

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

19. No. 18

SEPTEMBER 16, 1954

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

The Church Under Communist Rule

POSSIBILITIES FOR CHRISTIAN WITNESS IN EAST GERMANY.

By H. G. Jacob, General Superintendent of the Lutheran Church in East Germany.)

Address given to the World Council of Churches Assembly, Evanston, U.S.A., on August 20.)

The question is how far there is freedom for the life of the churches to-day in East Germany.

We shall answer the question we proposed with only the present situation summer 1954 in mind. The difficult stages in the history of the relations between Church and State since 1945 will therefore not be mentioned here. This history was rich in dramatic conflicts culminating in the year of 1953.

This period came to an end in the middle of last year when the "new line" was proclaimed. We gratefully acknowledge that the promises made at that time to the churches have been fulfilled up to now. That is why things are much easier for the churches under the new policy than they were even 18 months ago.

However, we cannot confine our answer to the question about the possibilities for Christian witness in East

Germany only to the practical life of our Church communities at the present moment. Whatever be the outward manifestations of the confrontation of Church and State, we must go to the heart of the matter.

Our State does not intend either to remain strictly neutral towards all religious and ideological groups or to be equally loyal and tolerant with them. Separation of Church and State as practised in East Germany does not imply that the State, as a religiously indifferent body, simply abolishes monopolies formerly held by the Church. In this sense our State is neither neutral nor objective.

Cannot Bear Opposition.

Our State consciously embraces the communist ideology. It has a clear-cut programme and a definite goal; to establish step by step the communist social order. It is common knowledge

(Continued on page 11.)



PRIMATES AND METROPOLITANS OF THE ANGLICAN COMMUNION AT THE CLOSE OF THE ANGLICAN CONGRESS AT MINNEAPOLIS.

(From left to right:—The Primate of Scotland (Thomas Hannay); the Archbishop of Dublin and Primate of Ireland (A. W. Barton); the Rev. John Butler; the Bishop of Minnesota and host to the Congress (Stephen Keeler); the Presiding Bishop of the Japanese Church (Michael Yashiro); the Archbishop of Canterbury and Primate of All England, wearing his Coronation cope (Geoffrey Fisher); the Presiding Bishop of the Episcopal Church in America (Henry Knox Sherrill); the Archbishop of the West Indies (Alan Wright); the Archbishop of Sydney and Primate of Australia (Howard Mowll); the Metropolitan of India, Pakistan, Burma and Ceylon (Arabino Mukerjee); the Primate of All Canada (W. F. Barfoot).

Off the Record

AN UNEXPECTED TWIST.

"... Any who wish for further information are invited to write Mr. F. Langford Smith."

—The Anglican, August 13, under Diocesan News.

A BIT IRISH.

The "Church Times," reporting the final service of the Anglican Congress at Minneapolis says: "The Archbishop of Dublin made a strong appeal to the youth of the Church to answer the call of the Lord of the Harvest: 'Follow me, and I will make you fishers of men.'"

WISHFUL THINKING.

Writing about the Evanston Assembly in the "Sydney Morning Herald" the Rev. Gordon Powell said: "The 168,000,000 members of the Churches concerned in 48 countries are eagerly awaiting the return of their 600 delegates from the second Assembly of the World Council of Churches, to hear their views" on whether Evanston will change history as did the councils of Nicea, Trent, etc.

With due respect for Mr. Powell I suggest he could subtract 160,000,000 at least from his estimate. Personally, I hope for the best from the W.C.C., but if as many as 8,000,000 people in the world are "eagerly awaiting" anything at all from Evanston, even the return of their delegates, I should be very surprised.

Senator McCarthy now has an "ism" formed from his name. It looks all right while you stick to the capitals, but it looks a little odd as spelt in an American paper I have just received — mccarthyism."

WHERE ARE THEY?

Laymen do not get much of a look in the World Council of Churches. The new central committee of the Council comprises 73 clergy, 11 laymen and 6 women.

FROM THE MAIL BAG.

The editorial board of the "Record" is much encouraged by the words of appreciation which, week by week, accompany the payment of subscriptions by readers. We do not, of course, publish such letters, but they are valued. For instance, a Queensland subscriber wrote last week: "May I take this opportunity also of expressing my appreciation of the 'Record.'" To my mind it is undoubtedly the most outstanding Church paper published in Australia.

Q.

TO AUSTRALIAN CHURCHMEN

By What Authority?

It is said that the name of God was last used in an international treaty in 1865. His name is evidently not to be found in the vocabulary of those who discuss the problems afflicting the nations to-day; our reading of press reports confirms this.

A well-known scientist wrote to "The Times" recently on the subject of the "massive application of physics to destruction" which is inherent in the development and misuse of nuclear fission. He spoke of the fearful and far-reaching consequences of the liberation of radio-active products and called for action to prohibit all nuclear explosions. He did not mention God, but he suggested a conference which would be "supernatural in outlook, of an authority transcending that of the politicians, and with an unimpeachable primary loyalty to humanity as a whole." This was to be composed of representative and trusted scientists from the nations. Such disinterested men should recommend a policy which would be acceptable to all the civilised world. A brave suggestion.

Christians, of course, can never accept a policy for world affairs which omits God, but it is significant how the advice quoted, which must echo the thoughts of countless thinking men and women, leads straight to the heart of the matter. The nations do need an authority transcendent, supernatural, and, to express it slightly differently, of selfless concern for the salvation of the human race. And who fulfils these criteria completely, precisely and effectively, but Jesus Christ our Lord?

We would, therefore, remind ourselves again of the dawn of our faith in days of political oppression, moral laxity and intellectual ferment. The message with which the apostles confronted the world was that of a Unique Man — the Authority — not merely transcendent but Son of God, not merely supernatural but the Judge of nations, not merely concerned with humanity but its Saviour through the shedding of His blood. They affirmed that the carpenter of Nazareth, blameless in His life, was (with God's foreknowledge and in accordance with His prearranged plan) wickedly crucified and killed, that God raised Him from the dead, that He was then exalted to the highest place of authority and power at God's right hand, and that He is now Lord of all.

This message must have sounded strange to the cultured minds of Jew and Greek, the intellects of the age. We know it did. Yet the apostles never budged a hair's breadth from it. The whole structure of Christian teaching and practice is based upon it and it is the core of our Evangelical Faith.

It is the solemn duty of the Church to confront the world at all times with the fact that Jesus Christ is Lord and Saviour (there is no other) and to proclaim God's inevitable and fearful judgment on human self-sufficiency. Yet if the Church lose this message, or conceal it, or only half believe it, then will the darkness indeed be great. Our Evangelical Faith to-day must be the Apostolic Faith of yesterday.

