memorial, will be laid at Ashbury by the Archbishop of Sydney on Saturday, July 7, at 2.30 p.m. The new church will cost more than £17,000. The architect is N. W. McPherson, and Associate.

The new building, which will seat a total of 325 people, will replace the present St. Matthew's, which has served as a church and parish hall since 1926. Approximately £6000 has been donated during the past 20 years to the cost of the project. More than £1,000 of this was raised last year by donation from the Ladies' Guild of £400—and by offerings at a Temple Day amounting to £670. It is hoped that the church will be complete within nine months of the stone-laying ceremony.

W.C.T.U.

The Women's Christian Temperance Union of N.S.W. held its 73rd Convention in Sydney in April. It was the first society in the world organised for women, by women, with a social reform programme, on a national and international basis.

The officers elected for the year were:—President: Mrs. Ida Judd; 1st Vice Pres.: Mrs. Segeten; 2nd Vice Pres.: Mrs. Young; Corresponding Secretary: Mrs. Casemer; Recording Secretary: Mrs. Leithead; Treasurer: Mrs. Betts; Loyal Temperance Legion Sec.: Mrs. Rennie; Young Peoples Branch Sec.: Mrs. Gray.

errant Clergyman's claim that a decision given against him in the diocesan or appellate tribunal had "permissive effect only" and was "not obligatory or coercive" could be tested, would be in the civil courts.

Since we must go into any new constitution by States, it would be very difficult for dioceses, especially in Victoria and New South Wales where a large latitude of opinion prevails in the Church, to achieve enough unanimity to withdraw, though such an action might be comparatively simple for Tasmania (where the diocese is coterminous with the State) or for Queensland (where the dioceses all think much alike in matters of churchmanship). This factor makes it all the more important that we should look before we leap, and Adelaide has given us a commendable lead.

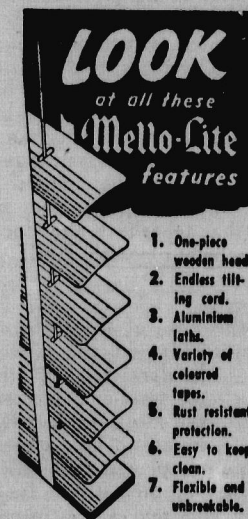
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EVANGELICALS TO CONFER ON POLICY.

The conference of Evangelicals, advertised elsewhere in this issue and to be held in the Bible House, Friday, 29th June at 8 p.m. will be of real interest to all Protestant churchmen. The Anglican Church League is to be congratulated on the lead it has given and we venture to suggest that the conference should be a rallying point for all Evangelicals.

The three addresses, "What the League Stands For," "Evangelical Publicity," and "Evangelical Action," are intended to provoke a full and free discussion and should help to crystallise Evangelical thought so that broad lines of future positive action may be laid down. Evangelicals everywhere realise that the church is about to enter a new stage in its history in which the great scriptural truths for which they stand must play an increasingly important part.

The absolute supremacy of the Scriptures the necessity for personal salvation and holiness and a keen desire to strengthen our reformed and protestant heritage, are fundamentals which draw Evangelicals together and give them a common basis for a renewed and vigorous witness to a careless, indifferent age.



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NOTES AND COMMENTS

It is to be hoped that the renewed interest in giving money will prompt clergy to read systematically, at Communion Services, the Sentences of Scripture appointed to be read while "the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the poor and other devotions of the people, in a decent basin to be provided by the Parish for that purpose." The reading of these twenty sentences (how many parsons have ever read more than the first or fourth of them?) would do more to teach our people stewardship as the Bible knows it than all the special literature which has recently been produced on the subject. Since the offertory sentences speak only of giving to the poor and to ministers of the Word, Canon 84 might also be quoted sometimes to effect. There the Curate is told to declare unto the people "that whereas heretofore they have been diligent to bestow much substance otherwise than God commanded, upon superstitious uses, now they ought to be much more ready to help the poor and needy, knowing that to relieve the poor is a sacrifice which pleaseth God."

From the time of the Reformation it was customary in the Church of England for the almsdish to stand in the centre of the Holy Table when not in use. This is still the custom in a few places, as Westminster Abbey, for example. It is to be hoped that, with the revival of interest in the Offertory, this custom will be revived. For the almsdish symbolises the "love and charity" which should be the chief mark of the fellowship of Christians, and it symbolises also the only material offering, apart from our bodies, which we may properly make to God in the Communion service. It is altogether fitting that the almsdish should stand on the Table which itself is a symbol alike of the fellowship of Christ's brethren and of the benefits of Christ's passion which are the ground of our thanksgiving to God expressed in the sacrifice with which God is well pleased — doing good and communicating with our needy brethren.

We cannot approve of the Federal Government's migration policy. Although it is well known that tens of thousands of those in Britain are anxious to come to Australia and have registered at Australia House, London, for this purpose, the migrants who are entering Australia still come in overwhelming numbers from Southern Europe. The Commonwealth statistician reports that during the last three months the net gain by migration was 28,785, a rate of 115,000 population increase per year; but only one out of every four of these newcomers came from Great Britain; and Southern Europeans — Italians, Greeks, and Maltese — formed more than two-thirds of the rest. In the net gain from migration during the last three months, those from Italy alone outnumbered those from Great Britain by more than two thousand.

Individually, we welcome each one of these newcomers and wish them well wholeheartedly, but it would be foolish to be blind to the fact that if this policy continues the composition and traditions of the community will be considerably altered in a way we believe to be inimical to the true interests of the nation and of the world.

Readers will remember that we have from time to time explained that the province of Australia, created by the Crown 100 years ago, has never ceased to exist, and that the present Archbishop of Sydney is by right of succession metropolitan of that province which now consists of Adelaide, Willochra, and Tasmania.

We are glad to note that the "Adelaide Church Guardian" has taken up the matter and has approached the Bishop of Adelaide who has replied that at his consecration he took the oath of canonical obedience to the Archbishop of Canterbury and that he thought his predecessors, each of whom were consecrated by the then Archbishop of Canterbury, had done the same. We would be glad if our friends in Adelaide would investigate the matter more closely for we would

be surprised if, for example, the second Bishop of Adelaide had taken such an oath, for in the issue of the "Australian Churchman" of November 9th, 1882, there is a statement from the Administrator of the Diocese of Adelaide, Dean Russell, saying that the oath of canonical obedience to the Bishop of Sydney as Primate of Australia, had been forwarded to England for the new Bishop to take at his consecration. The form of the oath had been obtained from the Sydney Diocesan Registry. Bishop Short, the first Bishop of Adelaide, was present at the consecration of his successor. Bishop Short's strong objections to Australian bishops taking the oath of canonical obedience to the Archbishop of Canterbury and not to the Primate of Australia, is expressed more than once in his life (e.g., pp. 200, 262). It would indeed be interesting to know if in these circumstances Bishop Kenyon, the second Bishop of Adelaide, did in fact take an oath of canonical obedience to the Archbishop of Canterbury and not to the Bishop of Sydney.

