

Proper Psalms and Lessons

Aug. 24. 11th Sunday after Trinity, St. Bartholomew.

M.: 2 Kings v or Eccus. xviii 1-14 or xxxix 1-10; Luke i 57 or Col. iii 12-iv 6 or Matt. x 1-15. Psalms 56, 57.

E.: 2 Kings vi 8-23 or xvii 1-23 or Deut. xviii 15-19; Matt. xvi 13 or Acts xxviii or Matt. x 16-22. Psalms 61, 62, 63.

Aug. 31. 12th Sunday after Trinity.

M.: 2 Kings xviii 13 or Micah vi; Luke iv 1-15 or Philemon. Psalms 65, 66.

E.: 2 Kings xix or Isa xxxviii 1-20 or Micah vii; Matt. xviii 15 or Ephes i. Psalm 68.

Sept. 7. 13th Sunday after Trinity.

M.: 2 Kings xxvii or Hab. ii 1-14; Luke iv 31- v 11 or 1 Tim. vi. Psalm 71.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt. xx 1-28 or Ephes ii. Psalms 67, 72.

REVIVAL:

CLERGYMEN! PLEASE NOTE!

"It is difficult to overestimate the amazing wave of new spiritual life which, I believe, would sweep through the Church of God if for one year in England every single instance of baptism, marriage and confirmation, and the equivalents in the other denominations, were faithfully seized by the ministers and lay people concerned.

If in all these circumstances the need for conversion was faithfully pressed home, and the offer of Christ convincingly and earnestly presented, I believe that the Holy Spirit would use this faithfulness on the part of His Church to lead to a deep spiritual conviction in many thousands of hearts, and that there would be new conversions, leading to new life in the worshipping communities."

—Bryan Green, in "The Practice of Evangelism."

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UNVEILING OF MONUMENT TO ABORIGINES.

Hawkesbury River, 5th July, 1952.

A large number of visitors left Martin Place, Sydney, at 9 a.m. in four buses provided by Mr. Spencer Lowe, and arrived at Wiseman's Ferry at 12 p.m. The trip to the Ferry was through the Western Suburbs and Parramatta where the visitors were shown a number of historical places.

On arrival at the Ferry the occupants of the buses were transhipped to Mr. Lowe's famous "Cruiser", "The Sackville", so named after Sackville Reach, the largest straight sheet of water (1½ miles) on the Hawkesbury.

The company disembarked and wended their way to a little hill at Sackville where the dedication service and unveiling of the obelisk in memory of the aborigines of the Hawkesbury took place. This splendid piece of stone work was presented to the Colo Shire Council by Mr. P. W. Gledhill, of Manly, and is now a conspicuous figure on the bank of the river. The Shire President, Councillor Matheson, presided at the ceremony and unveiled the monument. The Dean of Sydney, Dr. S. Barton Babbage, then performed the dedication ceremony.

Other speakers were the donor of the Obelisk, Mr. P. W. Gledhill, who is always very keen on anything historical; Inspector Blakey, Mr. Spencer Lowe, Mrs. Long, of the Mission to the Aborigines at this spot, Mr. Ridgway, a full-blooded Aborigine, who expressed his delight at being invited to the ceremony, and Mr. Michael Sawtell.

A very generous gift was made to the Shire Council by Mr. Roy Mitchell, whose property adjoined the reserve, of forty acres of land for the purpose of extending the reserve.

More than 300 interested visitors and spectators participated at the ceremony.

—Contributed.

"GOODBY."

"God be with you," men used to say
When setting forth on an unknown way.
But now, I know not how or why,
We've shortened it down to plain "Goodby."

"God be with you" was a prayer
That He might keep us in His care,
But just "Goodby" is a plain "Good day,"
I must be going on my way.

"So long." "However brief it be,
"I will be so very long to me!"
And "Au revoir," "I don't know when,
But I hope to see you soon again."

"Goodby" — a day, a month, a year,
A smile, a sigh, a parting tear,
And evermore the old-time prayer,
That God may keep you in His care.
—by Dr. O. J. Stevenson, in "The Sentinel."

"GIVE!—Till the Father stops giving to you!"

This was one of the late Archdeacon R. B. S. Hammond's challenges.

Some people, however, take a delight in tortuous methods of giving. "Purcel," in the C.E.N., gives this judicious reply to a correspondent who asks for particulars of the "Mile of Pennies" means of collecting:

"There is really nothing in it except persuading 4,400 people to give a penny each. Certain firms that specialise in parochial stationery sell strips of envelopes of the right size, and householders can be asked to take over anything from a foot to a rod, pole, or perch. Some parishes organise a kind of social, and lay the pennies in lines on the floor. As St. Paul remarks, "God loves a hilarious giver"; and if folk get more of a kick out of doing things that way, why not? We suggest, however, that people should be taught (again following St. Paul) to give by the week rather than by the mile."

TELEVISION—SERVANT OR MASTER?

A lecture on this subject will be given to the Sydney Branch of the English Speaking Union on Thursday, August 28th at 2.30 p.m. by Dr. A. W. Morton, Rector of St. Oswald's, Haberfield.

As a result of personal observation in America, Dr. Morton has recent information about this important medium.

CONFERENCE.

The Archbishop of Sydney conferred with the Archdeacons and Rural Deans of the Diocese at "Gilbulla" Conference Centre on Monday of this week. A number of important matters were discussed relative to Church work.

SCHOLARSHIPS.

Three scholarships for boys under 14 on Feb. 1st, 1953, are available at The King's School, Parramatta. Entries close on 22nd Sept. Details were published in the last issue of this paper, and full particulars and entry forms can be obtained from the Headmaster.

CHURCH RECORD

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

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SEPTEMBER 4, 1952

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

ENGLISH ARCHBISHOPS' ISSUE

A Call to Prayer for the Ministry

PASTORAL LETTER OF CANTERBURY AND YORK.

"We desire to call the attention of all Churchpeople to one of the most urgent of all the urgent problems which challenge the Church to-day, that they may make it a subject of their earnest and continuing prayers.

"Our Lord Jesus Christ saw during His earthly ministry what we see now, a harvest ready to be reaped but too few reapers; and He bade His disciples pray to the Lord of the Harvest that He would send forth labourers into the harvest. His clear and simple command was 'Pray.' The Church is God's Church. The Harvest is God's Harvest. Only if we pray earnestly and sincerely will He supply this need.

The Call of God.

"No one should come to the Ministry unless he be called of God. But God's call may come to us through many channels. Again and again a man has found his true vocation to the ministry through a priest, through parents, through a friend, through a schoolmaster, through the life of a congregation or of a group within it, through being entrusted with some pastoral work in Youth Groups, clubs and the like. If the Church is praying for more men in the ministry, if Church-people are fully aware of the need and constantly putting it before God in their prayers, many young men will hear through one channel or another the call of God which they might otherwise have missed; and many will answer it who might otherwise have let it pass them by.

Concern in Congregation.

"Many are called, but not all hear; nor are all chosen. The Church rightly has to decide, in dependence upon God, who are to be selected for training, and in the end the bishop and his chaplains must make the final deci-

the Church at home and abroad in its ministry to all kinds of people.

Embertide Appeal.

"So then we summon the Church to obey the command of Our Lord and to pray with untiring perseverance. We urge clergy and people to observe the Ember days with public and private prayer and between these seasons to pray that God will furnish the Church with a devout, able and faithful ministry adequate to His purpose and the need of His Church;

"Other needs press upon us of which we do not speak here. There is a special urgency in the supply and maintenance of the ministry, since its place in the life, witness and extension of the Church is vital. Therefore, we call the whole Church to take this need into their hearts and to be urgent in prayer, doubting not that the prayer of faith will avail. So to pray will not only help those whom God calls to hear and answer: it will throughout the Church both increase and express our faith and will bring us all more closely to the person and purpose of Our Lord Whose we are and Whom we serve. In His name, we call you! In His name we greet you, in love and pray that His blessing may ever be with you.

GEOFFREY CANTUAR.
CYRIL EBOR."

ALMIGHTY GOD, our heavenly Father, Who hast purchased to Thyself an universal Church by the precious Blood of Thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of Thy Church. And to those which shall be ordained to any holy function give Thy grace and heavenly benediction; that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

Moore College and the Ministry

SUPPORT NEEDED FOR ADEQUATE TRAINING.

To meet the demands of these modern times we not only need a greater number of men for the sacred ministry, but we also need a well-trained ministry.

In both these respects Moore Theological College, Sydney, is meeting the requirements in a very realistic manner.

During the past few years the number of men offering for training for the ministry has greatly increased and at Moore College there have been from 60 to 80 students attending lectures. To meet this increase the College Committee has built two new wings of students' study-bedrooms and a third new wing is now nearing completion. Whereas the old wing only accommodated 18 students, with these additions provision will be made for 70 students.

On the scholastic side, over the last few years many Moore College students have been at the top of the list

PREMIERE OF JUNGLE DOCTOR FILM.

The new Jungle Doctor Sound Film will be publicly screened for the first time on Saturday, 27th September, at the Chapter House, at 7.45 p.m. This film, "From Darkness into Light," shows the Jungle Doctors actually at work in the Mission Hospitals in Tanganyika. Dr. Paul White, Jungle Dr. No. 1, will be present in person. Admission Free.

UNIVERSITY CENTENARY.

CATHEDRAL SERVICE.