—"The Christian Graduate."

Bishop Sherrill to visit Australia

The Archbishop of Sydney told the members of the Clergy School at Moss Vale that the Presiding Bishop of the Protestant Episcopal Church of the U.S.A., Bishop Henry Knox Sherrill, had accepted his invitation to visit Australia next year and would preach the sermon at General Synod. He will come to Australia immediately after the General Convention of the Episcopal Church which is to be held in Honolulu next September, and will be accompanied by a number of other bishops of the Episcopal Church.

The Clergy School, to which the Arch-

bishop went the day after his return from America, was given a most interesting address by the Archbishop on his travels to Minneapolis and Evanston. Other evening addresses were given by Dr. F. C. Schwarz on Communist doctrine and organisation, by Mr. W. C. Wentworth, M.P., on the Hydrogen Bomb and Christian responsibility, and by the Rev. D. W. B. Robinson on the Christian doctrine of the Last Things.

The morning studies were given by the Rev. Harry Bates of Moore College on "The Christian and Suffering," and the morning conferences were led by the Rev. Keith Cole, Principal-designate of the Limuru Divinity School, Kenya, on the New Africa and the situation confronting the Christian church there.

A Supernatural Religion

DOES THE UNIVERSITY HINDER FAITH?

(A sermon preached at the Annual University Service of the University of Sydney, in St. Andrew's Cathedral, by the Vice-Principal of Moore College, the Rev. D. B. Knox.)

The first Christian sermon to be preached to a University was St. Paul's sermon to the philosophers of Athens. St. Paul's congregation consisted of Stoics and Epicurians, that is, they were materialists, and held a naturalistic view of the world. The Stoic philosophers identified God and nature and explained away the gods of the popular religion as merely functions and aspects of nature. They admitted no God over and above this world. The world was God. The Stoics were pantheistic materialists. The Epicurians corresponded more to the scientific materialists of our time. They believed that everything in the world was due entirely to the chance movement of atoms. They dismissed

pointing nations their seasons and bounds of habitation.

St. Paul spoke not only of a supernatural God, but of a supernatural destiny of men. Neither happiness, as the Epicurians, nor self culture, as the Stoics thought, nor any "this-worldly" object is the supreme end of man. God has created man for a supernatural end, that he might feel after God and find Him, and to assess this, He has appointed a day of judgment.

The third supernatural fact which St. Paul proclaimed was the Resurrection. This was too much for his hearers. Their naturalistic philosophy had been strained by the doctrine of a supernatural personal God, Creator and Lord, and by the doctrine of man's supernatural destiny; but it was one thing to affirm theories, it was another to vouch for a scientific fact which contradicted the current naturalism of the time.

That the dead should be raised was incredible to St. Paul's hearers. It broke into the closed circle of nature, by a supernatural act. If it were true it would sweep Stoicism and Epicureanism and all other naturalistic philosophies into limbo.

We Christians do well to remind ourselves that we are committed to a supernatural religion.

1. We believe in a supernatural God, Lord and Creator, and Controller of Nature.

2. We believe in a supernatural destiny for men beyond the grave.

3. We believe in a supernatural redemption, that for our sakes and for our salvation Jesus Christ came down from Heaven, that the Creator is also the Repairer of His World; that the Son of God, through rich, for our sakes became poor; and that this supernatural intervention was accompanied by miracles, especially the miracle of the Resurrection.

4. Christians also believe in a supernatural salvation. Of ourselves we are dead, in sin. We need a change of heart. God's Spirit must quicken up. For this we must look to Him and not to ourselves.

5. Christians believe in a supernatural revelation. God has made himself known to us in the Bible, written

through the inspiration of the Spirit, in order that the acts of God's revelation in history might both be known and rightly interpreted by us.

Modern Anti-Supernaturalism.

At the present day the fashion and tide of thought in the community is running counter to supernatural religion. Current anti-supernaturalism is having its effect even in Christian theology and may be seen, for example, in the desire to minimise the influence of God's Spirit in the writing of Scripture, or to minimise the divine in the life of Jesus or to explain away his miracles.

All theories of self-salvation, of salvation by our own moral effort, by doing the best we can, theories which were never more popular than to-day, are rooted in anti-supernaturalism.



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It is a truism that the Bible has played an essential part in the formation of the mind, language and character of families throughout the world. Yet it would be a bold man who would claim that we are now what John Richard Greene once described us as being — "A PEOPLE OF A BOOK, AND THAT BOOK WAS THE BIBLE."

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Bishop Berggrav, of Norway, recently made a strong plea for joint Communion Services at ecumenical gatherings. Many are opposed to such a service, including some of the Bishop's fellow Lutherans. It was decided not to hold a joint service at the World Council Assembly at Evanston. It was announced at Minneapolis, however, that all delegates of whatever Church affiliation would be welcomed to the service of Holy Communion conducted according to the form of the Protestant Episcopal (Anglican) Church. The Bishop of Chichester described this as "a notable step forward." Further, the Orthodox Church of America also invited all Assembly participants "to attend the Divine Liturgy of St. John Chrysostom," which is the principal form of Communion Service conducted by the Eastern Orthodox churches. The Church of South India conducted a similar "open" Communion Service.

It seems clear that those responsible for arranging these services are proceeding on the view that inter-communion ought to be a means to, and not an end of, church union. The Anglican "open" service, in particular, did not go unchallenged. The Anglo-Catholic "Church Times" has protested. At Evanston itself, some members of the American Church Union which a few weeks earlier had conducted the "Catholic Congress" in Chicago with all the paraphernalia of ritualism and Romanism, picketed the Communion service in protest and handed out pamphlets quoting the Prayer Book rubric that "none be admitted to Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed." This particular society branded the service as "an official act of schism."

The quoting of the Prayer Book rubric in this regard by the Church Union is, of course, entirely unjustified, as has many times been shown. The rubric applies, as history amply demonstrates, to "our own people only." We commend to the attention of our readers a booklet recently pub-

lished by the Church Book Room Press from the pen of Dr. Sydney Carter entitled "Hospitality or Exclusion? The Significance of the Confirmation Rubric." It costs only a few pence and can be obtained through the office of "The Australian Church Record."

At the 1953 Synod of the Diocese of Sydney the following resolution was passed:—

Retired Clergy. "That Synod—
1. Approves in principal of the proposal that men and women engaged in work connected with the Church of England or holding positions in schools and other institutions connected with the Church of England should be admitted to membership of the Clergy Provident Fund (Sydney).