The primacy of Sydney over the whole of Australia was created by Letters Patent in 1854 and was expressly acknowledged by all the Australian Bishops in 1868 in spite of the fact that by this time it was generally recognised that Letters Patent issued in a colony after self-government had been granted were defective in many respects. Sydney's inalienable primacy was recognised in 1881 in Determination I of General Synod of that year which read: "The Bishop of Sydney for the time being shall, in conformity with the past history of the Church in Australia . . . be held to be Primate." General Synod did not confer the primacy on Sydney but acknowledged what the history of the Church in Australia showed to be the fact; nor can General Synod take away that primacy.

The Bishop of Adelaide told the "Adelaide Church Guardian" further that he had later taken the oath of canonical obedience to the Primate of Australia "as a matter of courtesy." This is an amazing form of expression. Solemn oaths are not usually taken merely as a matter of courtesy, especially if by so doing you release yourself from an oath of obedience to someone else. A clergyman's oaths, to whomever they may be directed, are matters of obligation, not of courtesy.

However, we believe that the second oath which the Bishop of Adelaide

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took to the Primate was in reality his proper oath of obedience to the Metropolitan of Australia, and cancelled his former oath of obedience to the Archbishop of Canterbury. It is a normal thing that when a clergyman leaves one diocese for another, or a bishop one province for another, he should take further oaths of canonical obedience to his new ecclesiastical superiors, and these oaths automatically cancel the oaths which he took when serving in another diocese or in another province.

It is remarkable how many references there are to the Apostle Peter in the gospel narrative. It will add greatly to our interest and to our profit, too, if we read these passages in the light of our Lord's words to Peter and his brother when he called them from their fishing nets "come ye after me and I will make you to become fishers of men."

This making was a long process. The whole story of Peter's fellowship with our Lord is the story of his training to become a winner of souls.

Then in the Acts we see his success in this new trade. On the day of Pentecost he was the chief speaker when three thousand souls were won. Later in the house of Cornelius he was used to open the door of Faith to the whole Gentile world.

How was he trained? He learned to know Jesus as the Son of God and the Saviour of the World. Witness his words at Caesarea Philippi (and notice their place in the story), "Thou art the Christ the Son of the living God," and the later testimony of his first Epistle, "who his own self bare our sins in his body upon the tree."

It was slowly that Peter grew in the knowledge of his Lord and not without many stumbles but he did grow. And the last words that we hear from him are these "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and for ever. Amen."

To illustrate what we mean by his training take two instances only. The first is near the beginning, when Jesus said to Peter, "Put out into the deep and let down your nets for a draught." Peter's answer suggests that he did not believe there were any fish there to be caught but when he saw the amazing catch he was rebuked and confessed his fault in the words "depart from me; for I am a sinful man O Lord." A simple faith in Christ and complete trust in his word are needed in winning souls for Him.

The other incident is that found in the last chapter of John. It is after the

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Motives and Responsibilities in Giving Money

In our last article, "New Testament Principles of Giving Money," we pointed out that the only giving which the New Testament church seems to have known was giving to support ministers of God's word, and giving alms for the poor.

The New Testament knows nothing of the idea that Christian stewardship involves the giving of a proportion of one's income to God irrespective of any specific need which such a gift may be used to meet. God does not ask the Christian to give money to Him; He does not need it, and He does not want it. We discharge our stewardship of God's good gifts by sharing them with our needy brethren. This is the only way in which God is worshipped by our giving. Christians are under obligation to "love one another", and in fulfilment of this obligation they "communicate", i.e. share their goods, with their brethren (ministers, missionaries and the poor) "that there may be an equality" among members of the household of God. This is the justification for a Christian giving away money which God has given him in trust, and not the mistaken idea that a certain portion belongs to God no matter who or what may benefit by his parting with it.

Does there rest on the Christian any financial obligation beyond that of seeing that no one in the "fellowship", be it his minister, a missionary, or poor brethren in his own or another congregation, goes in need of that which he can help to supply? Is he responsible?

A group of disciples are fishing on the Sea of Galilee. Again these men have toiled all night and taken nothing, but as morning is beginning to break they hear a voice from the shore, "Cast the net on the right side of the boat and ye shall find." That was the voice of the risen Saviour. "They cast therefore and now they were not able to draw for the multitude of fishes."

What a lesson for Peter and for all of us. The risen Christ is now at the right hand of the Father. In the Temple vision of Ezekiel the waters flowed "from the right side of the house on the south of the altar." In Temple orientation it was on this side that the priest ministered. We have a Priest. He ministers from the right side of the Majesty on high. And all blessing comes to us now by the way of the altar our Saviour's cross. It is by the wounds of Jesus that we are healed. There are rivers of blessing flowing to-day where Jesus is glorified.

What Purpose?
Before we can determine whether the giving of money for church property is part of a Christian's obligation, we must ask what purpose such property serves. Is church property—land, buildings, steeples, organs, carved furniture, choir robes, urns and stainless steel sinks—essential for the building up in love of the Body of Christ? The church in the past has grown and in some places still does grow, without any of them. Yet some of them at least would be recognised by most Christians in our sort of community as exceedingly convenient for the decent conduct of public worship and for fostering the fellowship of the church. Yet all these things are properly matters of convenience rather than of the essence of church life. If we had none of them we would still be in all essential respects the church and could still continue in the apostles' doctrine and the fellowship, in the breaking of bread and the prayers. (Acts 2:42.)

We need to learn, with St. Paul, in whatsoever state we are, therewith to be content, remembering that the church can do all things that belong to its mission, through Christ who strengthens it, without any property at all (Phil. 4:11-19). Church work advances simply in proportion to the power which God exerts within it, and God's power to work through His church is quite independent of the amount of property which is owned in the name of the church. Indeed, St. Paul says, God's power is made more

(Continued on next page)

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NEW TITLES IN PREPARATION

MOTIVES AND RESPONSIBILITIES (Continued from previous page)

manifest sometimes in the absence of such property. Though this is no excuse for inefficiency, it is a salutary reminder that we must look to the power of God rather than to our equipment.

Since, then, church property, however useful, is primarily for the convenience of church members, the obligation to pay for it rests on those whose convenience it serves. If church members can afford to procure these things after having met the demands of love towards others in the fellowship (ministers, missionaries and the poor of their own and other churches), there seems no reason why they should not procure them. But two things should be remembered. First, that giving for such objects is not a Christian obligation in the same sense as is giving to support the ministry or giving alms. Those who wish to meet in a stone building, or be summoned thereto by a peal of bells, or be assisted in their singing by an organ, should be prepared to foot the bill for such items. But they should not indulge in these things unless they can pay for them, and in particular they should not imagine that these things represent a divine claim on their financial resources. Nor should they run away with the idea that God is more honoured by the erection of a stone building than by the erection of a wooden one, or is better pleased with praises sung to an organ than with those sung to a piano.