The Chancellor, Sir Charles Bickerton Blackburn, and Professor A. D. Trendall read the lessons at the special service held in St. Andrew's Cathedral, Sydney, on Sunday, 31st August. The Rev. R. A. Cole, Ph.D. (T.C.D.), M.Th. (London), preached from the words of St. Paul: "Greeks seek wisdom." We are all Greeks at heart, said Dr. Cole, and the motto of Sydney University, *Sidere mens eadem mutato*, "though the constellations change above us, yet our heart remains the same," well expresses the unchanging outlook of Western culture. Dr. Cole analysed the conditions of a century ago which determined the nature and basis of the new, secular and liberal universities. He concluded by saying that in an age with deeper divisions than between Jew and Greek, we still preach Christ crucified, to the East a stumbling block, to the West intellectual foolishness, but to those who are being saved, the power of God.

of passes in the Th.L., examination set by the Australian College of Theology. In 1950 and 1951 the coveted Hey Sharp Prize was won by Moore College students. Last year three were awarded first class honours and headed the list of passes and four of the remainder received second class honours. Fifteen in all received passes. There has also been a great increase in the number of students doing university courses.

Thus it can be seen that Moore College is meeting the challenge of training more men for the sacred ministry and is also doing its best to see they are well trained. In this way a real effort is being made to meet the needs of many parishes and the demands of an ever-increasing population.

In appreciation of these facts it is hoped that every churchman and churchwoman will do their part in sharing in this work of training ministers of the Gospel by their interest, prayers and donations.

This Embertide Season is a most appropriate time for this support.

ST. STEPHEN'S, LIDCOMBE.

The Church of St. Stephen has had during its history, three designations. It was erected, as a small wooden building in 1875 for the sum of £150, and was known as St. Stephen's, Haslem's Creek, and as such was administered as part of the Parish of St. John, Parramatta.

In 1877 the name of the district was changed and the Church became known as St. Stephen's, Rookwood. Seven years later the Parish of Rookwood-cum-Auburn was carved out of the Parramatta Parish.

The year 1913 brought a further change—the district became known as Lidcombe, and the first rector of St. Stephen's, Lidcombe was the Rev. J. Bidwell (now Archdeacon Bidwell).

It was in 1917 that the new brick church of St. Stephen was opened for public worship and dedicated by the then Archbishop of Sydney.

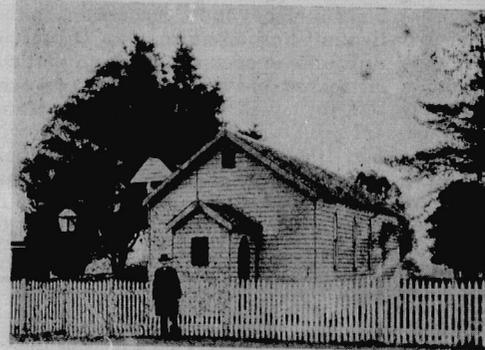
With the progress of recent years the parish to-day supports a Deaconess and a Sister, also its own Missionary in Tanganyika. There is one student in Moore College at present studying for the ministry, and two young men preparing for their entrance to Moore College.

Last year over £500 was contributed to missionary enterprises from the parish.

All this appears a very interesting and healthy development through the years from the days when the first church was erected for £150.

PARISH OF ST. STEPHEN'S LIDCOMBE

77th ANNIVERSARY OF OPENING OF FIRST CHURCH



Above: St. Stephen's, Haslem's Creek. 1875



Right: St. Stephen's, Lidcombe, 1952.

Rector: Rev. Gordon J. S. King

SUNDAY, 7th Sept., 1952

8 a.m., Holy Communion

11 a.m., Morning Prayer.
Preacher: The Rector.

3.30 p.m., Christian Endeavour.

7.15 p.m., Evening Service,
with special presentation
telling of Growth of
Christian Church.

ARTICLE No. 8

A Priest For Ever

By the Rev. Leon L. Morris, B.Sc., M.Th., Ph.D., Vice-Principal of Ridley College, Melbourne.

(Is the "re-presentation" view of the Sacrifice of Christ, which underlies much present-day thought about the Holy Communion, scriptural? Dr. Morris, who answers this question, has recently returned from Cambridge, where he was granted the degree of Doctor of Philosophy for his work on the doctrine of the Death of Christ.)

A recent writer on the Holy Communion says "A sacrifice consists of two parts: (1) Immolation, or the killing of the victim. (2) Oblation, or the offering of the life of the victim (represented in the Old Testament sacrifices by the sprinkling of the Blood). The immolation of the Christian sacrifice took place **once only** on the Cross—on Good Friday; the oblation takes place eternally in heaven (see Revelation, ch. 5), and in the realm of time on the altars of the Christian Church." This is far from being an isolated statement, for there are many who are thinking in terms of Christ's eternally offering Himself to the Father.

But such a position bristles with difficulties. To begin with, the above statement oversimplifies the process of sacrifice; Bishop Hicks, for example, distinguishes six states in the offering of sacrifice, every one of them being important. Then in the second place, our writer has not correctly given the significance of the presentation of blood. It is admitted that some great

names can be ranged behind the idea that the blood signifies life, but this will hardly stand up to a critical examination, and for example, both the German *Theologisches Wörterbuch* and the English *A Theological Word Book of the Bible* in their articles on "Blood" maintain that the use of this term points to the infliction of death, and not to the liberation of life. The same point has been made by A. M. Stibbs, in his monograph *The Meaning of the Word "Blood" in Scripture*, and if I may be permitted the vice of self-quotation, the present writer in an article to be published in the *Journal of Theological Studies* has examined all the occurrences of the word in the Bible and has come to a similar conclusion. The manipulation of blood in sacrifices seems to symbolise the presentation of the evidence that a death has taken place in agreement with the Divine requirement.

Nobody, as far as I am aware, has attempted to prove that the Bible means life when it says "blood," but in the face of the evidence that is adduced for the contrary view, it seems

necessary to do more than simply state dogmatically that Lv 17.11 means that the essence of sacrifice is the presentation of life.

The Heavenly Session.

But there is more to the objection than this, for the New Testament has quite a lot to say about our Lord in heaven, and much of it is very hard to fit in with the thought of His perpetually offering Himself. Thus He is habitually referred to as seated, which is not the attitude of one offering a sacrifice. Thus we read that Jesus "was received up into heaven, and sat down at the right hand of God" (Mk. 16. 19), and this thought is repeatedly affirmed throughout the New Testament as we see from Rom. 8. 34, Eph. 1. 20ff, 2.6 Col. 3.1, He. 1.3, 8.1, 10.12, 12.2, 1 Pe. 3.22, Rv. 3.21. To these we should add those which apply Ps. 110 to Christ, for this psalm opens with "The Lord saith unto my Lord, Sit thou at my right hand." This is an impressive catena of passages, and they leave us in no doubt but that Christ is thought of as in the place of highest honour.

A. J. Tait devoted a book to this subject, and he points out that the Biblical idea of sitting is that it denotes rest (Gn. 18.1, Ex. 2.15) honour and dignity (1 Sam. 1.9, 1 K 2.19), the administration of justice (Ex 18.13) sovereignty or kingship (1 K 1.13, 22.10) and that it is used metaphorically of abiding (Nu. 20.1, Is. 42.7, Je. 42.10). As used of God it signifies sovereignty (1 K. 22.19, Ps. 29. 10, Is. 6.1, etc.), or the administration of judgment (Ps. 9.4,7, Joel 3.12). Being at the right hand denotes honour (1 K. 2.19, Ps. 45.9), bliss (Ps. 16.11), authority (Dt. 33.2, Ps. 77.10), or power (Ps. 17.7, 18.35). It is clear that sitting conveys ideas like those of honour and authority, not those of pleading or offering.

Lord, not Suppliant.

To say that Christ is sitting at the right hand of God then, seems to mean that, far from being in the position of a suppliant, He is exalted to the place of highest honour, and indeed this is expressly indicated by another group of passages. He is "by the right hand of God exalted" (Ac. 2.33), "God highly exalted him and gave unto him the name which is above every name; that in the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth" (Phil. 2.9-10), "he must reign" (1 Co. 15.25), the Father has appointed unto Him a kingdom (Lk. 22.29), He can say "All authority hath been given

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unto me in heaven and on earth" (Mt. 28.18).

It is true that Christ is twice spoken of as standing, which is the posture proper to a priest (He. 10.11), but these are both special occasions, the first being when He stood to receive the first martyr (Ac. 7.55f.), and the second in the highly pictorial book of Revelation when He stood to take the book (Rv. 5.6-7). It is clear that these two passages can readily be understood in the light of the group noted above, and that they represent no contradiction, for there is no hint of offering in connection with either.

Intercession and Priesthood.

Why then, in the face of all this evidence is it maintained that Christ is offering Himself? There are, I think, two lines of Biblical evidence which are cited, namely, those dealing with His perpetual intercession, and with His perpetual priesthood. There are two verses giving the thought of His intercession, Ro. 8.34, He. 7.25, and in accordance with a good Anglican principle of interpretation, namely, that, that the Church must not "so expound one place of Scripture that it be repugnant to another" (Art. xx) we may ask whether these cannot be

understood in the light of the exaltation passages which clearly give us the characteristic New Testament teaching on the subject. Obviously they can be, for the intercession in question may be taken in the sense that Christ's very presence in the character of One who has been slain for men is an intercession in itself. "He pleads, as older writers truly expressed the thought, by His Presence on the Father's throne" (Westcott on Hebrews p. 230). But in any case, intercession is not the same thing as offering.

The priesthood passages affirm simply that Christ is "a priest for ever after the order of Melchizedek" (He. 7.17, etc.), but to say that He is a priest is not by any means the same thing as to say that He is perpetually offering Himself. A priest does not cease to be a priest when he steps down from his altar. Indeed the very verse which tells us that Christ must have somewhat to offer (He. 8.3), makes use of the aorist tense (prosenegke), which seems to point us to "his one oblation of Himself once offered." Relevant also are the aorists in He. 1.3 "He made purification of sins" and He. 10.12, "when he had offered one sacrifice for sins for ever," and also the frequent use of "once for all"

(hapax or ephapax) to describe His sacrifice. When in addition to all this we read "where remission of these is, there is no more offering for sin" (He. 10.18), we may well feel that words could hardly repudiate more decisively the concept of a perpetual offering. "No more offering" is unambiguous. The perpetual priesthood of Christ then signifies that He perpetually has the character of a priest, He once offered a sacrifice perpetual in its efficacy.

