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THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

Vol. 14, No. 13

JUNE 30, 1949

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CHRISTIAN WORSHIP.

Worship is a subject that provokes many questions. We hear these questions discussed every day. But the fundamental question "What is the essence of Christian worship?" is not often raised. To this question we would answer that the essence of Christian worship is fellowship. "Our fellowship is with the Father and with His Son Jesus Christ."

face.

But how can we who are sinners have fellowship with God who is holy? The ground of our fellowship with God is grace. Salvation is of grace and salvation includes the restoration of fellowship with God. This is clearly set out in the Epistle to the Romans. In the Epistle to the Hebrews is explained in the light of Old Testament ordinances, particularly the ceremonies observed on the great Day of Atonement. In the tenth chapter the writer condenses his message in a final summary of four verses: "Having therefore brethren boldness to enter into the holy place by the blood of Jesus by the way which he dedicated for us a new and living way, through the veil, that is to say his flesh, and having a great priest over the house of God let us draw near with a true heart in fullness of faith."

When our Lord died on the cross the Veil of the Temple was rent from top to the bottom. That was an act of God. That act signifies that the way is now opened for forgiven sinners to enter the immediate presence of God. We are now accepted in the loved and in union with him we are invited to draw near. Indeed it is our privilege in Christ to live in continuous fellowship with God. We may be as it were within the veil.

Dear, so very near, nearer I cannot be, for in the person of His Son I am as near as He."

ve.

Now the essence of friendship is love. We see this exemplified in the

Christian home. And no doubt the fellowship of the Christian home is designed as a preparation for the fellowship of the Christian Church. Just as the fellowship of the Christian Church is a preparation for the fellowship of the Father's eternal home. In the Christian church we have fellowship one with another and we have fellowship with God.

Fellowship.

If love is the soul of all real fellowship that soul will inspire a threefold expression.

In fellowship there is giving and receiving. This is reciprocal though not necessarily on the same level.

In worship we offer. The Lord graciously receives whether it be the offering of ourselves or of our substance.

The Lord also gives. In his infinite mercy and grace he offers himself and his salvation. We receive—in constant wonder and thankfulness.

In fellowship there is also speaking and hearing. The Lord speaks through his word. We hear. For us to hear is to obey. We speak in prayer and praise. The Lord hears, and for him to hear is to answer.

It follows that those are mistaken who say: "We come to church to worship not to hear sermons." A sermon should not be preached except it be the word of God for his people. In Christian worship there is speaking and hearing. In earthly fellowships both parties speak. It would be abnormal otherwise. So in our fellowship with God there are two words, God's word to us and our word to Him.

The Holy Spirit will make the word of God audible to us when the Holy Scriptures are read or when they are expounded by one who is himself taught of the Spirit.

And thirdly, fellowship means union and co-operation. A full family fellowship involves family union and family co-operation. We may reverently say that the same is true in our fellowship with God.

It would seem strange to find a home, say, in the country, where the sons and daughters

took no interest in the interests of their parents or the wife took no interest in the interests of her husband.

A full fellowship carries with it union and co-operation. Part of our worship, and a vital part indeed, is to share by prayer, thought, and giving in the interests of our Heavenly Father. Worship that is not missionary-hearted is defective and abnormal.

Our Directory of Worship.

The subject of worship provokes questions. Our Lord found this when the woman of Samaria asked His opinion about places of worship. He answered her questions, then He added: "God is a spirit and they that worship Him must worship in spirit and truth." The Bible is our Directory of Worship. But the teaching of the Bible is summarized in this phrase, "in spirit and truth." Our Lord twice repeats these words; and in exactly the same form, as though they were sufficient. This conclusion is strengthened by the word "must."

"In spirit and truth" is a single phrase but expresses a double truth. First of all, worship must be personal. It is between our own spirit and God Himself, who is a spiritual being. Neither words nor acts are in themselves worship. Worship is essentially fellowship. Fellowship is a personal experience, an experience between persons. And Christian worship is personal fellowship with God. Church worship is the fellowship with God of the assembly gathered together. This worship is made possible by the personal relationship of each member to God. The Holy Spirit was given on the Day of Pentecost as one gift, yet the fire was parted asunder and sat upon each of them. No doubt after the testing and sifting of ten days of prayer there only remained in that company those who were in personal and living fellowship with God, and so were prepared to receive the gift.

Further, in our Lord's phrase the word "truth" conditions the words "in spirit." We often hear it said amongst church people in Australia and by non-Romans generally: "The form or substance of our worship or our affiliations in worship matter little provided we are in earnest." That loose way of viewing so sacred a duty is not in keeping with our Lord's directions here. We know that He often in His teaching enjoins charity, but it is always a charity within the limits of truth. Then if we are asked, "What is truth?" the Bible answers, "Thy word is truth."