Spiritual Decline.

The second thing to remember is that the warnings of the Bible against extravagance, selfishness, covetousness and pride apply just as much to the building and furnishing of churches and halls as to any other form of personal expenditure. Too often we spend money unnecessarily in beautifying buildings under the mistaken impression that we are offering something to God. God has not asked to be worshipped in this way. It is only too true that many churches well known for their expensive buildings and fine equipment are far from conspicuous in their devotion to the missionary cause or in making collections for poorer churches. It is worth pondering the opinion of Bishop Westcott that the ages of great church building have always been periods of spiritual decline, because of the prominence which money necessarily assumed during them. (See Crockford Preface 1934.)

Before church members, active or nominal, are asked to give any money at all to the church, they should be

told what the church's primary needs are, and invited to help meet those needs out of love for the brethren. They should be taught to distinguish between such needs and other laudable objects which are merely desirable or convenient extras. If clergy would only read the Offertory Sentences in the Communion Service, parishioners would have no difficulty in knowing what their "alms and oblations" are for, and they would also realise that church property is not among the objects for which their offertory is asked as part of their worship.

The modern idea of persuading members simply to pledge a tithe or some other sum which is proportionate to income evades this important question of responsibility and confuses priorities. The Old Testament Jew can help us here, for his various financial responsibilities were met separately. His responsibility to support the Levites was met by his tithe, his giving of first-fruits and other specified offerings. (Remember that the Levites were one whole tribe among twelve tribes, which no doubt accounts for the large proportion required from members of the other eleven tribes.) This was his only fixed offering, at any rate until later times when a Temple tax of half a shekel was imposed. But the Jew was also required to give alms "after his power" and not to turn away his face from any poor man. This naturally was given as God had prospered him. Then, further, there were appeals for the maintenance of the Temple, as there had been for the erection of both the Tabernacle and the Temple. These were special offerings over and above his other obligations. No Jew merely worked out what he thought he should pledge of his total income and then left it to someone else to divide and allocate. The modern appeal to the Jewish tithe as a precedent is misleading on many scores, quite apart from the fact that it is in no way enjoined on the Christian. First because it represented only one part of one aspect of the Jew's financial responsibilities, and secondly, because there were special reasons, not now applicable, for that particular proportion.

Since some are bound to invoke the precedent of "New Church Building Funds" etc., among the objects to which a Christian ought to give his free-will offerings for God's work, it will be worth while to consider this Old Testament custom in our next article and ask what it corresponds to in the Christian Church.

CORRESPONDENCE

"Guests, Not Gazers"

Dear Sir,

As an avowed Evangelical I must take exception to your stricture upon those who refrain from communicating on occasions such as the consecration of a bishop, etc. It involves questions of doctrine that as a layman I hesitate to mention yet must consider.

No one is barred from so communicating. Each one must decide whether he be in a state of grace or no, but if he refrain on such occasions as under consideration, it is not evidence of lack of grace, neither does it make him "a gazer."

To many of us our Lord is present whether there be a Holy Communion Service or no. In discussion about the Real Presence I always want an answer about the Real Absence, which such a discussion implies.

There are always on occasions under discussion, many present who come to wish the new bishop, etc., "Good luck, in the Name of the Lord," that is a prayer surely acceptable from the pew as from the Communion rail.

Yours, etc.,

F. H. GAUNSON.

Prahran, Vic.

Dear Sir,

With reference to the leading article in your issue of 24/5/56, are you not confusing situations that differ? Because, for obvious and commonsense reasons many members of the congregation at the recent Consecration Service at St. Andrew's Cathedral did not communicate, surely they do not come into the category of those who "willfully abstain from the Lord's Table and separate from their brethren"? It is another situation altogether against which the Exhortation you quote and Articles 25 and 28 are directed.

The Consecration, Ordination and Coronation Services are all modelled on the same pattern, being set within the framework of the Holy Communion Service. Following the line of teaching of your leading article, would you advocate that at a Coronation Service every communicant present should communicate, and that non-communicants should retire from the Abbey after the Prayer for the Church? Or do you rather advocate a drastic alteration in the form of the Service?

With regard to the recent Consecration Service, "Q" on page two of an earlier issue expressed concern that clergy present did not communicate. Actually, of course, none of them should have needed to do so. It was

the Feast of St. Philip and St. James, and one would have thought that loyalty to the Book of Common Prayer would have ensured a celebration of Holy Communion in each parish before the Cathedral Service, and that even a minimum of piety in the parishes would have produced the rubrical attendance of at least two besides the priest.

Further, it may be taken for granted that the printed order of service for the Consecration received episcopal sanction; are we therefore to construe your leading article as a criticism of the Metropolitan? Is it suggested that in giving this sanction he was erring against the teaching and spirit of the Prayer Book, or had just been caught nodding? Perhaps it rather underlines that there are two legitimate points of view, of which yours is one only (assuming that it is).

E. H. LAMBERT.

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

[None of our correspondents who have criticised our article has denied that it correctly sets out the New Testament and Church of England teaching on the Lord's Supper. If what we said in that article remains true, then the service of Holy Communion is a much greater one than the coronation of a king and it should not be distorted to serve the purpose of a coronation, or a consecration, or a nuptial. Nor is there any need, for it is a simple matter for those not entitled to partake of Christ's table to withdraw before the communion service proper begins. Those who remained—even though they were an Abbey or Cathedral full—could be communicated with decorum and without undue delay if we had a will to it, and were determined not to allow our traditional ways of partaking to make void the word of God. After all, we find little difficulty in expeditiously taking up a collection from a full cathedral!]

Mr. Lambert's further comment is amazing, that none of the clergy present at the recent consecration "should have needed to" obey when they heard Christ commanding them "Take and eat this." It doubtless is prompted by the superstition that one should not communicate more than once a day, which is as irrational as to say that one should not communicate more than once a week, or once a year, which was the common practice in the Middle Ages.

The true rule to follow is a simple one. If you find yourself a member of a congregation celebrating the Lord's Supper, you should take your full part, or else withdraw before the invitation to partake is given.

—Ed.]

THE PLIGHT OF DEACONESS STUDENTS.

Dear Sir,

May I query the paragraph on page 4 of A.C.R., 24/5/56, headed "The Plight of Deaconess Students." To me it is a direct contradiction of God's Word, for although God uses men as stewards to apportion His money, He is not subject to their faithfulness in doing so to provide the needs of those He has called into His service. The reference to incessant appeals for money that is not forthcoming leaves one wondering who the appeals were to, or what the following portions of God's Word mean to His servants. Psalm 23, Psalm 37, v. 3, 25, 28; Psalm 84 v. 11; Micah 7, v. 7; Matt. 6 v. 25-34; Luke 18, v. 29-30; Philippians 4, v. 6-19.