We conclude that our Lord's present activity in heaven is to be thought of, on the Scriptural view, in terms of exaltation and kingship, and that there are no valid grounds for thinking of Him as perpetually offering Himself.

C.M.S. SALE.

The C.M.S. Women's Executive Sale of Work was held in the Lower Town Hall on Tuesday, 19th August. The sale was officially opened at 11 a.m. by Mr. Minton-Taylor, His Grace the Archbishop being in the chair. Proceeds amounted to over £1,000. Our thanks go to all those who helped to make the sale such a successful function.

MOORE THEOLOGICAL COLLEGE, NEWTOWN

A Challenge ☆ A Call ☆ An Opportunity

TO SHARE IN TRAINING MEN FOR PREACHING THE ETERNAL GOSPEL OF JESUS CHRIST

The ANNUAL EMBERTIDE EFFORT of MOORE THEOLOGICAL COLLEGE

will be made on **Sunday, September 21,**

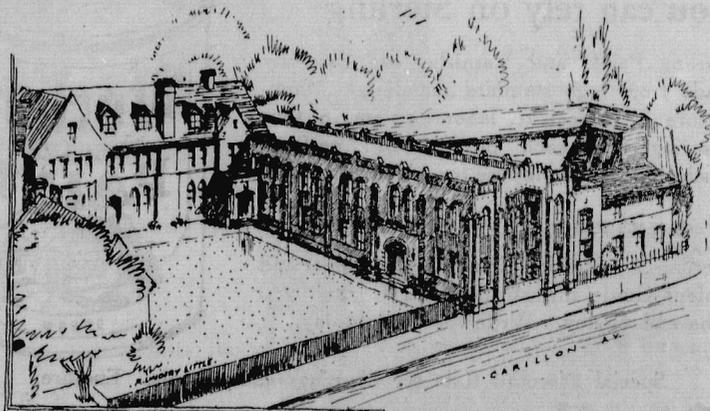
or a nearby Sunday by the Parishes of the Sydney Diocese

A perspective sketch of the four wings of Students' Rooms at Moore College.

☆ On the left is the old wing, to the right the wings built in 1944 and 1948 are shown and in the foreground is the Memorial Wing now nearing completion.

☆ In the past 8 years accommodation has been increased from 18 to 49 rooms, and the new wing will add a further 20 rooms and will include the Broughton Memorial Library and a Common Room.

☆ Thus, it can be seen that the College Committee is courageously facing the great challenge in providing extra accommodation for men seeking training for Holy Orders, and it



SEEKS YOUR MOST GENEROUS SUPPORT IN MEETING THIS VITAL NEED.

Donations may be sent to the Rev. S. G. Stewart, Hon. Organising Secretary, 1 Bancroft Ave., Roseville.

NOTES AND COMMENTS

On the front page of this issue is published part of the Pastoral Letter from the Archbishops of Canterbury and York **Prayer for the Ministry**, which was read in churches throughout England last Trinity Sunday. Trinity Sunday is, in England, the day of special appeal both for prayer and money for the maintenance of the Church's ministry.

Here, too, the need is very great. The Prayer Book directs that four seasons in every year be given to prayer for the ministry of God's Word in His Church. They are the Ember days, viz., the Wednesday, Friday and Saturday after the first Sunday in Lent, Whitsunday, September 14 and December 13.

One of our difficulties these days is that the true nature of the Christian ministry is being obscured by the many unseemly demands that are made on the time and energy of clergymen in the form of committees and other administrative "chores," both parochial and diocesan. The effect is to be seen in a marked lessening of preaching power, because of the lack of time for careful and uninterrupted study of Scripture, and also in a diminution of opportunity for pastoral work and personal shepherding of the flock.

If this problem is not faced and solved by the whole church—and the whole local congregation should be as jealous for the proper functioning of its ministry as the minister himself—then we are surely heading for famine—"not of bread, nor a thirst of water, but of hearing the words of the Lord."

Embertide in September is the occasion for the annual Moore College appeal. We strongly commend it. Moore College **Support Your Men!** is nearly a hundred years old, and is older than most theological colleges in England. It was built on an evangelical foundation, and it has remained so, making an incalculable contribution to the life of the Australian Church. Ridley College in Melbourne is built on a foundation no less evangelical, and we earnestly commend the work of these two colleges in particular to the interest and prayers of our readers.

Moore College has an extensive building programme in progress, undertaken to meet the demands made upon it. The students themselves also need support in providing for their maintenance during their courses. Some parishes in Sydney are voluntarily providing bursaries at the College. We hope that more will feel a responsibility along this line. Recently, the Men's Brotherhood of a Methodist circuit in Sydney, in addition to providing a general bursary at the Methodist Theological College, undertook to provide an additional bursary for any young man of their own circuit who desired to enter the ministry. Three young men offered in the first year! But the Men's Brotherhood have underwritten the amount necessary for the bursaries for the three years that each of the men are in College.

The Archbishop's Letter hopes that congregations will feel concerned if they do not have always at least one member in training for the ministry. May we also hope that they will feel concerned to assist them materially in their training, and assist the College which trains them.

The needs of the Ministry draw attention to the value of that great body of honorary workers who have, from the beginning of our Church's work in Australia, discharged a useful ministry in a Church whose widely-scattered area of work has made impossible an ordained ministry adequate to the great task set before her.

Many a country parson, especially, has thanked God for such assistance by men whose solid Christian principles of living amongst their own people have enabled them to offer a welcomed ministry. There are, of course, to be found parishioners who are impatient of such a ministry and sometimes there are to be found amongst the clergy men who, with an exaggerated sense of orders, have scant regard for the help given by a lay reader, although glad enough to use him as necessity demands it.

We have been amazed to find in the course of our travels the quarterly or monthly list of services wherein, by the use of italics, the lay readers

services were differentiated from those of the ordained clergy, and in other places where the humble lay reader had no place except as part of the congregation when the ordained man was present. This seems to be altogether wrong. The object of our ministrations is the worship of our God, and it does not seem right that such differentiations should be made. Why should not the responsible pastor honour the man who helps him in his great ministry by giving him some part in the service even when he himself is present, and even ask him, on occasion, to preach the sermon? Not only would this encourage the lay helper, but it would give the clergyman an opportunity of enhancing his brother's ministry by a word of encouragement and sometimes of correction.

Lay readers should be very carefully chosen, and chosen not only for their educational gifts, for after all the ministry is primarily one of the Holy Spirit.

We note with interest in a Gippsland rural deanery the formation, with the bishop's benediction, of a Lay Readers group with the definite aim of "perfecting" the members for the ministry in building up the Body of Christ in their several spheres of work.

Nobody will deny that the question of marriages which break down involves some very difficult problems to-day. These **Divorce and Re-Marriage** problems are debated at so many different levels and from such different premises that there seems little likelihood at present of much agreement even among churchmen, much less between churchmen and non-churchmen.

In particular, it is distressing to observe many attempts, even by Christians, to solve the problems by overlooking Scriptural teaching and appealing to sociological, psychological and even purely sentimental standards which are not informed by Biblical truth.

One common fallacy in the present discussion is that a marriage of some kind is inevitable for a person who desires to recover from a marital breakdown. The underlying philosophy of the "Sydney Morning Herald" editorial of August 18 is that people who are "seeking with dignity and sincerity to redress an earlier domestic misfortune" can only accomplish their purpose by taking another spouse.

The same assumption underlies the

letter of the Rev. Gordon Powell in the "S.M.H." of August 25, wherein he outlines what he believes would be "the official viewpoint of the Presbyterian Church" on divorce and re-marriage; Mr. Powell states as his conclusion, what in fact nobody would for a moment dispute, "that Christ would not turn from one who had lost the battle, and who, having suffered greatly, desired spiritual help in beginning again." Mr. Powell apparently thinks this solves the problem; but he assumes what in fact he is trying to prove, that "to begin again" automatically means "to marry again." This does not solve the problem. For neither Mr. Powell nor anyone else has given any Scriptural grounds for thinking that, in giving spiritual help to one who had "lost the battle," Christ would encourage them to "begin again" by contracting a further marriage! After all, marriage is not the sole end of existence, and we know, both from Scripture and experience, that demands may be made on certain persons, in accordance with the will of God, which override the general desirability of marriage. We also know that, even when sin has been forgiven, we are not thereby exempt from enduring the temporal consequences of that sin, whether our own or another's.

It does not seem to occur to some that the grace of our Lord Jesus Christ can be given to those whose marriage has broken down and for whom no reconciliation seems possible, to remain in a state of separation from marriage.

We congratulate the Parramatta Clergy upon the strong protest they are making against Sunday Sport—the City Councillors Plain Speaking—who are inclined to allow commercialised sport on Sundays on grounds under the control of the Council. The Ministers' Fraternal are particularly straight in their condemnation. In their protest they say:—

"The Parramatta and District Ministers' Fraternal has requested me to convey to the

City Council its strong disapproval of the recent attitude of the Council in pandering to the minority in the community who are seeking to commercialise leisure time on Sunday. The Fraternal is concerned to notice that Councillors treat so lightly their moral responsibilities as the City Fathers that they deliberately support commercialised sport on Sunday, and make the way easy for an increase of it. If the Council were to consider more seriously the larger welfare of the community, it would not take part in actions which are plainly calculated to detract from the sacredness of Sunday, and to reduce that day to one of profit-making and secular engrossment. The Fraternal looks forward to a return of sane consideration of real values in the decisions of the Council, rather than submission to the importunity of commercial interests that have no lasting concern for the moral and spiritual welfare of the community."