2. Authorises the Standing Committee to request the Government to submit to Parliament an Act to amend the Church of England Clergy Provident Fund (Sydney) Act 1908-1941 in order to enable Synod by Ordinance to give effect to such proposal; and

3. Subject to the passing of the Amending Act, authorises the Standing Committee, in conjunction with the Board of Directors of the Fund, to prepare and submit to Synod an Ordinance to give effect to such proposal in such manner and to such extent as may be thought fit."

The Sydney Retired Clergy Association at their last meeting were unanimously opposed to this. But as they have practically no voice in Synod they passed the following resolution: "This meeting considers before any alteration be made in the Constitution of the Clergy Provident Fund that the Members of the Fund be consulted."

We, too, believe that no vital alteration in the Constitution of the Fund should be made against the wishes of the Members and over their heads. For many of them it was made an obligation at their ordination to join the Fund.

An ordinance will be brought before the Sydney Synod next month to implement last year's resolution.

MOORE COLLEGE AND EMBERTIDE.

Bishop Frederick Barker was consecrated second bishop of Sydney in November, 1954, in London. When he arrived in Sydney many months later, one of his first acts was to see about the founding of a college where men could be trained locally for the ministry. Theological colleges were still a novelty even in England, a century ago, and of course they were unknown in Australia. But the need was urgent, and Bishop Barker acted quickly and in faith.

Thomas Moore—ship's carpenter, settler, and respected and prosperous citizen of Liverpool—had left his home and money for founding a college to train young men in the faith of the Church of England. The trustees of Moore's Estate were agreeable to the Bishop's proposal, and so Moore Theological College was founded 98 years ago, in 1856. In 1889 it moved to Newtown.

The importance and usefulness of Moore College has increased with the years. It has supplied men for the Church all over Australia, and many have gone from it to the mission field and elsewhere.

To-day, Moore College still supplies men for the Australian Church. However, it is a diocesan college, whose committee is appointed by the diocese of Sydney, and for its support it depends on the diocese, or rather, on the parishes of the diocese, whence most of the men come, and where most of them will return.

Embertide has been for many years the time for a special appeal for Moore College. This year, in particular, following the launching of the Centenary Appeal for the College, which aims, amongst other objects, at the raising of £100,000, the Commissioner for the Appeal, the Rev. S. G. Stewart, will be glad to receive contributions from Christian people who desire to invest their money in the work of the ministry.

If the clergy—bishops, priests and deacons—of our Church of England, are to continue to "study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth," those who, in the parishes, have benefited, and are to benefit from their ministry, should give as God has blessed them for this vital work.

The address in Victoria of the Reformed Immigration Aid Society (see article in the "Church Record" of 2nd Sept., "Why Do So Few Dutch Protestants Immigrate?") is: Mr. J. Molier, "Koala," Upwey, Victoria.

WHAT DID EVANSTON ACHIEVE?

(From the Rev. D. B. Knox.)

Evanston is over. The thirteen hundred participants are now returning to the 179 churches in the 54 countries from which they came, taking with them in their baggage so much of the eight tons of paper, on which the 3000 documents distributed during the Assembly were minneographed, as each may choose.

Most of it will be taken home, because the speeches and the reports of the Assembly have been of a high quality.

The strange colourfully hued clothing of many of the delegates (which seems to have endlessly intrigued American newspapers) will soon be replaced in the leafy groves of Northwestern Campus by the equally colourful and strange clothing of American Youth. But while the Second Assembly of the World Council of Churches has ended, its effect will continue. Without doubt, the Second Assembly can be said to have been successful. The delegates have learned from one another. An assembly of this size means the expenditure of a lot of money. But it is well spent, for nothing can take the place of personal meeting.

Most of the differences between the churches still remain, but Evanston has narrowed the chasm rather than widened it. It is indeed a remarkable thing that the churches which in the past have persecuted each other, have now met, for the second time, to study the teaching of the Bible together, in a common loyalty to Christ. Their representatives leave for home with their common faith strengthened.

Commissions.

There is a second benefit from Evanston. By meeting from time to time the W.C.C. gives a basis for the existence of Commissions which do much valuable work during the years the Assembly is not meeting. Thus the W.C.C. is the largest voluntary organisation finding new homes for the homeless. Its Commission on Refugees and Inter-Church Aid has a staff of 500 people in different parts of the world, engaged in this practical Christian work; which the Christian Churches would not be able to engage in at world level (and it is a world problem) were it not for the World Council of Churches. Similarly, the Commission on International Affairs brings the Christian point of view to bear in the lobbies of the United Nations.

Danger of Bureaucracy.

The danger of the W.C.C., as of all world bodies—is that the central bureaucracy may become uncontrollable. Glimpses of the danger could be seen at Evanston. It would seem that the most effective check on this danger is that national Councils of Churches should become strong, for then they would be able to speak more effectively than individual churchmen, to check this abuse.

The work of the Assembly fell into three divisions. First came speeches from distinguished speakers introducing various topics on which the Assembly was desirous of finding a common mind. Secondly the Assembly broke up into smaller groups to discuss the main themes of Christ, the Hope of the world. Thirdly, in larger groups it discussed six topics of Christian activity and witness at the present time. Fourthly, the whole Assembly came together again to hammer out the final form of its statements on these topics and to draft a message to the world.

The language used in the meetings were English, German, French. The speaker chose which ever language was most familiar to himself. It would be simultaneously translated into the other two languages and all three broadcast. The listeners, with small wireless sets hanging round their necks and ear-phones on their heads, would tune into the translation they best understood. Thus the debate continued through almost three weeks of the hot Chicago summer.

Press Coverage.

The Assembly has had a remarkable press coverage and has made journalistic history—650 pressmen attended. It is officially estimated that a million and a quarter words of press despatches have been telegraphed from the press room by newspaper reporters. This figure has only been exceeded once before, during the conventions that preceded the presidential campaign when General Eisenhower was elected president.

REFORMATION RALLY. FRIDAY, 17th SEPTEMBER

The next Katoomba Convention will be held from December 25 to January 3, and speakers will include the Rev. John Pritchard, of New Zealand, the Rev. Geoff. Bingham, Mr. C. R. Golsworthy (of Melbourne), Mr. Charles Troutman (American Inter-Varsity Fellowship representative at present "on loan" to Australia), Archdeacon T. C. Hammond, and Archdeacon G. F. Denham.



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CORRESPONDENCE

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

CHURCH OF ENGLAND IN SOUTH AFRICA.

Dear Sir,

I read with regret the article on the Church of England in South Africa in your issue of July 8th, 1954, which I have just received, for it is both misleading and untrue.