I would welcome a reply from anyone mentioned in the paragraph whose whole trust and confidence is in God, and who takes their moment by moment provision from His Hand, to give me an instance of when any withheld need from God's Hand has not proved a blessing, or when "disgraceful pitiabilities" and "low salaries" have not been the means of drawing us nearer to Him Who had not where to lay His head, we certainly come under the rules of those in authority over us, so did Daniel, man ruled for his death, God ruled for his life, "our God is able and He will," when we approach Him as "heirs of God and joint heirs with Christ," not as earthly paupers.

My own experience is one of moment by moment provision from a Heavenly Father's Hand, and the greatness of my need is for Him to assess.

Yours, etc.,

(Miss) J. A. RAWSON.

Rockdale.

[The greatness of the Deaconesses' faith is highly pleasing to Almighty God, but does not justify the wrong we commit in failing to provide the proper stipend for these devoted women.—Ed.]

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● PROTESTANT PERSECUTIONS (continued from page 1)

five days. No Protestant persecution compares with the Spanish Inquisition's record of 2000 executions in fifteen years, or with the Massacre of St. Bartholomew in France in 1572, when about 70,000 Protestants are estimated to have been killed in a few weeks.

Succession of Rebellions.

And it is not true that Roman Catholics under Queen Elizabeth suffered from religious persecution in the same sense as the Protestants did under Queen Mary. For the Protestants in Queen Mary's reign were not disloyal or suspected of disloyalty. But the Roman Catholics in Queen Elizabeth's reign were. No legislation directed against Roman Catholics was passed until 1570, when Pope Pius V issued a Bull excommunicating the Queen, deposing her, and forbidding her subjects to obey her. From that date there was a succession of rebellions and plots by Roman Catholics against her life, and the Pope is known to have been personally privy to at least some of these plots. For most of the rest of her reign England was engaged in a war of survival against the most powerful state in Europe, Roman Catholic Spain. Many of the priests who infiltrated into England were Spanish agents or spies.

No government could be expected to take no measures to safeguard itself in these circumstances against potential fifth columnists, just as the British and Australian governments protected themselves against potential fifth columnists during the last war. The proof that Elizabeth's anti-Roman policy was political and not religious in its basis lies in the fact that it was not adopted until after Pope Pius V's Bull of excommunication and deposition.

Did Not Die for Faith.

Nor is it true that Margaret Clitheroe was tortured to death for being a Roman Catholic. What actually happened to her was that she was arrested and charged under Queen Elizabeth's legislation, but refused to plead. Nowadays when a prisoner refuses to plead he is presumed to have pleaded not guilty, and the trial proceeds on that basis. But in those days a prisoner could not be tried or convicted unless he pleaded. Prisoners refused to plead if they wished to avoid incriminating

others by their evidence or having their property forfeited to the Crown (as happened to the property of convicted felons). In order to force them to plead, such prisoners were subjected to "peine forte et dure," that is, heavy weights were placed upon them until they either gave in and pleaded or died. Margaret Clitheroe was duly subjected to "peine forte et dure" but remained obdurate and died. Certainly she showed great courage and endurance; certainly "peine forte et dure" was a cruel and barbarous procedure. But it cannot be said of Margaret Clitheroe that she died for her faith, as it can of Cranmer, Ridley and Latimer. She suffered the regular and recognised penalty for contempt of court.

Finally, it is not true that the Roman Catholic Church would not persecute again if it had the chance. For where it does have the chance, e.g., in Spain and South America, it does persecute. The Roman Catholic Church alone among Christian denominations refuses to repudiate persecution as an instrument of policy. Protestant persecution had ceased before the middle of the 18th century and it ceased because Protestants came to see it was un-Christian and wrong. No Protestant Church does or would persecute to-day; the very thought of Anglicans sending Methodists or Roman Catholics to the stake is Gilbertian. But persecution by the Roman Church diminished only because governments in Roman Catholic countries became less and less willing to allow it to persecute; and when it can find a government that will allow it to persecute it still does so.

A.C.R. DONATIONS.

The Board of Management are most grateful to the following for their donations:—Miss Reid 5/-; The Rev. A. H. Edwards 10/-; Miss G. Holt 5/-; The Rev. F. J. W. Rice 5/-; Mr. J. Matthews 2/6; Dr. P. H. H. White 10/-; The Rev. B. G. Judd 5/-; Mrs. J. H. Stanley 5/-; Sister Fry, £1; Miss Matthews 5/-.

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The Australian Church Record, June 21, 1956

C. of E. Doctrine of Salvation

By Archdeacon T. C. Hammond.

We have considered in previous Articles the significance of the Eleventh Article in Reformation theology and the meaning of the word "justify" as it is used in the Old and New Testaments. It remains to explain briefly the meaning of the Article itself. Its theme is Justification which is defined as accounting a man righteous before God. We may say the burden of the Article is to answer the question set by Job long ago, "How can man be just with God?" The Article refers us to the Homily on Justification for a full exposition on the subject. As we saw earlier, in its original form the Article asserted simply the truth of the Homily without further exposition. The controversies awakened by the declarations of the Council of Trent invited a re-iteration of the message of the Homily.

"The Mere Mercy of God."

This is briefly set out in our preface to the Homily, for an expansion of the idea. A few words from the Homily will not, therefore, be deemed out of place. The Homily reads:—"And so the grace doth not shut out the justice of God in our justification; but only shutteth out the justice of man; that is to say, the justice of our works, as to be merits deserving our justification; and therefore Saint Paul declareth here nothing upon the behalf of man, concerning his justification; but only a true and lively faith; which, nevertheless is the gift of God, and not man's only work without God. And yet faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether. . . . For all the good works that we can do, be imperfect; and therefore not able to deserve our justification; but our justification doth come freely, by the mere mercy of God; and of so great and free mercy that, whereas all the world was not able themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood; whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied."

Faith in Christ.

An objection has been raised to this statement of Justification that

The Australian Church Record, June 21, 1956

ARTICLE ELEVEN. OF THE JUSTIFICATION OF MAN.

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

atoned for our transgressions. This is what is meant by "merit." There was an attainment of perfect righteousness by the resistance of the temptation to sin. What Adam failed to do, the sinless Son of God did for us when He defeated all the wiles of the evil one. There was a purgation of our offences when our Lord "bore our sins in His own Body on the tree." This is the only satisfactory merit that procures release for the sinner.

A Haven of Hope.