The Presbyterian protest states:—

"This protest is not made in any narrow or parochial way. We affirm genuinely and sincerely that the Christian Sunday is a sacred institution which is born out of the deepest need of man and is a bulwark against the growing tides of Materialism and Secularism which to-day are sapping the very energy of constructive and worthwhile citizenship. In these days with the 40 hour week and the whole of Saturday available for sport there is no legitimate reason why inroads should be made into the Christian Institution of Sunday which has been bequeathed to us in sacred trust. We appeal to the City Council to reverse its decision (which was carried, I understand by only a small majority) and to exercise its prerogative as custodian of public assets and not to be swayed by private opinions or small pressure groups."

We hope that the city fathers will listen to this very legitimate protest and have the grace to rescind the permission they have been led to give.

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A Church Rooted in the Gospel

REMARKABLE FREEDOM AND UNITY IN SOUTH INDIA.

(By the Rev. Leslie Brown, Bishop-Designate of Uganda.)

(The Bishop-designate is a missionary of the Church Missionary Society, who has served in South India since 1938 and is well gifted, and fitted by his experience, for great responsibility in a developing, multi-racial society. He took his London M.Th. in 1944, during a furlough, in which he also did notable work as chaplain of Downing College, Cambridge, Assistant Curate at Holy Trinity, Cambridge, and Henry Martyn Pastor on the Cambridge Pastorate. Since 1946 he has been Principal of Kerala United Theological Seminary, working successfully with Christians of many different traditions.

A liturgiologist, he contributed significantly to the preparation of the liturgy of the Church of South India (inaugurated in 1947). He is at present working on the first draft of a Baptismal Service for the C.S.I., and is writing a history of the ancient Syrian Church in South India.)

The controversy raised in Anglican circles by the inauguration of the Church of South India has begun to die down, not because the problems it raised have been resolved but because the situation in the Church at home is more the focus of attention.

Those who cannot recognise the C.S.I. as a true part of the Church of Christ have shifted the ground on which they base their objections several times, but a statement made about recognition of C.S.I. Orders some time ago is one which Evangelicals ought to find quite unexceptionable.

It is that continuity of succession and correctness of the form of ordination are not alone sufficient to constitute a valid and regular Ministry. The life of the Church in which the Ministry works, and from which it springs, must also be taken into account, and a judgment made as to its real catholicity in matters of faith and discipline.

Law and Life.

The Province of the West Indies, for example, underlines the remark of the Lambeth Conference, that "catholicity is a matter not only of a constitution; but also of the life of a Church."

They go on to concur with the statement of an unnamed "eminent Anglican Theologian that valid orders do not make a valid church, only a valid church can convey valid orders."

If the Church of South India is to be judged by this criterion any who have worked in it, and most, if not all, of those who have visited it, will claim that if any Church is entitled to rejoice in some apprehension of the depth of the word "catholic" it is the C.S.I.

This "wholeness in Christ," this realisation of unity by Christians brought up in very different ecclesiastical traditions, is not by any means an easy thing. Very often the stumbling block to mutual understanding lies in non-essential things, such as the dress of the ministers or the use or non-use

of the cross in churches. Sometimes one section may feel that it is not properly represented in the counsels of the whole Church.

Such irritations can easily be magnified into convictions that one's own tradition is not being allowed to make its full contribution to the life of the Church, or is not welcomed when offered. The wonder is that so few such incidents have occurred in South India.

Fact of Unity.

It can be said confidently that everywhere the unity of the C.S.I. has passed beyond the stage of experiment and is accepted by all as a fact, even

though many of its implications have still to be worked out. In a recent issue of the South India Churchman, for example, there is a letter from a missionary describing a visit she paid to a part of the Church with a very different tradition from her own, and she witnesses to the warmth of the welcome she received and the fact that everywhere she was made to feel at home as a member of the same Church.

This feeling of belonging together is felt most strongly by those responsible members who have been elected to the Synod and its various committees. When matters affecting the whole Church are being discussed, there is no question of approaching problems from a traditional angle. It is usually almost impossible to guess the previous tradition of those who speak because all are looking at the problems from the point of view of the whole Church and what they think best for it.

Common Approach.

This was perhaps most noticeable in the Faith and Order Committee which met two years ago to draft the reply to the questions sent by the English Convocations and presented in person by the Bishop of Chichester. All the Bishops were at the meeting and the seven theologians who with them form this Committee. One might

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have expected that the ex-Anglicans would approach the questions from a different angle from the rest of the Committee, but there was complete unanimity both in the approach in the questions and in the replies which were sent.

Perhaps I can make the state of the Church at present most clear if I describe an actual occasion and the problems to which it gave rise. The Chapel of our Theological College, which serves the Malayalam speaking area, was to be dedicated. It is the gift of the Episcopal Evangelical Fellowship of the U.S.A. and is a very simple but beautiful building, standing on the top of the hill around which the other college buildings are grouped.

A certain amount of discussion took place about its interior furnishings and we planned the chancel so that the Lord's Table can stand in the middle and the celebrant can use any position natural to his tradition. The College Council had decided that there should be a cross inside the chapel as we have always had from the beginning, but some students thought that the large cross which was proposed to put on the wall might give rise to misunderstanding among non-Christian visitors and on this ground opposed the use of any cross at all.

Others considered it very important that the Indian Church should have before it always this symbol which points back to the historical fact of Jesus' life on earth and death for our salvation. Both points of view were based on sound theology. It was clear that we could not quickly reach unanimity and for the dedication service no cross was used.

Form of Service.

When we came to consider the form of service to be used many differences of traditions became evident. The strict reformed translation represented among us find the concept of man giving anything to God extremely dangerous as all good comes from God alone. The Congregationalist element is inclined to think of the occasion as a joyful thanksgiving of the local family of God and to give more place to speeches and songs than others would naturally do. The Anglican element has long been accustomed to a form of dedication similar to that used in England in which the Church sets apart the building from all profane uses for the worship of God alone.

But here also we were able to reach a common mind, though not without all of us giving up usages which we value but acknowledge to be non-essential. All the three C.S.I. Bishops in Kerala took part in the service. Bishop Jacob of Central Travancore said the prayers outside the chapel, Bishop Stuart Smith of North Kerala read sentences of dedication inside, and Bishop Legg of South Travancore conducted the rest of the service. Fortunately there was no

disagreement about the form this should take. We used the Liturgy of the C.S.I. as we thought the most appropriate way to use our chapel for the first time was to celebrate in it the full Christian mystery of God's speaking through the Word and Sacrament. . . .

Bishop Newbigin's recent book, "South India Diary," has been criticised by Indians as laying too much stress on the problems facing the happier side of the picture. Bishop Newbigin's book is a graphic account of actual day-to-day experience, and it is natural that problems loom large on its pages, for they are problems felt in almost all areas of the C.S.I., the problems of destitution and poverty and petty persecution and communist pressure.

Deep Roots.

But the book makes clear as well the deep roots which the C.S.I. has already thrown out and the new freedom union gives in proclaiming the Gospel of God's atoning work in Christ. Perhaps it does not stress enough the way the union has made non-Christians feel that the Church is not a foreign body but really belongs to the land.

The main motive for its formation was the necessity to obey our Lord's express desire that the Church should be one that the world may believe, and if the stumbling block of its foreign nature and its manifold divisions has been removed even to a small extent, no further justification is perhaps necessary.—C. of E. Newspaper.

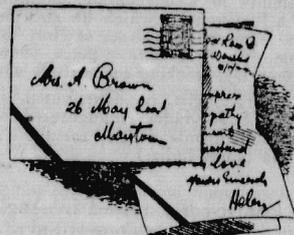
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ANGLICAN CHURCH LEAGUE MAKES PROGRESS.

Presenting his report at the Annual Meeting of the Anglican Church League, the Secretary, the Rev. R. S. R. Meyer, reported that over the past two years, membership had increased with the election of 50 new members, including large numbers of both Clergy and Laity.

The Annual Meeting was held at the C.E.N.E.F. Centre, Sydney, the President, the Ven. Archdeacon T. C. Hammond being in the chair. The election of officers resulted as follows:—

President: The Ven. Archdeacon T. C. Hammond.

Vice-Presidents: The Ven. Archdeacons R. B. Robinson, J. Bidwell, G. T. Denham, Rev. Canon D. J. Knox, H. N. Powys, Revs. J. P. Dryland, R. A. Pollard, T. Knox, Messrs. O. G. Barlow, D. Johnston, A. A. Loise, A. L. Short, C. P. Taubman.

Chairman of Committees: Mr. K. E. Whitehead.

Honorary Secretary: Rev. R. S. R. Meyer.

Assistant Secretary: Mr. N. W. Moin.

Hon. Treasurer: Mr. W. R. Bailey.

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Clerical Members: Rev. Canon M. L. Loane, Revs. J. R. L. Johnstone, W. K. Deasey, J. A. Dahl, R. F. Dillon, R. N. Langshaw, H. H. Davidson, K. N. Shelley, J. R. Noble, B. G. Judd.

Lay Members: Messrs. H. Bragg, A. R. Cathers, H. A. Corish, T. A. Dakin, A. H. Hann, S. A. Horton, D. Johnston, W. Kerr, O. Laws, A. A. Loise, N. W. Moin, A. L. Short, H. G. Smith, C. P. Taubman, J. Williams, K. E. Whitehead, L. K. Wood.

ORDINATION FUND.