In all fairness to the Church of the Province of South Africa, I have to state that the move for negotiations did not come from them but from five Evangelical Church of England churches at the Cape who have the ministrations of the Archbishop of Cape Town, and yet desire closer ties with the Church of England in South Africa. It was through their efforts that the Archbishop of Canterbury sent out his representative, Professor Hickinbotham, who after investigations drew up a proposed Thirteen Heads of Agreement as a basis for negotiations between the Church of England in South Africa and the Church of the Province of South Africa.

The three clergy Mr. Bradley refers to and many laymen in their churches, and in other churches of the Church of England in South Africa were not misled in any way, nor is it true as he states that the three rectors alone have been responsible for the tragic misleading of many of our members who have been prevented from hearing both sides. The fact is that the opinions of Evangelical Bishops and Archdeacon T. C. Hammond and other leading evangelicals were sought and all advised us to negotiate and even suggested further safeguards. Also, two symposiums were circulated as widely as possible so that church members could read the views of both sides, and the opinion of a Queen's Counsel.

Neither the three clergy (one of whom was the Vicar General of the Church of England in South Africa at that time) nor the responsible laymen would ever have agreed to absorption under any conditions by the Church of the Province of South Africa, nor do the proposed "Thirteen Heads of Agreement" suggest it. What was visualised was that the five Church of England churches in the Cape should join with the Church of England in South Africa to form a strong Evangelical body with its own Synod, constitution, etc., completely autonomous, with a water-tight agreement with the Church of the Province of South Africa, whereby their bishops would license clergy, confirm candidates, etc., as Bishops of the Church of God. We would then have been part of that great family, the Church of England through-

out the world, and evangelical clergy would not have had to make any sacrifices in coming out to the Church of England in South Africa as they now have to, for we would have been fully recognised by the Archbishop of Canterbury.

The decision of Synod not to negotiate with the Church of the Province of South Africa is only part of the reason for the resignations. Recent events have shown that the constitution of the Church of England in South Africa allows unlimited power in the hands of one man, the Registrar. This has caused great dissatisfaction in the churches.

Holy Trinity, Bramley, Johannesburg, has not joined the Church of the Province of South Africa, but is forming an Evangelical Alliance with the five Church of England Churches at the Cape.

Yours, etc.,

E. BRYDEN BROWN,

Ex Church Warden,
Christ Church, Church of
England in South Africa,
Hillbrow, Johannesburg, S.A.
82 Sixth St., Linden,
Johannesburg, South Africa.

COMMUNION DOCTRINE.

Dear Sir,

May I be allowed to offer answers to Archdeacon Harvey Brown on two matters raised by him in his second letter to you on the Eastward Position.

Your correspondent contends, in the first place, that the phrase, "standing before the table," suggests an eastward position. With this no one would disagree. The question is, when does the priest stand before the table? The words occur in the rubric immediately before the prayer of consecration and must grammatically be construed with the main verb of the subordinate clause in which they occur, namely, "hath so ordered (the Bread and Wine)." It would be ungrammatical to construe the participle "standing" with the main verb of the rubric "he shall say."

As if this simple grammatical requirement were not enough to determine with which verb the phrase should go, the Annexed Book (which is the definitive text of the 1662 Prayer Book) prints a semicolon after the word "hands" and before the main verb "he shall say." This semicolon has been deleted in most modern Prayer Books on no better authority than that of the printers, and a comma substituted. But the rubric should read: "When the Priest standing before the Table hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people and take the Cup into his hands;

he shall say the Prayer of Consecration followeth."

It has been argued in the courts that the rubric does not instruct the priest to return to the north side of the table to say the Prayer, but it has not, I think, been argued that the phrase "standing before the table" in its present position refers to any action other than the ordering of the elements.

Thus, the priest stands before the Table for the specific purpose of ordering the elements; and not only so, but to order them in such a way as will enable him with the more readiness and decency to break the Bread before the people.

Archdeacon Brown's second contention is that the compilers of our Prayer Book, in using the phrase "this our sacrifice of praise and thanksgiving" were referring to the whole corporate action of clergy and people which has just taken place. Now the concept of action of the eucharistic sacrifice of the church which the Archdeacon goes on to enunciate can claim good Reformed support. Ridley, in his disputation at Oxford says that "the whole substance of our sacrifice, which is frequented of the church in the Lord's Supper, consisteth in prayers, praise and giving of thanks, and in remembering and showing forth of that sacrifice once offered upon the altar of the cross" (Parker Soc. p. 211). But this does not determine the precise reference in the phrase in the post-communion prayer, "this our sacrifice of praise and thanksgiving"; nor do Ridley's words here or elsewhere claim this.

It should not be overlooked that Cranmer deliberately removed this expression from the prayer of consecration where it was open to be taken in association with the commemoration and showing forth of the Passion, and placed it after the communion. What was the effect of this? It was to indicate liturgically that the praises of worshippers can only be offered to God in response to all that is recalled by the "memory" of the Passion and implied in the spiritual sustenance of the Communion.

Cranmer made much of the distinction between the sacrifice of Christ and the sacrifice of the church. "The first kind of sacrifice Christ offered to God for us; the second kind we ourselves offer to God by Christ." "His was the taking away the sins of the world; ours is a praising and a thanking for the same; and therefore His was satisfactory, ours is gratulatory." (Parker Soc. pp. 346 and 359) Cranmer further stressed that in the glory due to Christ for his sacrificial work "He admitteth neither partner nor successor" (ibid p. 346). It was in accordance with this doctrine that Cranmer arranged the 1549 order of Communion so as to make exceedingly clear the liturgical sequence: (1) the memory of the Passion; (2) the communion of the Body and Blood of Christ; (3) the response of faith by the

worshipper in his sacrifice of praise and adoration culminating in the Gloria in excelsis (1552).

In the light of this interpretation of Cranmer's liturgy (see further Professor F. C. Burkitt's "Eucharist and Sacrifice" pp. 24-26) there can be little doubt that, however we may regard the service of Holy Communion as a whole (and there are many ways of regarding it), the phrase "this our sacrifice of praise and thanksgiving" refers particularly to the praise offered by the worshipper in the post-communion and not to "the whole corporate action of clergy and people which has just taken place."

May I say finally that, despite the considerable differences apparent on important matters between the views of Archdeacon Harvey Brown and those expressed by the "Record" (with which I am in agreement) it would be improper not to recognise that these differences are neither so great nor so important as an equally apparent unanimity on the doctrines of Grace and Redemption.

Yours, etc.,

Moore College, DONALD ROBINSON.
Newtown, N.S.W.

S.P.T.C.

Dear Sir,

May I seek the courtesy of your columns to inform your readers that the Sydney Preliminary Theological Course is about to commence a new term. On Tuesday, September 21st at 6.0 p.m., in Deaconess Hall nearly opposite Moore College in Carillon Avenue, The Rev. D. W. Robinson, M.A. (Cambridge) will begin his series of lectures on the Prayer Book.