And so the Article emphasises the negative aspect of Justification to throw, as it were, into bolder relief this amazing mercy and grace of God. It tells us we are justified "not for our own works or deservings." It is impossible to secure peace with God through any labours of ours however excellent they may appear in themselves. Faith, says the Homily, while it does not shut out good works "excludeth them so that we may not do them to this intent, to be made good by doing them." And the reason is given immediately "For all the good works that we can do be imperfect." It is not a pleasing message and our natural heart is tempted to revolt against it. But it is the message clearly laid down in the Epistle to the Romans. "Wherefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin." It can be put rather naively by saying that our works are shut out from the office of justifying not because they are good but because they are not good enough. God requires perfection and that can only be found in the sinless Son of Man. God's law demands satisfaction for transgression and that can only be rendered by Him Who died the just for the unjust that He might bring us to God. Such a doctrine, as the Article expresses it, is "very wholesome," because it robs us of any chance of self-glorification. It is also "very full of comfort" because it opens a haven of hope to the despairing and a glad assurance of mercy and forgiveness to those who are conscious of the burden of guilt.

PERSONAL

The Rev. John Ross, Rector of Waterloo, has accepted nomination to the parish of St. Luke, Liverpool (Sydney).

We record with regret the death of Mr. J. Whitsted Dovey of Lord St., Roseville. Mr. Dovey was connected with the National Missionary Council. We extend our sympathy to Mrs. Dovey.

Mr. F. T. Cross, Barrister-at-law of Brisbane, has been appointed Chancellor of the diocese of Rockhampton.

Mr. A. W. Nielsen has been appointed Registrar of the diocese of Rockhampton.

The Rev. P. J. Boulsoves of Atherton, has been appointed Rector of St. Luke's, Wandal (Rockhampton).

The Rev. Pender O. Brookes, formerly of the diocese of Tasmania, has been appointed Rector of Longreach (Rockhampton).

The Rev. C. E. S. Mitchell, Rector of Sorell (Tas.) has been appointed Rector of Kempton. The Rev. H. M. Maddock has been appointed Rural Dean of the South Eastern Deanery (Tas.).

The Rev. A. H. Funnell, Rector of St. Thomas', Enfield (Sydney) has accepted nomination to St. Andrew's, Summer Hill.

The Rev. Dr. A. W. Morton, Rector of St. John's, Darlinghurst, has been elected to the Standing Committee of the diocese of Sydney.

The Rev. K. E. B. Raff, Rector of Morwell (Gippsland) has been appointed assistant chaplain at the Royal Melbourne Hospital.

The Rev. N. C. Bathgate, Children's Court Chaplain and Field Officer of the Youth Dept. (Sydney) has been appointed Chaplain for Youth.

The Rev. Barry Thiering, Curate at West Manly (Sydney) has been appointed Rector of Mittagong.

The Rev. T. R. Vizard, Vicar of St. Mark's, Sunshine (Melbourne), will be inducted as Vicar of St. Paul's, Ascot Vale, early in July.

The Rev. S. V. Satchell, Rector of Drouin (Gippsland) has been obliged to resign owing to ill-health. He is retiring from active work.

The Rev. W. J. Haynes, has been appointed Deputationist with the British and Foreign Bible Society in Adelaide.

The Rev. David F. L. Harris, curate of St. Philip's, Eastwood, has been appointed to chaplaincy work in the R.A.A.F. and is stationed at Richmond, N.S.W. He is an ex-pilot of the Royal Air Force.

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"Reformation is a Continual Activity"

The Archbishop of York, in his first presidential address in the York Convocation, reminded his hearers of the special remembrance of Thomas Cranmer this year, and of his work in the Church of England.

"Reformation is a continual activity of a Church which is alive," he continued. "The Reformation in England, in which Cranmer had so big a part, is not to be defined as something quickly done and finished. Part of it was accomplished once for all within Cranmer's lifetime—the rejection of papal power, the provision of the Bible in the English tongue, and the making of the essence of the Prayer Book. But the reformation of theology, of devotion, or pastoral tradition included the long process of recovery and adaptation which covers the Elizabethans no less than the Edwardians, and the Carolines no less than both.

REVISE A LITTLE AT A TIME.

"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 now to see how some features of the 1927-28 Revision of the Prayer Book smelt of the nineteen-twenties in theological fashion and in diction. An attempt now to produce all at once a revised service book, covering every occasion of worship, could hardly fail to include the same weaknesses; without our knowing, it would contain features which

BISHOP CONSECRATED IN SPAIN.

On Sunday, April 29, Bishop-Elect Santos Molina Zurita was solemnly consecrated Bishop of the Spanish Episcopal Reformed Church. The three-hour service took place in the intimacy of his own parish in Madrid. Since the fundamental law of Spain prohibits any non-Roman Catholic religious ceremony which might be considered public, members of the congregation were forewarned that they must be in their seats by nine o'clock in the morning, when the service began, the doors of the church being locked from the beginning to the end of the service.

Three bishops took part in the consecration of Bishop Santos Molina Zurita, in accordance with Anglican tradition. Two of the officiating bishops came from the Protestant Episcopal Church of the United States, one from the Church of Ireland.

Beset with many difficulties, the Spanish Episcopal Reformed Church has been without a fully installed bishop for more than 20 years.

smelt of our mid-century, and the nostrils of our descendants would be the sufferers. Cranmer's prayers avoided this peril and achieved a lastingness that is little short of marvellous, because while he was embroiled in the troubles of his age he had a rare detachment from them.

"Distrustful of our own genius and warned by the lessons of 1928, we are rightly choosing now the path of piecemeal revision—a little at a time. But we must press on with it; it is long overdue, and the skill to do it and to do it well is among us."

MR. MOHAN COMMENTS THE "RECORD."

Speaking at the annual Church Record Sale in the Chapter House, Sydney, this month, the Rev. T. G. Mohan Secretary of the Church Pastoral Aid Society, London, who is visiting Australia as an official guest of the Diocese of Sydney, stated that the Australian Church Record was never more needed than it is at the present time. Describing the paper as "this great paper" Mr. Mohan said that he had been a reader of it for many years in England and greatly appreciated its news and its exposition of the evangelical principles that underlie the Christian faith.

Mr. Mohan said that there were three weaknesses amongst evangelicals in England and in Australia at the present time. Firstly a failure to know and understand Christian doctrine; secondly, failure to realise the importance of defending the Gospel—too many people thought that the proclamation of the Gospel by itself was sufficient, but this was not so if the truth was to be preserved. And thirdly, a failure to support the agents which exist for the propagation and defence of the Gospel. He urged every Church family to take the "Australian Church Record."