The Annual Report also revealed that the Evangelical Ordination Candidates Training Fund is constantly growing. This Fund is being established as a memorial to the Ven. Archdeacon H. S. Begbie, and it will endow a bursary for a selected evangelical candidate training for the ministry at Moore College. The Secretary reported that it was a matter of interest to

EUCCHARISTIC CONGRESS

THE NEED FOR SCRIPTURAL WITNESS.

The authorities of the Roman Catholic Church have arranged to hold a Eucharistic Congress in Sydney from 12th to 19th April, 1953.

A resolution in the last Sydney Synod urged on the clergy and laity the need to launch upon a teaching campaign in order that members of the Church of England should realise the truths for which our Church stands," in view of this forthcoming Congress.

Mr. G. Ross Thomas, Secretary of United Church Action writes:—

"As on the last occasion in 1928, the Congress will be accompanied by a veritable avalanche of publicity and we cannot avoid the responsibility of bearing our witness for Scripture truth against the un-Scriptural doctrines which will be so widely publicised during the Congress. We are not advocating that the freedom of those who differ from us should be curtailed but

Evangelical Churchmen that quite a number of gifts were received from churchmen outside the Diocese of Sydney, the donors stating in their letters that their experience of various forms of ritualism made them all the more ardent in the support of this fund to train Evangelical candidates.

Another encouraging sign was the 1952 Synod Luncheon which was the most largely attended for many years.

The highlight of the meeting was the address of the President whose subject was "Advice to Evangelicals." The Archdeacon pleaded with members to make themselves more deeply acquainted with their position as Evangelical Churchmen, to read good evangelical literature such as the "Church Record," and also to use their personal influence to strengthen the cause of Christ and His Church.

we have a duty to take an uncompromising stand against idolatry.

Our congregations need some clear teaching on the implications of the issues raised by this ornate and public display of Romanism. At the request of a number of clergy, an inter-Church meeting has been arranged at the Wesley Chapel, 143 Castlereagh St., Sydney, for Monday, 15th September, at 10.30 a.m. The President of the Methodist Conference, Dr. F. H. Rayward, will preside and Archdeacon T. C. Hammond will give the address which will be followed by discussion.

If we are alert and play our part in this matter a great deal of spiritual good can accrue to the Cause of Evangelical Christianity. In the contract between Darkness and Light, the Light has nothing to fear; but it does need to be proclaimed."

The subject of the address will be "Evangelical Christians and the Eucharistic Congress."

Roman Assertions.

The Bishop of Ballarat has recently issued a booklet on "Roman Catholic Assertions" which has received the commendation of the Archbishop of Canterbury. Dr. Fisher has written to the Bishop:—

"My dear Bishop,
"I have read your pamphlet on Roman Assertions with great interest, and I have handed it to a scholar who has written on the same subject. Both of us entirely approve of what you say. It is indeed admirably said. You are at liberty to say that I endorse your arguments throughout.

Yours sincerely,
(Sgd.) GEOFFREY CANTUAR."

PERSONAL

Dr. Ronald Winton, Warden of the Overseas Students' Hostel, Drummoyne, Sydney, and Assistant Editor of the Medical Journal of Australia, has been visiting Melbourne in connection with the Australasian Medical Congress.

After a long illness, the Rev. W. W. A. Tyler died at his home at Royal Avenue, Glen Huntley, Victoria, on August 15, leaving a widow and grown-up family. Ordained in 1929 at Bendigo, he served at Long Gully 1929-31, Cohuna 1931-35, Malmesbury 1935-38, Belgrave 1938-39, Chaplain A.I.F. 1939-45, Rosedale 1946, retiring soon afterwards.

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PERSONAL

Congratulations also to Mr. Owen Phillips, B.E., of Sydney University, who is going to Trinity College, Cambridge, on the Barker Scholarship in Maths., and expects to share rooms with Mr. Thorn. Mr. Phillips, like Mr. Thorn, is a past secretary of the Sydney University Evangelical Union.

We regret to announce the death of the Rt. Rev. W. A. R. Fitchett, Bishop of Dunedin, N.Z. The late Bishop had served in the Diocese of Dunedin for almost fifty years, the last eighteen of which as Bishop. He was the son of a former Dean of Dunedin. The Primate of N.Z., the Most Rev. R. H. Owen, and the Bishop of Nelson, Rt. Rev. P. W. Stephenson, were present at the funeral service.

The meetings of the Spring School of the Church Missionary Society held at Christchurch, N.Z., were crowded with visitors from many parts of the country. Dr. Paul White, of Sydney, was among the speakers, who also included Mr. N. McIntosh (China), Miss M. Woods (China), and Canon Orange (Bible Studies). The host and hostess were the Rev. and Mrs. Peaston. Mr. Peaston is Warden of College House, the Theological College of the Diocese of Christchurch.

The Primate of Australia, the Most Rev. H. W. K. Mowll, will be the preacher at the Synod Service in the Grafton Cathedral on September 22nd.

It is announced from Wellington, N.Z., that the Ven. E. J. Rich, Vicar-General of the Diocese of Wellington and Archdeacon of Wellington, has been chosen to be an assistant bishop to the Archbishop of N.Z., the Most Rev. R. H. Owen. The bishop-elect will resign from his parish, St. Peter's, Wellington, on assuming his new appointment.

Dr. David Warren, formerly of St. Paul's, Chatswood, Sydney, and family, have been visiting Sydney for the ANZAAS Conference. Dr. Warren is a scientific officer in the Aeronautical Research Laboratories, Melbourne.

The Rev. M. F. Wiles, at present curate of St. George, Stockport, has been appointed Chaplain of Ridley Hall, Cambridge. Mr. Wiles was a Scholar of Christ's College, Cambridge, and gained a first class in the Theological Tripos, Part I, in 1949. He was awarded the Evans Prize in the same year and the Hulsean Prize in 1951.

The friends of the Rev. Arthur Banks will be sorry to know that he has had to undergo treatment at the Alfred Hospital, but I understand he is improving and, I hope, will make a speedy recovery.

PART-TIME SECRETARY wanted at St. Philip's Church, York St., Sydney. Apply, with references, to the Minister-in-Charge. BU 1071.

Miss Avis Richardson, Headmistress of Mvumi Girls' School, Tanganyika, has now returned to her home in Western Australia. Miss Richardson has been on deputation in Sydney.

The Rev. and Mrs. C. G. Hayes, of St. George's Schools, Hyderabad (C.M.S.), have been in Sydney on deputation, and have now left for Victoria.

Miss Narelle Bullard, of C.M.S., is expected home for furlough about the end of September. Miss Bullard spent the first half of her furlough in England.

Mr. M. C. Alder has been appointed the Hon. Lay Treasurer of the Home Mission Society, Diocese of Sydney, in succession to Sir George Mason Allard, who has resigned through ill health. Mr. Alder is the Manager of the Mutual Life and Citizens Assurance Company, and a parishioner of St. Mark's, Darling Point.

One of the older clergy in this Diocese, the Rev. G. G. Tymms, has suffered the loss of his wife after a short period of retirement. The end came very suddenly, and their many friends will share with me the sorrow that they had not a longer time together in their Chaplain's House at "Ellerslie."

Mr. Hugh Bancroft, organist of St. Andrew's Cathedral, Sydney, who resigned recently to take an appointment in Canada, will leave at the end of September. Mr. Bancroft's successor has not yet been appointed. The matter is being considered by the Cathedral Chapter.

The Archbishop of Sydney is to ordain to the diaconate Mr. C. N. McAlpine, of Sydney, for the Bishop of Nelson, N.Z. Mr. McAlpine will leave for Nelson shortly.

We offer congratulations to Rev. and Mrs. R. Weir, on the birth of a son. Mr. Weir is the Children's Court Chaplain, Sydney. To the Rev. and Mrs. N. Woodhart, of Norfolk Island on the birth of a daughter. To the Rev. and Mrs. H. Ctercteko, of Cabramatta, on the birth of a daughter. And to Mr. and Mrs. McKay, of Willoughby, on the birth of a daughter. Mrs. McKay is a daughter of Mr. and Mrs. A. L. Short, of Willoughby, and a granddaughter of the late Archdeacon H. S. Begbie, and Mrs. Begbie, of Northwood Sydney.

The Rev. K. N. Shelley, Rector of St. Paul's, Chatswood, Sydney, left England last week on the "Ormonde" and is due to arrive in Sydney on September 29th. Mr. Shelley is Chaplain to Migrants, and has been absent for about four months. During his short stay in England he has been able to visit a number of Sydney friends including the Rev. and Mrs. J. T. Phair, who are residing in London.

The Rev. Neil Glover has accepted my invitation to take charge of St. Matthias', Nth. Richmond. He has done very well at Belgrave, and with his evangelistic gifts I trust he may be able to increase the interest and attendance in his new parish.

(The following items are from the Archbishop of Melbourne's Diocesan Letter.)

The Rev. W. A. Bowak has accepted nomination to the parish of Christ Church, Brunswick. He came to us from the Diocese of Assam, but was trained at St. Aidan's, Ballarat, and from there went to England. He served as a Chaplain to the Forces from 1940-46, and from that time onward was Chaplain to the Bishop of Assam. He has done splendid work at Kallista, and I have no doubt will be very acceptable in his new parish.

The Rev. H. J. Neil, who has had some experience in England, and who was ordained in 1947, is to take charge of the new district of St. Emmanuel and St. Gabriel, Oakleigh. He will have an excellent opportunity in front of him, and his special gifts with young people should make him very efficient indeed.

The Rev. H. J. Thorp has accepted my invitation to take charge of the district of Christ Church, Ormond. He has done splendid work at West and North Footscray, and I thoroughly enjoyed my last visit to All Saints', where much progress is evident. He has a wonderful opportunity in his new parish and I feel sure he will do well. I am inducting him on the 8th October.