Fees are purposely kept low so that no student is prevented on financial grounds from securing the facilities offered: 5/- per term for those attending the lectures, 7/6 per term for correspondence students, and even lower fees for groups.

For further particulars and enrolments application should be made to Secretary, S.P.T.C., Moore College, Carillon Avenue, Newtown, N.S.W.

Yours, etc.,

Newtown, N.S.W. H. BATES.

"BODGIES AND WIDGIES."

Dear Sir,

I have received many enquiries about certain alleged statements of mine reported in the "Sun" on August 27th. May I crave the hospitality of your columns to make clear to your readers what I did actually say about the bodgies and widgies?

In the early editions of the "Sun" that day I was reported to have invited the bodgies and widgies to hold one of their jive sessions in my Church Hall. As a result of a succession of such evenings I was reported to be expecting a lot of them to come to Church and even to form a choir!

Last I was reported to have stated that they could be converted, but that you must start with them where they are and meet them on their own ground. This last was the only true part of the report, as later editions of the paper that same day made clear.

What did I say? First, that I would be delighted to invite the bodgies and widgies to a social in my Church Hall which we would be prepared to start off with some jive records if that would in any way make them feel more at ease.

Second, that I believed their contact with us in this way would (after several evenings) persuade some of them that there was a hap-

pier and healthier way of life than their Third, that bodgies and widgies could be converted.

What many people evidently want to know is whether I believe in dancing as part of the social activities of my Church. The answer to that is quite simple. I do not.

I have not yet met any bodgies or widgies, but I want to. Will you pray for them?

Yours, etc.,

H. W. GUINNESS.

St. Barnabas Church,
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September 5, 1954.

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FOR WOMEN

THINK ON THESE THINGS

Conducted by June Dugan.

PRINCIPAL AND INTEREST.

A nudge, a very knowing look, perhaps a discreet cough and the whole company in the tennis club had been warned that the subject under discussion was not finding ready listeners in a couple of the members, some of those strange things, who by dint of their beliefs were opposed to anything that meant fun and sportsmanship and called themselves Christians. Actually the topic under fire was whether or not a lottery ticket should be bought and shared among the club members, but the strange thing about the whole scene was that while the Christian members were not one jot interested in the ticket, they realised that the others would be quite free to do as they pleased and had never commented about the tickets. What then made the other members so keen to be on their guard against offending such a small minority, and if they would normally discuss such things why should the presence of these few make any difference?

When we hear eulogies of those who are dead, or have for some reason left the community, so often we notice that one of the good memories that has remained behind them is that they were "high principled," but as I see it, one of the things that the world makes it hardest for us to maintain is our high principle in any direction. If one does not do just what the press or the mob does, one is offish or high-handed or thinks himself better than others, very rarely do they take the trouble to find out the reason behind one's non-compliance with their ideas, or to realise that people can be guided in their actions by their principle or what they believe to be right. Sometimes grown-ups are little better than children in their adoption of "wearing down tactics" till their victim for very peace's sake falls in with their idea and there is another person who has sacrificed what he or she knew to be right, just to get peace and retain friendly relations with someone they met in their daily round. To be considered a good mixer and a broadminded citizen is quite often the thing that makes us forget our principles and we find ourselves doing things that once we would have shunned, but as now we have become a good fellow we feel the price has been well paid.

Quite often the word principle is confused with the word pride. We hear someone very indignantly stating that they would have nothing to do with a certain person on principle when all the time they will not face the fact that the encounter would mean a jolt to their pride. For instance when the annual meeting of the guild comes round and new office bearers are to be elected, often pride and principle become very confused. A certain person openly states that she would never nominate Mrs. X on principle, when she knows deep down in her heart that several times she and Mrs. X have had cross words and she does not want to appear to be ingratiating herself by mentioning her opponents' name. Clearly the situation is one where pride, rather than principle, is at stake. Let us get it straight in our mind that our principles are really the basic ideals and beliefs which have been formed in us by tradition and training to guide us and enable us to live a respectable life.

Another factor which immediately creates a difference between the Christian and his worldly contemporaries is that each has interests lying in opposite directions. One Saturday morning an ex-soldier friend of my husband dropped in for a chat and a post-mortem on their soldiering days together. During the morning he asked my husband to attend a function which held little or no interest for a Christian. Several non-committal answers did not suffice to put our friend off. So eventually he dropped to it that the idea did not hold any appeal for my man. He was not easily deterred, however, and suggested that if my husband were to go, there would be many opportunities to meet, and maybe help some of the men of the old unit. He could not see that such

help would be negligible under the circumstances or that my husband had no interest in the affair. Our friend does not know that immediately one becomes a follower of Jesus Christ one's interests cease to be self-ward but God-ward and this cuts right across the pattern of the previous life.

Now we must go right back and see this principal and interest in its proper setting. When I was at school I might add here, the problems of principal and interest were entirely beyond my unmathematical brain, but now I am finding it applies to my own life in a new way every day. For those of us who are trying to live a balanced true Christian life, conscious that they are reflecting Jesus Christ to others, let us take courage here and not be disheartened when we find that, try as we will, somehow we are so often at variance with those about us. If we are Christians in the true sense, we will find that our principles are based on what Jesus Christ has taught us and as I have said our interest will be to please Him. On the other hand those who do not know Jesus Christ are completely self-centred in their interest and their principles have no fixed code or base other than what has been handed down to them.

So let us now "stand steadfast, unmoveable" in spite of all the pushings, urgings, and wheedling of the world about us, that we may not take one backward step into enemy territory, that we may not surrender one bit of principal or forfeit one bit of interest. Now I have found the ground wherein Sure my soul's anchor may remain;
The wounds of Jesus, for my sin
Before the world's foundation
slain;
Whose mercy shall unshaken stay,
When heaven and earth are fled
away.

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THE CHURCH UNDER COMMUNIST
RULE—(Continued from page 1)

that the communist ideology does appear as a dogma which cannot bear any opposition voiced by people of a different conviction. Adherents to the communist dogma must therefore be intolerant of anybody who does not acknowledge its absolute relevance in matters of life and death. They must be particularly intolerant of us Christians who are bound in faith to God the Father, God the Son and God the Holy Spirit and can never approve of the communist dogma, if we do not want to betray our Christian faith.