Introducing Mr. Mohan, the Chairman of "The Australian Church Record," Canon D. J. Knox, said that he had first joined the Committee of the paper, at the invitation of Canon Jones, on his ordination last century. He said that the "Church Record" had, like St. Paul in Philippians 1:5, 7, a three-fold aim—the furtherance of the Gospel, the defence of the Gospel and the confirmation of the Gospel, and that those who assisted the "Record" were like St. Paul's friends, a fellowship committed to this three-fold objective.

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The Book Page



Under the general editorship of Dr. Leon Morris

Billy Graham—A Mission Accomplished, by George Burnham. Marshall, Morgan and Scott, 1955. pp. 144. Aust. price 15/-.

This book tells the story of Billy Graham's Glasgow and second London and Continental campaigns. It is written in a free and easy style by an American journalist who was a member of the Billy Graham team and who was writing for 300 American daily papers.

If anybody doubts the fact that Billy Graham is being used by God he should read this most stimulating record of what has been accomplished through his ministry during these campaigns. There was a total attendance of 3,720,000, and in all 125,350 Decisions for Christ were recorded. The story is the same in each country visited by Billy Graham and it tells of thousands of people defying bitter cold and rain in order to attend the meetings, and of their immediate response to the appeal unemotionally made. These people came from all walks of life and many personal and heartwarming details, concerning their experience, are related. One is deeply moved to read of Sir John Hunt, of Mount Everest fame, unashamedly making his stand for Jesus Christ at Wembley Stadium. Criticisms of Billy Graham are openly related and convincingly met and abundant evidence is given to prove that the title of the book is the true estimate of the ministry of Billy Graham.

This moving record of the revival response to the uncompromising preaching of the Word of God will come as a challenge and an encouragement to many. But if more than the abundant evidence of the movement of the Spirit of God is required to maintain the interest of the reader, many absorbing and at times humorous incidents are added.

—J. H. Shilton.

Victorious Christian Living. Studies in the Book of Joshua by Alan Redpath (Pickering and Inglis Ltd.).

The Rev. Alan Redpath is a well known Keswick speaker and is now minister of the Moody Memorial Church in Chicago.

This book represents the text of a series of sermons preached during his first six months in Chicago. It is not a commentary on the Book of Joshua. There is no real exposition of the text and it takes no account of archaeological research and discovery. There is no apologetic element in its treatment of the three great miracles recorded in the Book of Joshua and there are several chapters of the Book of Joshua which receive no treatment at all. It is a frank attempt to find the Keswick message in the text of the Book of Joshua and successive incidents in the history of the conquest of Canaan are used as an illustrative background for this purpose.

Many will not agree with this system of treating the text of Scripture at all and there are occasions when it makes for quite a wrong exegesis; for example on page 157 the five kings hidden in the cave of Makkeh and brought out for execution become a picture of a tongue lurking in the cave inside us and which may suddenly dash out to get the victory over us. It accepts in an uncritical spirit the figure of 2½ million as the population of Israel (page 52) and it describes the crossing of the river Jordan in a manner which will hardly accord with

Professor Garstang's reconstruction of the event. However if the book is taken as it was written in the tradition of Dr. F. B. Meyer's biographies of Old Testament characters, it will be found a helpful and readable devotional study.

Its strongest point is the very practical analysis of the motives or the failures which characterise human conduct. It is in the style of a series of popular sermons which have been reproduced in written form. One can well imagine that the personality of the preacher would give the text of the spoken sermon a vitality which the printed address cannot preserve. The book will be welcomed by those who are eager to study certain aspects of the Keswick message in the form of presentation which is so popular to-day.

—Marcus Loane.

The Flood and Noah's Ark." By Andre Parrot. S.C.M. 1955, 76 pp. Aust. price, 9/6. Our copy from the Diocesan Book Society, Melb.

Professor Parrot is the distinguished excavator of ancient Mari, Telloh, etc., and displays his specialist knowledge of archaeology in this little volume.

He has collected first of all the literary and epigraphical documentation of the flood from the Bible and from Assyrian, Babylonian and Sumerian versions of the Flood Story. He regards the Biblical account as composite—a view by no means universally accepted to-day.

The discussion on the archaeology documentation of the flood is particularly valuable in showing that the various flood layers in the tells of Mesopotamia are not valid evidence because they belong to different ages. He holds, however, that the original flood story arose from a possible combination of torrential rains and a tidal wave in the Tigris-Euphrates Valley (p. 52). From this great flood, some people escaped. The flood was extensive, but local.

The second chapter on "The Ark" collects a considerable variety of descriptions of the ark, both literary and artistic. The Bible picture is compared with other pictures. Parrot rightly discounts reports about the finding of the Ark on Mount Ararat and points out that the precise mountains of the various stories cannot be identified. There is a brief concluding chapter on the religious aspect of the flood, and a useful bibliography.

—J. A. Thompson.

Twelve Hours in the Day: The Life of the Rev. Lionel B. Fletcher, D.D. By C. W. Malcolm. London, 1956, Marshall, Morgan, and Scott. Pp. 240. Aust. price 25/-.

Known during the thirties as the Empire Evangelist, Lionel Fletcher carried out an amazing ministry in many parts of the world as pastor and evangelist. As his biographer shows, there are many in Britain, Australia, New Zealand, South Africa and elsewhere who can trace their conversion to the influence of this well-known preacher. In the preface, Dr. F. W. Boreham writes of the spiritual refreshment which Lionel Fletcher brought to him whenever they met. And no doubt many of those who heard him in the course of his ministry at Manly Congregational Church and at the Katoomba Convention in recent years will say the same.

It is good to have this biography of such a servant of God. The author has spared

no pains to make use of whatever sources of information were available to him, and though his style is awkward and the material not always well assembled, he gives us a very good picture of Lionel Fletcher as he was. Biographies are not as easy to write now as they were in the days when letters were faithfully kept, and some important periods have had to be filled in from very scanty records. But it is obviously a labour of love, and many will be grateful to Mr. Malcolm for it.

One is naturally tempted to compare Lionel Fletcher with Billy Graham. The impressions will be of very different personalities, differing in approach and emphasis, but preaching the same Gospel. It is interesting to read in this book some of Lionel Fletcher's principles for the conduct of a mission; there is emphasis on a careful preparation by the church members, and there is a clear preference for a concentrated campaign in one place rather than a series of smaller efforts in several localities. Evangelism is the concern of many now, and these principles and their application are worth study.

On pp. 234 and 235 "Mossman" should read "Mosman."

—J. A. Friend.

Studies in the Acts of the Apostles, by Martin Dibelius, S.C.M. Press, 1956, 228 pp. English price 25/-.