The Rev. A. R. Sinclair, who has been, for some time, in charge of St. Bede's, Elwood, is retiring at the end of September. He has had a long and useful ministry, and, I believe, has been most happy in his work in that parish. It has always been a pleasure to me to visit his home and share in the services. He was formerly at Dandenong, North Fitzroy and West Brunswick, and in each place gained the affection of a great many people. I hope he will have a long and happy retirement.

Deaconess Evelyn Stokes left for England last week. She travelled by air to Adelaide to join the "Maloja," from that city. Deaconess Stokes resigned recently as Principal of Deaconess House, Sydney, in order to visit England.

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WORLD OF BOOKS

Grundtvig: An Introduction. P. G. Lindhardt. London, S.P.C.K., 1951. Pp. xii + 141. English price, 21/-.

The Danish theologian Kierkegaard has been brought into prominence in recent years by the translation of his writings into English. Nicolai Grundtvig was a contemporary of his, and in his own country exercised considerable influence, although he is primarily thought of as an educator, not only as a theologian. To him in particular are due the Danish Folk High Schools, of which so much has been written (see for example, Sir Richard Livingstone's book "The Future in Education"), as they are one of the most successful experiments in adult education.

Dr. Lindhardt gives us a most informative account of the Danish State Church in the mid-nineteenth century. The influences which led to the Evangelical Revival in England were evident in the Danish Church, but, even as the unity of the Church had been maintained in the XVII century, so in the XVIII, the pietistic movement remained a movement within the State Lutheran. Grundtvig himself felt that the pietists' "views were too narrow... their relations to God... meant everything to them, but Grundtvig's view of Christianity had to be comprehensive... all parts of human existence must become Christian." This broad view was not very acceptable to those in authority at the time, and for some years he was in disfavour. However, in time he attracted many followers, so that "Grundtvigianism" came to form a definite strand in Danish Lutheranism. He wrote much poetry and many hymns, which were very popular.

Grundtvig made several visits to England, mainly to study ancient manuscripts, but while there was able to meet some of the early Tractarian leaders, and to discuss Church and State problems with them. His sacramental and ecclesiastical views are described by Dr. Lindhardt as "Low-Church sacramental," and certainly they contrast strongly with those of the Tractarians. For example, "only a few Grundtvigian clergymen wear alb and chasuble (which otherwise is common)." He was much attracted by Methodism.

In these days when so much is said about the prospects of closer co-operation between the branches of the Church it is very useful indeed to have a survey such as this book provides of an important trend in continental Lutheranism. Dr. Lindhardt has done his work well, and the book is very readable. —J. A. Friend.

The Churchman.—A Quarterly Journal of Anglican Theology. June, 1952. English price 6/- per annum, post free.

This Journal, now in its seventy-third year of publication, has long served the good purpose of presenting in scholarly and readable articles the faith of the Church of England in its best and truest form — evangelical theology.

The June issue includes three articles which were originally papers read at the celebrated Islington Clerical Conference last January when the subject of evangelism was under review. They are "The Theology of Communication," by the Rev. Prof. F. W. Dillstone, D.D., "The Everlasting Gospel in the Context of To-day," by the Rev. W. F. P. Chadwick, M.A., and "Dealing with Individuals" by the Rev. Canon Bryan Green. All are stimulating. There is a splendid ar-

ticle by Dr. Sydney Carter on "The Reformers' Doctrine of Holy Communion," while "Evangelism in Modern Industrial Finance" gives a vivid picture of a great task being courageously tackled by some members of the Roman Catholic Church. Not least to commend in this Journal is the thoughtful and relevant contemporary commentary by F. J. Taylor, and the splendid book-reviews, fifteen of them!

The C.M.S. Outlook is no ordinary missionary magazine. Its contents are intensely interesting and varied; its production first class; its illustrations attractive and illuminating. The July number features the Archbishop of Canterbury's address at the Society's 153rd Anniversary delivered to a great concourse of some ten thousand people on the fact of Christ's power to make men "every whit whole," an article on the Changing Pattern in India and Pakistan, a Te Deum on the life and witness of the African Church as well as other points of interest. English price 3d. per copy.

The July issue of "The Churchman's Magazine" and "Wickliffe Preachers' Messenger" issued by the Protestant Truth Society, is packed with interesting articles and information. The P.T.S. is ever vigilant as its article "The Colossal Scandal at St. Magnus" reveals. It prompts the question: when will the Bishops take action against extreme lawlessness within the Church? Other articles concern the religious situation in Spain and Dr. J. B. Rowell's address at the May meeting. English price, 3½d.

BOOKS OF SPECIAL INTEREST.

"The Catholic Faith," by Dr. W. H. Griffith Thomas, 21/-. A Manual of Instruction for members of the Church of England—A revised edition of a popular handbook. Letters to Young Churches. Popular translation of N.T. Epistles, by J. B. Phillips. 17/6.

The Revised Standard Version of the New Testament (American Revision), 17/9.

The Layman's History of the Church of England, by G. R. Belleine. 10/6.

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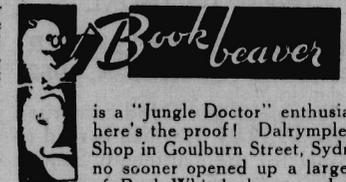
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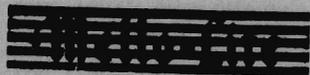
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DEVOTIONAL

THIRTEENTH SUNDAY AFTER TRINITY—7th SEPTEMBER, 1952.

The Parable of the Good Samaritan (St. Luke x. 23-37), which is read as the Gospel for the Thirteenth Sunday after Trinity, brings before us a practical lesson—the duty of "loving helpfulness." A lawyer asked our Lord what he should do to inherit eternal life and in answer to the Lord's question, "What is written in the Law? How readest thou?" summarised the message of the Law as love—love to God, and also love to our neighbour.

When the Saviour rejoined: "This do and thou shalt live," the lawyer was not quite happy. He thought that he loved God; he knew he loved a few neighbours, but wanted to narrow down the number of those whom he was bound to love. So he asked another question, "Who is my neighbour?" Then followed the parable. A traveller (probably a Jew) on the rocky road from Jerusalem to Jericho was attacked by robbers, who left him stripped, wounded, and half-dead; Priest and Levite passed by on the other side; then the Samaritan the Jews' natural enemy, had compassion on him, ministered to him and brought

him to a place of safety. That Samaritan is for all time an example of "loving helpfulness," and Jesus said to the lawyer, as He says to us: "Go and do thou likewise." The question should no longer be, "Who is my neighbour?" but "Who can I be neighbour to?" Our duty to others only ceases when we have assisted them to the utmost of our capacity.

Men have souls as well as bodies. Millions are spiritually sick and suffering, and ready to die at home and abroad. Multitudes in non-Christian lands have never heard of the Saviour. Their own religions cannot help them, for, like the Priest and Levite they pass by them on the other side. "There is none other name under heaven given among men whereby we must be saved," except the name of Jesus. And in the spirit of "loving helpfulness" all Christians should be banded together to bring sinners to the great Physician to be healed and saved.

The lesson of the Parable of the Good Samaritan is the missionary spirit. Beginning with love to God, we go on so to love our neighbours that we are never satisfied until all the people in the world for whom Christ died are brought to know the glad tidings of His redeeming love.

FOURTEENTH SUNDAY AFTER TRINITY—14th SEPTEMBER, 1952.

The Gospel for this Sunday (St. Luke xvii. 11-19) emphasises the duty of "Gratitude to God." We read of ten lepers who all received a wonderful blessing at the hands of Jesus—their leprosy being cleansed—but of the ten only one in the hour of returning health remembered God and his benefactor. With a loud voice he glorified God, and fell down on his face at the feet of Jesus, giving Him thanks. The other nine appeared intensely ungrateful, for they went away and said nothing. Well might Jesus say, when He looked upon the Samaritan "Were there not ten cleansed, but where are the nine?" There can be little doubt that the other nine lepers were intensely thankful for their recovery, but it did not occur to them to personally acknowledge their gratitude to Him who had brought so great a blessing to their lives. They not only failed in their duty, but missed a further boon—healing of soul as well as body—for to the leper who returned, Jesus said, "Arise, go thy way; thy faith hath made thee whole."

The lesson of the passage is clear. Gratitude (and especially gratitude to God) should not only be felt in the

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Chairman—

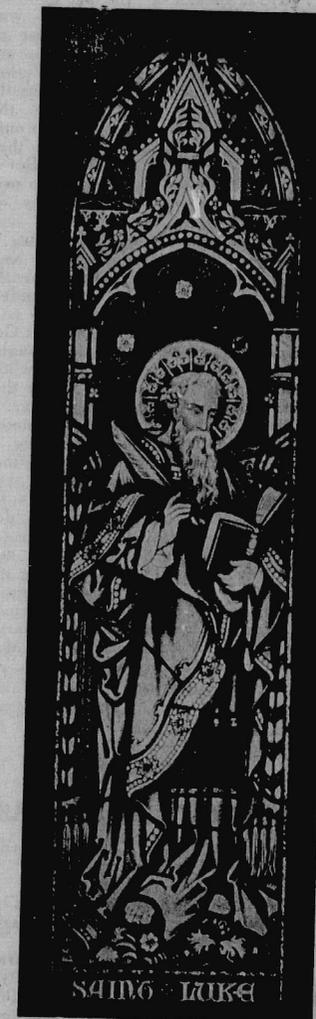
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PERSONAL

The Rev. Ray Woodward has left Sydney for England.