The communist dogma is faith in mankind's self-redemption through definite social progress and hope for the ultimate this-worldly paradise, called the classless society, and achieved by the proletariat as the redeemer of mankind. The Christian dogma is faith in Jesus Christ, the redeemer of the world, who was crucified for us and rose from the dead, and hope for the consummation of His Kingdom on the day of His Second Coming. It is impossible to believe in both our Christian dogma and in the communist dogma which reduces God to a product of a primitive mankind's anxieties and Jesus Christ at best to a revolutionary who tragically failed. It is an either-or proposition for any single-minded person. It is only logical that the author of a widely circulated pamphlet entitled "Communist and religious moral" should sum up his remarks in these terms: "Religion (i.e., our Christian faith) was and remained a reactionary ideology. The servants of the Church, preaching faith in God, act detrimentally; they sow unscientific concepts in the hearts of the faithful and are opposed to the fight for communism."

Problem of Christian Education.

We must keep in mind the full weight of this sentence if we are to grasp the situation of the Christian Church in those countries where the communist ideology is at work and presses for ultimate victory. This sentence of the unscientific and noxious nature of the Christian faith indicates the tension which each Christian church must withstand under a regime whose only motivation for political, economic and cultural action is the fulfilment of the communist programme in all realms of life. According to official statements the Government has no intention of attacking those individual religious convictions, provided the believers accept the communist practice and refrain from stirring up public opinion by their confession of faith and their behaviour.

The State does not want to take any administrative measure against the Christian churches. The communists believe the existence of the Christian religion to be so entangled with certain stages of sociological evolution that education out of those backward stages by gradual scientific and ideological propaganda will necessarily eliminate the basis of existence of the Christian churches. This explains why the real conflict between Church and State breaks out over the problem of Christian education.

What has been said makes it clear that the soil on which the Christian communities live is volcanic soil. However there are not always volcanic eruptions. There are also periods of relative stability during which the State postpones attaining a goal on tactical grounds and stops a necessary development from pragmatic considerations. It is at this point that the Church has great opportunities for which she is grateful.

Our Church knows all too well that the adherents to the communist party challenge the vitality of her faith, the power of her love, the authenticity of

her hope and her readiness to suffer. As Christians we know very well that we have to interpret such a challenge as coming from the living God, the Lord of History, questioning us about the authenticity of our Christian life. Such a challenge forces the Christian community to go the way of spiritual renewal, beginning with the foundations of the Christian faith.

Christian Fellow Travellers Doomed.

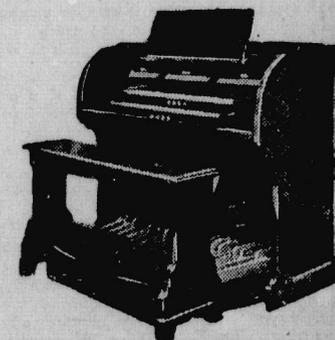
Christian fellow travellers of all shades are doomed to abandon the course. The threadbare decoration of a once fashionable traditional Christianity breaks down under such a challenge. In the last analysis our Christian Church has plenty of reason for thankfulness to the Lord who summons His flock out of drowsiness. To-day again we are allowed to tell about the blessing which a Church withstanding such a tension may be bestowed with when it accepts the call to total loyalty to the Lord and to unconditional and long suffering service to men.

Luther said somewhere that times of temptation are times of blessing for the Church of Jesus Christ. It is with this insight in mind that the experiences of a witnessing Church in her confrontation with the governmental, political and cultural power of the communist ideology must be interpreted. It then becomes evident that our way through the dark is illuminated by the light signals of divine promise.

(Continued next page)

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(Continued from page 11)

We cannot ultimately answer the question as to the possibilities for, and limits to, Christian witness in East Germany, without mentioning the difficulties which are particularly acute to-day. They are the following:

1. The State schools which all children without exception must attend are explicitly based on the communist creed. In particular, natural history, biology, past and present history are taught according to the materialistic ideology. Each teacher is bound to manifest himself as a functionary in the service of the powerful workers' and peasants' class. The students applying for examination must present a curriculum vitae of their own, proving their social activities, i.e., their activities within the communist youth organization. Under these circumstances all children who have been brought up at home in the Christian faith have constantly to face deep inner conflicts at school. A proposal by the church to have its own school was dismissed. The Church may organise, on its own account, extracurricular religious instruction for the children of Christian families, but it is evident that such a limited instruction is teaching of the Gospel. Imagine a child who learns in his religious instruction class that God is the creator of the world whereas at school he is assured of the scientific knowledge that the world is a materia and as such without beginning nor end.

2. The possibilities for missionary service in public are very limited. Official regulations deprive the Church of the possibility to carry out her missionary task as she is requested to do, and to utilise theatre, movies, press and meeting places not owned by the Church, factories, and literature on a free book market. This means that we are actually reduced to work within the walls of the church and through the few church weeklies of a small circulation.

3. Professional life is largely dependant on governmental offices, not only for officials, teachers and members of the police force, but also for workers, and peasants, for shopkeepers and doctors, artisans, technicians and artists. The church members are thus under heavy ideological attack. This is particularly true for young people. You will understand that many people who would like to be Christians are driven into a conflict which they cannot ultimately sustain. This is why there are some church members, mostly young ones, who change allegiance one day. There are also those who dissociate themselves from the Church because they do not wish to draw attention upon them.

Under these circumstances it is a great help to experience intercession. It is the same service the primitive Church in Jerusalem did to the Apostles when she prayed: "Grant to thy servants to speak thy word with all boldness" (Acts 4:29).

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A SUPERNATURAL RELIGION

(Continued from page 3)

In the face of the anti-supernaturalistic tendencies of modern thought, we Christians should imitate the example of St. Paul in the same situation and re-emphasise with clarity and conviction the supernatural nature of our faith.

Modern anti-supernaturalism is still in the negative stage, that is, it is content to deny the supernatural faith of Christianity, but does not assert any positive naturalistic dogma. Thought cannot remain in this vacuum. If modern society does not reaffirm the Christian faith, it will adopt some naturalistic ideology such as Communism, Fascism or other similar thoroughgoing naturalism.

Help from the University.

In the task of reaffirming the Christian faith in the modern world the Christian Church looks to the University for aid. Sound thinking is essential. For the temptation to succumb to anti-supernatural pressure is matched by the temptation to exaggerate the supernatural and to fall into superstition and credulity.

Yet the University is of little help, it is very difficult to choose a course at the University which is not a waste of time for a young man who wishes ultimately to be a minister. This ought not to be. Too much attention is paid to the mechanics of study and not enough to the content. In the attempt to make the study of the humanities "up-to-date" and "scientific," much of the humanising value of these studies has been lost. For example, in the higher degrees in historical studies, which should be an opportunity for the student to choose one of many fields of human endeavour which will bring him into contact with noble thoughts and heroic deeds, the local student, because of the modern canons of study with regard to sources is shut up to Australian history. What great movements of thought will be met in such studies? The opportunity of a lifetime is lost.