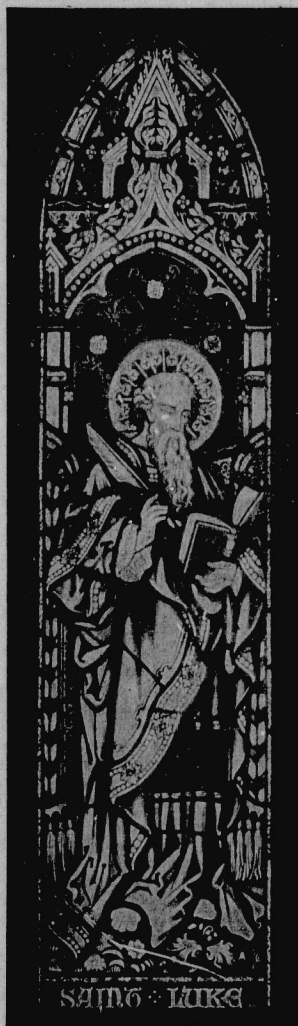
The work of the Form critics on the four Gospels is well known, but not so much has been heard of them in studies on the Acts. This book lets us see something of how the Acts appears to the Form critic. It is the translation of a book published in German in 1951, and the S.C.M. Press have earned our gratitude for making it available in an English dress. It is unfortunate that Dibelius was not able to write the book he would doubtless have wished to write, for in the last decade of his life he clearly had Acts very much in mind. He wrote numerous articles and these have now been gathered together in this book, together with isolated chapters of other books planned but not completed. This means that there is a certain amount of overlapping, and there is no connected theme. However, we are able to see the main lines of Dibelius' thought on the Acts.

He maintains that this book is unique in the New Testament, and that it was meant primarily for the literary public, whereas the third Gospel was directed to the Christians themselves. He does not think of Luke as an accurate historian, but primarily as a preacher employing the historical technique to convey his kerigma. He has composed the speeches ascribed to various speakers in order to develop his theme (Dibelius gives no sign of being acquainted with the work of men like F. F. Bruce. For that matter his references to literature in English are disappointingly meagre). Similarly Luke is thought of as manipulating the tradition to serve his end, and for example he has made much of the "legend" of Cornelius. But in the process he has made clear the message that was to be preached: "he gave for the future the signal for the Christian message to be spread abroad by means of hellenistic culture. And if it has been justly said that succeeding generations of Christians misunderstood the real Paul, they understood the speaker on the Areopagus created by Luke."

This is a strange book. There are real insights, and illuminating discussions of intricate questions. But there are also arbitrary statements, and strange omissions. But if one wishes to understand the Form-critical approach to Acts this book is indispensable.

—Leon Morris.

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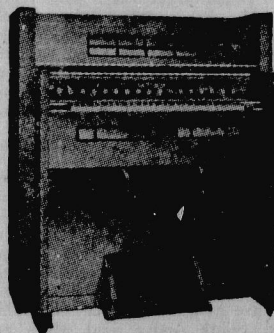
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The Australian Church Record, June 21, 1956

THINK ON THESE THINGS A PROFIT AND LOSS ACCOUNT

Conducted by June Dugan.

Among the stories said to have been told by Buddah is this one: There was once a king who determined to make war on a region where few people lived, and where there was little worth having even if the kingdom became his. On the way to the frontier the king halted his army near a forest. Wandering among the trees with a minister or two for company, he was amused to see a monkey drop from a branch, steal a handful of boiled peas from a pan in which a soldier had cooked them, and scamper back to safety among the leaves. While eating the peas, however, the monkey happened to drop one, and instantly it climbed down for that one, was frightened by the soldiers before it could grab the pea, and in its haste to get out of harm's way, lost all the peas it had stolen. The king laughed. Then a minister said, "You see sire, how easy it is to lose much for something small". After that the king gave orders that his army was to be disbanded.

There is another story about a man and wife who started out very well and ended up very badly. Ananias and Sapphira, having seen the power of men like Peter and John decided to be baptised and join the band of Christians. Then came the idea that they would have to do something to impress the people they met daily that they were really changed people, and having a block of land upon which they had no doubt intended to build a place for their old age, they decided to sell it. Whether the temptation came to them before they sold the land or after the money came in we are not told, but we know that they put their heads together and decided that so much money after all was a very large sum. So instead of giving all the money as they had intended at first they withheld a good amount for themselves and pretended to give all the sale-money to God. Ananias came to the meeting place first, with the money in his hands and presented it to Peter. All this time Ananias and Sapphira had reckoned without God, and the fact that especially at this time when so much depended on the purity of the teaching of a mere handful of men He required justice and straight practices. To the amazement of Ananias, instead of praising him for his self-denial in producing the money, Peter asked him how much he received for the sale and charged him

with cheating God. We know the end of the story for Ananias, and Sapphira, who followed her husband to the Temple no doubt to share in some of the praise that she was sure he was receiving from Peter; the end was death for both of them. Like the monkey they had lost so much for such a small thing. Now they were dead what good would the money they had withheld be to them?

Right to the point on this subject of being discerning with our values is our Lord when He says, as St. Matthew records, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Losing our soul is not the sort of thing that many people think about these days. They have neither time for such reflection, nor have they the inclination, for immediately it would mean that many of the things that are counted dear could no longer be part of the way of life as they know it. The general attitude is that the soul, if such a thing really exists, has more to do with the future than the present, and that being so can wait till things "ease up a bit". Some think that to worry about anything in the future is needless "if I take care of the present the future will take care of itself" they say, and it is a dangerous thing because it is a half-truth. If a person really takes care of the present of course the future will be assured, that is just what Christians think, but so few people who use this adage are really looking out for the present as they should.

It is a very old idea, but I often wonder if some catastrophe hit our family, what things I should count the dearest to rescue. Of course my children, but of the things among my possessions, what would I count the dearest? I have heard missionaries say, and have experienced myself that there are times, when God calls to a certain work that even our very choicest earthly belongings become something quite apart and no longer matter whether we can have them or not. It is only when we are very close to God and right in the place He wants us, doing the job He wants that such an attitude towards our "things" is possible.

Things, things, things. We are surrounded by them and very often, completely mastered by them. A relative of ours always says that it is the con-

stant dread of moving that prevents her from accumulating too much impediment and certainly when one does move house the extent of ones belongings becomes fairly evident. No one would suggest that we live, as did some of the recluses, with few or no belongings, or that we do not provide for ourselves and families as we should, but what we are trying to make plain is that all these things we spend so much time, energy and money on are only incidentals: the most important part of our life, the accented part, should be the spiritual.

The material world is such a frustrating master. Take for example, even the every day clothing that we have to provide for our children. No sooner have we finished knitting a cardigan or jumper for one member of the family than we find another needs a jumper and a cardigan. It is never finished, one never reaches a place where there is nothing to buy, nothing to renew, nothing to mend. Surely there is more in living than just trying to keep up with this endless provision? And yet there are many people who have nothing higher in their lives than this, and they wonder why they are irritable, high-tension people, becoming more and more dissatisfied with things. In other words they are losing their soul and are profited nothing.