Dr. Roslyn Ormiston leaves Sydney on Sept. 12 to work with the China Inland Mission in Japan. She will arrive just in time to do Medical finals (required of all foreign doctors) in English before it is made compulsory to pass in Japanese.

Also leaving Sydney for missionary work with the C.I.M. are the Rev. Dr. Alan Cole, with Mrs. Cole, and Andrew. Dr. Cole has been on the staff of Moore College for a year. They will be stationed at Kuala Lumpur in Malaya.

The Rev. Joe Mullins, curate of St. Paul's, Portman Square, London, is going to India to undertake evangelistic work among children under the auspices of the Children's Special Service Mission. Mr. Mullins was a major in the British Army during the war, and won the Military Cross during the Burma campaign. He later graduated at Oxford and Ridley Hall, Cambridge.

Mr. L. E. Lyons has been granted the degree of Doctor of Philosophy of the University of London. Dr. Lyons was a lecturer in Chemistry, in Sydney University, before going to England, and a member of St. Anne's Church, Strathfield.

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CORRESPONDENCE

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

VERBAL INFALLIBILITY.

(The Editor, "Australian Church Record.")

Dear Sir, Archdeacon Brown, in his letter in your issue of 7/8/52, speaks of "the old doctrine of Verbal Infallibility with which I was familiar in my student days." The use of the phrase "Verbal Infallibility" excites my interest. Infallibility I know, and Verbal Inspiration I know, but Verbal Infallibility is a hybrid term which, to the best of my knowledge, has come into use only in recent years by people who imagine they are attacking a defended position. But I have never met or heard of anyone who professed to believe in Verbal Infallibility — whatever it may mean.

Infallibility, as Dr. Cole pointed out, is properly to be predicated of the Bible as a whole. It is the theological term for the truth that "The Word of the Lord standeth fast for ever."

Verbal Inspiration is the doctrine that God the Holy Spirit has so controlled the thoughts and expression of the various men whose books comprise the Bible that the words they wrote (and which are the only medium of revelation from God we possess) adequately convey the Divine message. If wrong or inadequate words were employed, the message would be distorted and so fallible.

This doctrine of scripture, which is the necessary foundation of all Christian doctrine, does not, of course, exclude the use of parable, allegory or even, necessarily, midrash. But it excludes (1) the resolving into allegory of what in the text itself purports to be history, and (2) the kind of statement made, for example, by the late Bishop Hart in his book on St. John's gospel, that "St. Mark makes two certain (historical) blunders."

Yours, etc.,

PRO CARBONE.

Sydney, 22/8/52.

THE AUTHORITY OF SCRIPTURE

(The Editor, "Australian Church Record.")

Dear Sir,

Dr. R. A. Coles' "positive statement" on the infallibility of the Bible is most valuable. If "infallibility" simply means that "the scriptures rightly read lead no man astray," then most of us will have no difficulty in accepting it.

The proviso, "rightly read" leaves room, it is true, for wide differences of interpretation, but this is all to the good—unless I or Dr. Cole (or any one else) is tempted to assert that his own way of reading the scriptures is the only way which can possibly be right.

The need, in these days, to re-assert the authority of scripture is urgent—especially in view of that revival of Biblical Theology which is one of the most encouraging features of the modern theological situation. But it has always seemed to me that this revival will be doomed to frustration if it is tied down to what Sir Frederick Kenyon has called "the fundamentalist doctrine of the inerrancy of scripture," which he says, "we can now abandon . . . not merely without harm to its religious authority, but with a positive reinforcement of it" ("The Bible and Modern Scholarship," p. 15.)

The last point in the Doctor's letter raises a wider issue which I am not competent to deal with—except to say that while the auth-

ority of God Himself is, by definition, infallible, I do not think it can be called an "external authority" in the sense in which Professor Dodd (whom I quoted) used that phrase. God's authority is not only that of the Word (both written and incarnate) but also of the Spirit, of Whom Christ said, "He dwelleth with you and shall be in you." It is He—the Indwelling Spirit—who "will lead you into all truth" and to Him we must look for help and guidance in seeking to arrive at a right understanding of the Word of God.

Yours, etc., HARVEY BROWN.

IS IT RIGHT?

(The Editor, "Australian Church Record.")

Dear Sir,

In 1948 the Sydney Diocesan Synod recorded its opinion that the Maximum Clergy Annuity of £193/15/- paid out of the Clergy Provident Fund, was altogether inadequate to meet the then cost of living and recommended its increase to £300. Since that Resolution was passed there have been Sixteen Increases in the Basic Wage bringing it from 120/- to 235/- and practically doubling the cost of living.

The only offset to the present much worsened circumstances of Clergy Pensioners has been by an Amending Ordinance of the Clergy Provident Fund, passed at last Synod, which provided for the setting apart of a sum of £7,500 the interest on which is to be used to supplement Clergy Annuities in cases of necessity. With interest at 4% this means that £300 is available under a Means Test to supplement the present meagre annuities, thus providing for an increase of £100 p.a., for each of three out of the present forty-six annuitants. No provision was made by Synod for the forty-three annuitants who fail to qualify for an increase under what is practically a competitive Means Test.

Now, sir, since the C.P.F. has gone to its limits towards increasing the very small annuities as laid down in 1920, surely the time has come for Diocesan and other action. It is not to the credit of the Church that men

in their late sixties and seventies, after a lifetime spent in the Ministry of the Church, should have to seek secular employment to obtain the amenities and even the necessities of daily life.

Yours faithfully, W. J. OWENS.

11 Barambah Road, East Roseville, August 24, 1952.

THE REV. H. PAGET WILKES.

(The Editor, "Australian Church Record.")

Dear Sir,

Two years ago Mr. Wilkes brought his wife and four children to Australia, to settle. In mid September they sail again for England. Two strokes, which have left Mr. Wilkes incapacitated for the full work of a parish, have made this necessary. In England they will be surrounded by many old friends and will have accommodation provided.

In Coraki, Diocese of Grafton, where he was Rector, and in the surrounding countryside, Mr. Wilkes was doing an outstanding work for the Lord Jesus, and was influencing many who saw and knew little of the organised Church. He will be greatly missed.

I have undertaken, as an old friend of his (and entirely without his knowledge) to appeal to the Christian public to help him and his family in their need. £500 is needed for passages home and £200 to repay in part the Government's help to them as immigrants two years ago. Normally they should have repaid the whole £500, but under the circumstances, the Government has generously reduced this to £200.

Will YOU help?

I am sure my appeal to you will not be in vain. Already some have subscribed.

Mr. H. Chesney Harte, is the Hon. Treasurer of the Paget Wilkes Fund. Cheques should be addressed to him, c/o St. Barnabas Church, Broadway.

Yours sincerely, HOWARD GUINNESS, Rector of St. Barnabas Church.

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Diocesan News

SYDNEY

Annual Service of Commemoration of Dunbar Wreck.

The annual service of the commemoration of the wreck of the Dunbar in August, 1857, was held in the Camperdown Cemetery in the presence of a large number of people.

The service was conducted by the Rev. C. Steele, Rector of St. Stephen's, Newtown, the chairman of Trustees, Mr. P. W. Gledhill, welcomed the visitors and the address was delivered by Mr. E. C. Rowland, Master of the Junior School at Cranbrook, while Mr. Aubrey Halloran read the Lesson.

Mr. Rowland stated that the loss of life on the occasion of the wreck, was not due to any fault of the captain of the Dunbar but to the lack of lighting facilities on the coast. The disaster caused much resentment among the general public and through this lighthouses were erected.

The bodies of the victims were laid to rest in Camperdown cemetery, and it is in memory of these that the commemoration is held annually.

The Lord Mayor, Alderman E. C. O'Dea, planted a tree in memory of the Mayors and Aldermen buried in the cemetery, and also unveiled a tablet in memory of Mr. William Augustus Miles, a member of the prominent Sydney City Council appointed in 1842 before the first elected council took office.

Mr. Gledhill planted a tree in memory of deceased trustees, and Mr. G. A. King, president of the Rangers League, also planted a tree which was in memory of the aborigines buried in the cemetery.

The Rev. C. Steele and Mrs. Steele entertained a number of visitors at afternoon tea in the Rectory at the close of the ceremony. —Contributed.

Yarra Bay.

The 13th Anniversary Tea and Meeting of Parishioners will be held on Monday, September 8th. St. Andrew's, Yarra Bay, was opened and dedicated by the Archbishop of Sydney on the day of the declaration of war in 1939. At the service when the war clouds were gathering, the Archbishop greatly encouraged those present with a message from Psalm 46 v. 5, "God is in the midst." Yarra Bay, formerly part of an unemployed camp, during the days of the depression has been over the years under the direction of the Home Mission Society. At the forthcoming anniversary on Sept. 8th Archdeacon R. B. Robinson will be the guest speaker.

An Eventide Home.

The following letter was received recently by the Secretary of Hammond's Social Services which paid for the erection and furnishings of the home referred to, at Padstow, Sydney:—

"Thank you very much for your letter of good wishes to us on the completion of a year's residence in this cottage which my wife and I constantly remember is a memorial to a great churchman and renowned citizen—the late Archdeacon R. B. S. Hammond.

We are very happy here, and it adds to our happiness to have the good wishes and prayers of His Grace the Archbishop and your Committee.

When I realised that the time had come for me to give up my work, I thought I should have had some difficulty in filling in the days, but it has proved to be quite different and I am always happily employed and so time passes swiftly.

My wife is busy, too, as is every housewife, but we do what we can to help one another, and so we have started our second year here—a year of great interest and importance to us, as it will include if God wills the fiftieth anniversary of our marriage.