My second plea is that the University should establish courses and degrees in theology at the undergraduate level. This is universal in English universities. It is not unknown in Australia.

The suggestion is not that the University curriculum must be based on the Christian Faith, as in the old days, but that theology should be taught alongside other disciplines of knowledge.

Inhuman Culture.

Man does not become human by culture and civilisation; but these become human when the man who creates them is truly human. The true human quality of man is rooted in his relationship with God, in his acceptance of his supernatural destiny for love of God and for eternal life. A culture which severs its connection with God necessarily becomes inhuman. True culture can only develop when culture is not an end in itself, but is directed from a centre which transcends culture, that is, from a realisation of the truth of the supernatural.

Nor must it be thought that by omitting theology from the subjects open to an undergraduate, the University teaches nothing about theology. On the contrary it teaches that it is a subject to be omitted, that it is a subject of secondary importance, and it teaches this not openly and explicitly, which would invite criticism and rebuttal; but insinuates it insidiously and so unconsciously conditions the mind of the student against the Christian Faith.

Courses in Theology.

After all, theology is well worthy of its place alongside other subjects in the curriculum. Indeed, it ought to be there. For it is folly to teach young men how to destroy humanity without providing them with the opportunity to learn that they should submit this knowledge to the law of God. If you want a bomb, the chemistry department will teach you how to make it. If you want a cathedral, the Faculty of Architecture will instruct you. But if you want to know why you should have the one and not the other, there is no answer. The University is silent on the one thing needful.

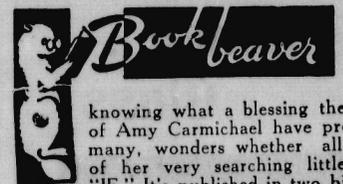
If the University were to establish courses and degrees in Christian theology for undergraduates, it would not be a departure from neutrality but rather a return to it.

Supernatural Activities for the Christian.

But individual Christians, whether in the University or in the rest of the community, must not be content with neutrality. Like St. Paul, we must witness clearly to the supernatural in an anti-supernaturalistic environment. We are all tempted to minimise the supernatural in our own thought and practice, for this is the tendency of the environment in which we live. If we see the temptation we may avoid it, by recalling that Christianity is thorough-going supernaturalism. Base your life on the fact of the supernatural God, a personal God, Lord of nature and its Creator, on the God who has promised to hear prayer. Prayer is a supernatural activity and is the life-blood of the Christian life. Do not neglect this supernatural activity. Read the Bible regularly. It is a supernatural book and God will use it in a supernatural way, and speak to you through it.

Seek a supernatural salvation. Seek the salvation which God offers. We are tempted to think we may save ourselves through our own efforts. But there is no way through here. Salvation is a gift of the divine Redeemer, who has promised to save all who call upon Him.

Remember we have a supernatural destiny. Lay up treasure in Heaven. Set your minds on things above. Here we have no continuing city. Take your thoughts off your furniture and window hangings, off your bank balance, off your career, off your holiday. "Seeing all these things shall be dissolved what manner of persons ought we to be in all holiness and godliness of living."



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E.: Nehemiah 1:1 to 2:8 or Daniel 1 or Zephaniah 3; Matthew 21:23 to end of Ephesians 4:1-24. Psalms 73, 77.

26th September. Trinity 15.

M.: Daniel 3; Luke 9:57 to 10:24 or 2 Tim. 1. Psalms 84, 85.

E.: Daniel 5 or 6; Matthew 28 or Eph. 4:25 to 5:21. Psalm 89.

TRINITY XIV.

The striking contrast between the thankfulness of the one, and the (apparent) ingratitude of the nine, points the clear-cut lesson of to-day's Gospel, i.e., that profound and humble thanks should at all times mark our thoughts and service of God in Christ. Though we are not miraculously healed lepers, "our creation, preservation, and all the blessings of this life," as the General Thanksgiving puts it, has assuredly involved other miracles of daily providence as great and as unmerited. Being blind to that fact ninety per cent. of people are as thankless for blessings received as the nine ex-lepers. Recognition of the miraculous in daily life on the other hand is a major step towards consciously "walking in the Spirit," and by a "practice of the presence of God," growing in grace and in those fruits of the Spirit of which this Epistle speaks, and for which this Collect prays.

TRINITY XV.

"You must serve God or money; you cannot serve both"—here is surely a fundamental proposition for Christian life, and never more cogent than in our present money-obsessed Australian community. Rising costs have for years past powerfully tempted Christian individuals, both clergy and laity, as well as parishes and societies, to attempt an impossible dual service or a wrong priority, i.e., to say, "Given the money, we will serve God," instead of, "We will serve God" . . . full stop. He meets His servants' needs—which may not be money after all. A study of the use and abuse of money in and by the Church at various stages of her history, as well as by individual Christians, adds urgency to our Lord's warning, and to the petition in to-day's Collect. The Epistle says the same thing under another similitude. Money, like circumcision, is after all an external, non-essential to "the new creature."

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PERSONAL

We extend heartfelt sympathy to the family and relatives of the late **Rev. Canon Robert Rook**, who passed away last week at Norfolk Island, at an advanced age. Ordained in 1888, the late Canon exercised a most vigorous and effective ministry in the dioceses of Bathurst and Sydney. He was made a canon of St. Andrew's Cathedral, Sydney, in 1930.

The **Rev. David F. L. Harris**, a graduate of Oak Hill Theological College, London, has been appointed Curate at St. Philip's, Eastwood (Sydney).

Mr. Dudley J. Ross has been appointed Stipendiary Reader in the parish of Marulan (Canberra-Goulburn).

The **Rev. A. E. Bellamy** has been inducted to the parish of Lilydale (Melbourne).

The **Rev. R. J. McCall** has been appointed Vicar of Diamond Creek (Melbourne).

The **Rev. R. Miles**, formerly of Dubbo (Bathurst) has commenced duty as Principal of St. Paul's Training School, Newhaven (Melbourne).

The **Rev. W. H. Graham** has taken up appointment as full-time Chaplain at Sunbury Mental Hospital (Melbourne).

Miss Dorothy Ross, Headmistress of Melbourne Church of England Girls' Grammar School, has announced her retirement from the end of 1955.

Mrs. Blow, Headmistress of Lowther Hall, is to succeed Miss Cameron at "Firbank" C.E.G.S.S. (Melbourne) at the beginning of 1955.

The **Ven. Archdeacon R. B. Robinson** returns to Sydney by the Orcaes on 17th September, after a visit to England.