We all realise that it is so much easier to work and strive for the things that are seen and created by us, but that does not make it any more worthwhile. No one would suggest that it is easier to live a Spiritual life than a Material one, but those who have really tried would cry in a loud unison that it is ever so much more worthwhile, it is more lasting, it is somehow less sapping. Of course the secret is that the Christian does what he does in the borrowed power of God and His Spirit, whereas the poor old materialist has to muddle along on his own steam, with probably only a prescription or a tablet to give him strength to pull through. The Christian may need both the prescription and the tablet and has the borrowed power as well!

So let us make a brave new start determining to "keep our soul" and to nourish it till it grows into something that is really worth taking into the future with us. Remember the Lord asks "What shall a man give in exchange for his soul?" There is nothing the world can give which is half so precious to the Lord or to us.

Spirit of Wisdom, turn our eyes
From earth and earthly vanities
To heavenly truth and love;
Spirit of understanding true,
Our soul with heavenly light endue
To seek the things above.

The Australian Church Record, June 21, 1956

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NEWS IN BRIEF

● **OLD BELLS SILENT.** The bells of St. Mark's, Darling Point (Sydney) have been silent of recent weeks. Mr. Ralph Joynes, one of St. Mark's bell-ringers, is effecting repairs to the bearings, much of the timber, wheels, pulleys, sliders, stocks, stays, etc.

● **BIBLE COLLEGE INTAKE.** — Sydney Missionary and Bible College, Croydon, opened its second term with 54 students, 31 men and 23 women. First year students comprise 38 of the total, the largest intake for many years.

● **ROMAN PRIEST SECEDES.**—On Ascension Day last the Bishop of North Queensland in his private chapel and in the presence of diocesan clergy and the Registrar, received a Roman Catholic priest into the Church of England. He had been ordained deacon in 1934 and priest in 1935 in the Roman Church.

● **MORPETH CENTENARY.** St. John's, Morpeth, N.S.W., celebrated its centenary on 13th May last when the Bishop of Newcastle preached the occasional sermon at 11 a.m. The centenary of this lovely old church attracted visitors from far and wide, including Newcastle and Sydney.

● **C.E. AT CABRAMATTA.** Two new Christian Endeavour Societies have been formed at Cabramatta, N.S.W., a Junior and an Intermediate.

● **MISSIONARY GIVING.** In the recent financial year, St. John's, Campsie (Sydney) sent £1263 to missionary societies and outside objects. This included £302 for C.M.S. and £381 for Unevangelised Fields' Mission. Sister Colleen Luff has gone from St. John's to work for U.F.M. in New Guinea.

● **ARCHBISHOP USSHER MEMORIAL.** The tercentenary of Archbishop Ussher, one of the greatest of bishops of the Anglican Communion, was celebrated in Dublin this month. Four memorial lectures were delivered (the first by Professor Sykes of Cambridge) on his life and times, and his contribution as scholar, historian and churchman.

● **UGANDA DIVIDED INTO FIVE.** The Uganda diocesan Synod has endorsed a recommendation of the Bishop of Uganda, that the diocese should be divided into five areas, each under its own assistant bishop. A suggestion that the diocese should be made into a province under its own archbishop was considered to be premature.

The future organisation of the church in East Africa is to be discussed at the Lambeth Conference in 1958.

● **WANGARATTA CENTENARY.** The centenary of the first church built in Wangaratta was celebrated on 27th May last with special gatherings and services. The original Church, Holy Trinity, is still in use as a Sunday School Hall.

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NEW BIBLE TRANSLATION.

Reporting to the Joint Synod of York Convocation at York on the work of the committee for the revision of the Bible, the Dean of York, Dr. Eric Milner-White, said considerable progress had been made on the New Testament, which was more than half-completed. It was expected that it would be wholly completed and published at the end of three years.

Progress had also been made on the translation of the Old Testament, but it was not likely, owing to heavy expense and the speed of translation, that it would appear for another ten years.

The work which was being done was not the amending of any existing version. It was a completely new translation in the speech of to-day in the hope of arousing interest in the ordinary reader, and not merely for reading in church.

There was also the paramount importance of maintaining the rhythm of language, which differed widely from one age to another. In addition, the translators were attempting to give not only the original writer's meaning, but also his more subtle mood and manner which were missing from modern translations of the Bible.

BORNEO'S NEW CATHEDRAL.

This month Borneo's new cathedral, dedicated to St. Thomas, was consecrated. The Australian church was represented by the Archbishop of Brisbane.

When the Duchess of Kent visited Borneo in 1953, she laid the foundation stone of the Cathedral. Over three-quarters of the cost of the new Cathedral (£60,000), which will seat over a thousand, has been contributed by the diocese itself.

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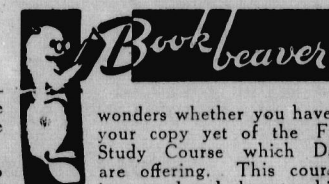
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This has been reported by the Director of the Department of Antiquities, London (Dr. Harding). 360 scrolls have already been discovered in caves near Qumran on the Dead Sea. The new scrolls are unlike the other scrolls in that they are not made of 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:—

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

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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.

● FORM OF BEQUEST.

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

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

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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.)

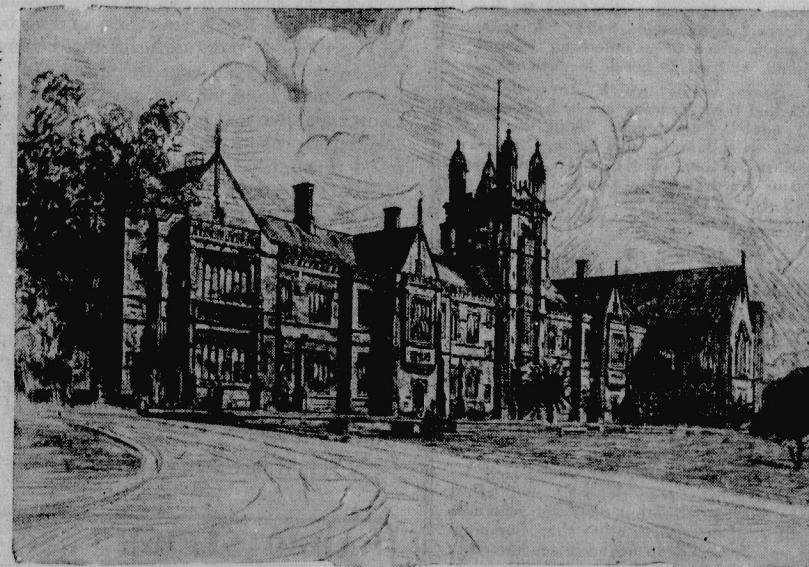
The Bondage of Tithing.

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)