Yours sincerely,

C. R. POOLE

"Eventide Homes," Padstow.

addressing a great gathering of clergy and laity at a tea arranged by the Church Missionary Society. This gave me the opportunity of speaking of some of the work our two societies were doing together, as in Tanganyika, and of expressing my own sense of the reality of the C.M.S. fellowship across the world in which the C.M.S. of Australia and Tasmania and the N.Z. C.M.S. each have a vital share.

"This visit has brought great refreshment to my wife and myself and we are now looking forward to being back with you and resuming our duties. We have enjoyed very much seeing many of our relatives and other friends. We feel we have picked up the threads again of much that was woven into our lives in former years. When we get back to Nelson we shall be ready for all that lies ahead. You will see from my engagement list that August will be a busy month. And then comes Synod early in September. I ask for your prayers for the Diocese and its growth in spiritual power in the days to come. I ask, too, that you will pray for Synod, both for the preparation beforehand and for the gathering itself and its deliberations. My prayer is that God will undertake for us and that each one of us may be responsible to His will."

ADELAIDE

Church Missionary Society.

Miss Avis Richardson, headmistress of the large C.M.S. Girls' Boarding School at Mvumi, Tanganyika, was in Adelaide from 11th to 18th August, and addressed the National Missionary Council and a special gathering of women at the C.M.S. Depot.

Sister Ethel Nunn, matron of the Old Cairo Hospital, has now obtained her visa for return to Egypt. She is to sail from Adelaide on 18th September, and a C.M.S. Farewell Service will take place at St. Luke's Church, Adelaide, on the evening of 15th September, 8 p.m.

A Farewell Service was held for Mr. and Mrs. A. Max Hart on behalf of C.M.S. at Holy Trinity Church, Adelaide, on 19th August. Mr. and Mrs. Hart with their two young sons, and Miss Tenare, are sailing for Kenya on the 2nd September. Although Mrs. Hart is confined to a wheel-chair, she believes that

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God is calling them to return to missionary work in East Africa.

A Bigger Budget than ever has been accepted by the South Australian Branch of the C.M.S.—£4400 for the Diocese of Adelaide and Willochra, and £1100 for Western Australia, a total of £5500. We urge every parish to put their utmost into increasing their missionary giving—do it now, to-morrow may be too late! As we may see from the example of China.

The Rev. and Mrs. David Gurney are still in England, as they are still waiting to get their visas for Egypt. Mr. Gurney has successfully recovered from his eye operation.

Miss Judith Stokes, of Adelaide, who went as a staff worker to the Groote Eylandt Mission of C.M.S., writes that the past weeks have been so busy and full of interest that it is difficult to know what to write about! She and Deaconess Farley are teaching 44 children in the school, and are waiting for a kindergarten room to be built. Miss Stokes asks for simple Bible Story Books and animal stories for the Aborigines who have learnt to read, but not ordinary stories. Books must be clean and couched in simple language. Scripture and animal pictures, suitable for cutting into jigsaw puzzles, will also be welcome. Miss Stokes says she is longing to be able to speak the language, as it is such a vital step in the work, especially amongst the children.

Mr. Gordon Chittleborough wrote recently from Tanganyika: "The fortnight's safari round the district gave me much encouragement, for there are many ready and asking for the things of God . . . The problems are many, and at present our main difficulty is to find teachers to supply the outstations here, as we have very few young men ready for training. We are reaching a little more than a thousand adherents at the moment, but we are entrusted with the Gospel for them. "How are we to reach them"—that is the question. Pray for these needy people and for us that somehow we may fulfil this task."

• A Good Report.

Our confirmation was the biggest for some years past, and it was followed by an experiment which I hope will become a regular feature here. On the Sunday after the Confirmation, the newly confirmed communicated for the first time and later in the day joined a representative gathering of our congregation at tea in the Kindergarten. A warm welcome into full church membership was extended to our new members and later a Prayer Book was presented to each one, a gift from the family of St. Luke's in memory of Confirmation Day.

Confirmation is a big event in the life of the confirmees, but its general significance is seldom realised. It means, first of all, the dedication to God of a number of individual lives which means that His power then works in and through them. Hence our Confirmation means new life for our confirmees, for St. Luke's, for the Church universal, for the whole world.

This is not news from the point of view of an editor of a newspaper, but transformed lives change the history of the world. In the Book of the Acts of the Apostles we read Christians described as these that have turned the world upside down.

They did indeed turn much upside down, and such drastic action was necessary then and is still needed because many things are wrong way up.

Throughout the world the needs are tremendous, but each need is an opportunity

for Christians and every Christian is being used of God in meeting the needs of mankind. There are always many destructive forces in the world, but by the grace of God we are building up His kingdom here. Are you with us or against us? If you are not with God you are fighting against Him.

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

"THE AUSTRALIAN CHURCH RECORD."

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Proper Psalms and Lessons

Sept. 7. 13th Sunday after Trinity.

M.: 2 Kings ii or Hab. ii 1-14;
Luke iv 31 - v 11 or 1 Tim. vi. Psalm 71.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt. xx 1-28 or Ephes ii. Psalms 67, 72.

Sept. 14. 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii or Zeph. i;
Luke vii 36 or 1 Cor. xiii. Psalms 75, 76.

E.: Neh. i 1-ii 8 or Dan. i or Zeph. iii; Matt. xxi 23 or Ephes. iv 1-24. Psalms 73, 77.

Sept. 21. 15th Sunday after Trinity. St. Matthew.

M.: Dan. iii; Luke ix 57-x 24 or 2 Tim. i or Matt. xix 16. Psalms 84, 85.

E.: Dan. v or vi; Matt. xxviii or Ephes. iv 25-v 21 or 1 Tim. vi 6-19. Psalm 89.

THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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SYDNEY UNIVERSITY CENTENARY

CATHEDRAL SERMON

(As part of the official celebrations in connection with the centenary of the University of Sydney, a service was held in St. Andrew's Cathedral, attended by the Chancellor, Sir Charles Bickerton Blackburn and other leading members of the University. The Primate of Australia was present, and the sermon was preached by the Rev. R. A. Cole, Ph.D. (T.C.D.), M.Th. (London), Lecturer at Moore Theological College. By courtesy of the Archbishop of Sydney we are publishing this centenary sermon before it appears in His Grace's official Diocesan Magazine.)

"Greeks seek wisdom."—1 Corinthians 1.22.

And we are Greeks — Greeks not only after the flesh, but Greeks after the spirit. So it has ever been "reflective East" and "inquiring West." So it was in the days when Baltic amber and Cornish tin and Irish gold and Spanish silver found their way down to the shores of the Mediterranean, long before stammering Greek was heard at Canterbury or in the Monastic Schools of Ireland; for the line of Greek philosophers that began with Thales of Miletus, and ended with Plato and Aristotle, is the Family Tree of the Western World. So it was with our fathers one hundred years ago; and it is fitting that as I bring you greetings this day I remind you of that time when the bullock waggons creaked down past Yass and Gundagai, and the dingo ran free and the crow wheeled over the scrub that was to be Canberra. It is fitting also that I remind you of your motto "Sidere mutato mens eadem."

That has ever been the blessing and the curse of Western civilisation: "Though the stars be changed above us, yet our heart is still the same." It is just as true of us as it was of those tiny Greek settlements that turned the Mediterranean into a Greek lake centuries before Christ. For one hundred

years ago men met in grave English dress to plan to reproduce that pattern of Western civilisation, that they knew so well from the Homeland, here on Australian shores. Were they conscious or unconscious of doing this? No matter: "sidere mutato mens eadem," and they were still Greeks. Aye, Greeks they were, as motley as any crew that sailed to Magna Graecia. Here were nobles and younger sons, and prodigals, merchants and adventurers, stockmen and traders, but Greeks to a man; and yet they were not the Greeks that their fathers had been, for the liad of the fathers had become the Odyssey of the sons.

Gone was the bitterness, the cruelty and the harshness of the liad; gone, too, was much of its heroism; but instead had come the bustling fullness of zesty life that was the Odyssey. In the liad, the heroes and demigods who fought and died on the windy plains before Troy lived in tents and squalid huts by the seashore; but in the Odyssey Alkinous has built himself a palace. So in fair Australia were rising stately squatters' homes, churches and cathedrals that would grace any capital city of Europe, and now, at last, a University was to arise.

What pattern were they to follow, these pioneers in colonial education? In England, an Oxford and a Cambridge dreamed, secure in the ease of centuries. In Scotland, old Universities went their poor proud way, and, in the grey streets of St. Andrew's, the scarlet gowns of students had been seen for centuries. In Ireland, in splendid isolation, stood Trinity College, making great verse for a little clan, having among its alumni a brilliant galaxy of the Anglo-Irish, and, in the North, a Durham was rising again after a lapse of centuries — a fortress pile towering above the river, surmounted by the cross of Christ. But, in the South, there was a new thing, for mighty London was stirring in her sleep and King's College and University College were rising side by side.

This dualism was symptomatic of the Age: King's College, University College — which way was education to go? Were the Universities of the future to have a Chapel at their heart, or were they to be secular? Was it to be the chapel, or the library, or indeed the laboratory that was to be the focus of University life? The Free Church sturdily championed the cause of the secular University, and all over England Colleges were rising for the unchurched and the unprivileged. Indeed, for centuries, it may well have been true that the true scholarship of England was more readily to be found in the dissenting Academies than in the cloistered halls of the older Universities.

It is easy to look back to-day to see and condemn the folly of our sires, but cannot we see something of their crusading zeal also? Besides, which amongst us dares to cast the first stone? For if it was the sin of our Anglican forefathers that drove from the Universities the unchurched, it was equally the sin of our Free Church forefathers that replied to this challenge by secularising the University. Thus there sprang up all over England Universities whose very chapter forbade, not only religious tests, but even religious instruction, and the liberal