A former Bishop of Melanesia, the **Rt. Rev. W. H. Baddeley, M.C., D.S.O.**, has been appointed Bishop of Blackburn in succession to Bishop Askwith who has been translated to the See of Gloucester. Bishop Baddeley has been suffragan Bishop of Whitby in the diocese of York. The Bishop is 60.

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Diocesan News

BRISBANE

New C.M.S. Premises.—The recent acquisition of suitable premises in the city area of Brisbane, marks an important stage in the expansion of C.M.S. work in Queensland.

The original C.M.S. Office in Church House was occupied by the Society in November, 1944. Four years later this room was exchanged for a larger room there, which, for the time being, proved a satisfactory centre for C.M.S. activities.

During the past two years, however, progress in all departments of the work has been such as to render the Society's quarters in Church House increasingly inadequate.

The opportunity, therefore, which came some two or three months ago, of securing premises on the First Floor of Selbourne Chambers, 164 Adelaide Street, in the heart of the city, came at an appropriate time, and presented C.M.S. with a much greater prospect of development for the future.

After careful investigation, and a visit to Brisbane in June last by the General Secretary, it was decided to take possession of the new premises at the beginning of July.

The new Centre, consisting of a Secretary's Office, Bookshop, and Tea Room, will enable the administrative work of the Society to function more efficiently, and permit us to look forward with greater confidence to the future development of C.M.S. work in Queensland.

SYDNEY

Campsie Farewell.—A word of farewell and presentation was given to Mrs. Bruce at the Revival Fellowship, and a similar word was expressed at the Women's Devotional and at the Youth Tea. In the removing of Mrs. Bruce to reside in the Parish of Jamberoo, St. John's has lost one of her oldest and outstanding workers. For over 30 years she has been a remarkable success as District Visitor, the inspirer of the Women's Devotional and splendid worker amongst the young people in her cottage meetings, her teaching in the Sunday School and Public School, many young people have been inspired to enter full-time service for the Master at home and abroad.

Mother aids Infant.—The Parish Council of St. Luke's, Liverpool, has generously opened a parish-wide appeal for financial aid to the recently founded provisional district of Hammondville-Moorebank, formerly part of the Liverpool Parish. It is not unknown for new districts to be established without a penny in cashassets.

Lidcombe Anniversary.—St. Stephen's celebrates its 79th anniversary with special services and gatherings on Sunday, 19th, and Tuesday, 21st September.

Teaching Mission.—The Rev. Dr. Leon L. Morris, Vice-Principal of Ridley College, Melbourne, will conduct a teaching mission at St. Matthew's, Manly, some time in the autumn of 1954. This will be a follow-up to Dr. Guinness' evangelistic mission held a few years ago.

Reception to Overseas Visitors.—A large assembly of Churchpeople filled St. Oswald's, Haberfield, on Wednesday, September 1st, to greet Sir Arthur and Lady Smith, prominent lay people from Britain. Lady Smith spoke on the influence of dedicated women in Church and Home. Sir Arthur gave a forthright address on "Christ for you, Christ in you, and Christ through you." He emphasised the paramount importance of practical Christian interest in the modern world. Supper followed in St. Oswald's Hall where many parishioners were presented to the distinguished visitors by the Rector, Dr. A. W. Morton.

Religion and Life Week.—A Religion and Life Week will be held from 21st to the 24th September at St. Alban's, Majestic Hall, Five Dock. The following speakers will discuss matters of vital importance:—

Tuesday, 21st, 8 p.m.—Rev. Alan Walker, M.A., Mission to the Nation.

Wednesday, 22nd, 8 p.m.—Prof. A. P. Elkin, Ph.D., "White Australia."

Thursday, 23rd, 8 p.m.—Dr. L. Parr, M.L.A., "Christianity and Democracy."

Friday, 24th, 8 p.m.—Dr. Paul White, "The Christian African and the Mau Mau."

Films will be shown every night at 7.15 p.m., while prominent citizens will chair the meetings, and there will be a question time at the close of each address.

CANBERRA & GOULBURN

Visiting Choir.—An unusual event at St. Clement's, Yass, was the visit of the Sydney University Musical Society choir on Tuesday, 17th August. The choir, which was over sixty strong, gave a lunch hour recital for about two hundred people.

The programme included a Bach cantata and some chorales by the same composer, as well as carols and other sacred music.

Afterwards a number of the visitors told the Rector that they felt the singing of the choir had never been better. They put it down to the obvious response of the congregation and the helpful atmosphere and good acoustics of St. Clement's. Another contributing factor was that the conductor, Mr. Faunce Allman, was deeply moved by the recollection, to which he gave expression in a short speech, of his boyhood associations with what he termed "this dear old church."

Mine Strike.—At Captain's Flat the unhappy situation between mine management and workers persists. Sunday, August 15, will long be talked of there. The Neutral Committee called together a public meeting to hear a statement of the moral and social problems. It was a remarkable meeting—more than 130 men and women attended and in a remarkable way demonstrated their confidence in the committee. The Rector attended five meetings and conferences in four days, involving nearly 250 miles of travelling and the loss of many hours of much-needed beauty sleep. The meetings have been worth while and the conferences with management and union representatives revealing. Empty houses are increasing in numbers.

TASMANIA

St. Bartholomew's Day (Tuesday, 24th August) marked the 112th Anniversary of the Foundation of the Diocese of Tasmania. On this day in 1842, Frances Russell Nixon was consecrated first Bishop of Tasmania in Westminster Abbey.

A FRIENDLY COMMENT.

The "Church Gazette," the organ of the Church Society in England, in its editorial comments in the July-Aug. number, makes reference to the annual meeting of the Society and of the address given by Archdeacon Robinson of Sydney to that meeting:

A visit of Archdeacon R. B. Robinson to England is a rare event and one of which those who know him or of him wish to make the most. It was a happy privilege to have him on the platform at the Annual Meeting—a privilege which we have shared with a number of other big societies. In a stimulating and forthright speech he brought greetings from the Australian Church League, whose President, Archdeacon T. C. Hammond, is widely known and respected in Great Britain. The League is affiliated to Church Society and stands for the great scriptural principles of the Reformation in the Church in Australia. Referring to the rights and duties of the laity, the Archdeacon explained that in the Synod of the Diocese of Sydney there were two laymen to every clergyman, with the result that the laity had a very full and responsible part to play in diocesan affairs. "In the Diocese of Sydney," he said, "the largest evangelical diocese in the world, we have a very precious heritage to guard and to hand on." It was now 166 years since the Rev. Richard Johnson, a chaplain of the British fleet, had planted the Gospel banner in Australia. Churchmen in New South Wales owed more to England than they could pay, and still to-day they looked to the home-country for inspiration and encouragement. Thus the opportunity of bringing greetings to the meeting from the Sydney Diocese was much valued.

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