Our worship is to be rightly directed. It is the living and true God alone, the God and Father of our Lord Jesus Christ, that we are to worship. And we are not to give His glory to another.

Worship's Reward.

If love is the essence of fellowship that helps us to understand the wonder that God

should seek us to be His worshippers. He loves us. Impossible as that would seem, it is true. God commends His love towards us and has revealed that love in Christ our Saviour. He seeks our fellowship.

May we not reverently say that God is mirrored for us in Christ and that Christ is mirrored in the Scriptures. Then by God's grace this result should follow. "We all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory as by the Spirit of the Lord."

Our Handbook of Worship.

One question for church people remains: Does our Prayer Book fulfil our Lord's conditions? Does our Prayer Book promote worship that is both spiritual and scriptural? There is only one answer possible to us. And that answer is attested and witnessed by the lives and conduct of the generations that have used and loved this book.

Proper Psalms and Lessons

July 3. 3rd Sunday after Trinity.

M.: 1 Sam. i or Job xix; Mark iv 1-29 or Rom. vi. Psalm 18.

E.: 1 Sam. ii 1-21 or iii or Job xxxviii; Matt. iv 23-v 16 or Acts x. Psalms 19, 20, 21.

July 10. 4th Sunday after Trinity.

M.: 1 Sam. xii or Job xxix; Mark vi 1-32 or Rom. xii. Psalms 24, 25.

E.: 1 Sam. xv 1-31 or xvi, or Job xxxviii; Matt. v 17 or Acts xiii 1-26. Psalms 22, 23.

CAN YOU HELP?

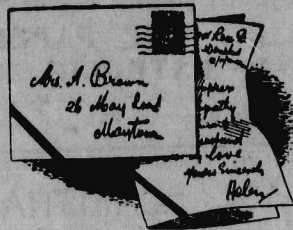
Young people are constantly coming into the office of the Chaplain for Youth enquiring for accommodation. Most of these young people are office workers and students. The Youth Hostels cannot accommodate any more people.

If any readers can help by providing accommodation we would be pleased if you would contact the Chaplaincy for Youth, C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Phone MA 9641.

CHATSWOOD CONVENTION.

The righteousness of God, man's complete lack of it, his paramount need of it and how it is manifested in the Christian life was the main theme of the addresses given at the 43rd Annual King's Birthday Convention held at St. Paul's Church of England, Chatswood, N.S.W. Canon D. J. Knox introduced the topic by considering the question—What is the level of man's approach to God? Is it man's righteousness or God's righteousness? The one answer in the Epistle to the Romans is that we must come to God on the level of His righteousness. This can only be done through Christ. We have His righteousness imputed to us. The Rev. John T. Palmer speaking on Isaiah 26 verse 13 ("O Lord our God, other lords beside Thee have had dominion over us; but by Thee only will we make mention of Thy Name") stressed the fact of sin in its deepest sense as misplaced affection—the desire to have one's own way and not God's—the subservience to other lords than the one Lord. The Rev. I. Stebbins emphasised the fact of the Gospel as being "good tidings of great joy," because therein is revealed the righteousness which is not of the Law and yet is sufficient to cover us before God. Mr. Norman Deck, speaking on Chapters 6 and 7 of the Epistle to the Romans, showed how this gift of righteousness should be apparent in our lives and how it set up conflict between the old and the new natures. "Sin shall not have dominion over" us! The Rev. Norman Fox instanced three important ways in which this righteousness should manifest itself—in the study of God's Word, in the increased prayer life and the using of every opportunity to witness for our Lord. The fruits of the life to which has been imputed this righteousness of God were further delineated by the Rev. S. A. McDonald in an exposition of Hebrews 12, 1-2. He stressed the fact that the Christian life is a life of strain, endeavour and action.

Though the day was rather cold there were good attendances at all sessions. The Ven. Archdeacon H. S. Begbie was chairman.



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NOTES AND COMMENTS

It was very interesting and soul-satisfying to note the stress laid upon the use of Holy Scripture in the special Homily for the Celebration Service of Sunday week. The

use of Holy Scripture and the appeal to Holy Scripture as the repository of Truth in its highest form are characteristic of our Book of Common Prayer. The men who had been brought out of mediaeval darkness by the knowledge of God's word knew in their own experience the truth of the Psalmist's utterance, "The entrance of Thy words giveth light." And so they compiled a Book of Common Prayer in which God's Word is given in good measure for the edification and sanctification of the worshippers. Unhappily, the demand for brevity in the Services and in sermon has brought us to this pass, a sad neglect of the Bible through lack of appreciation, and a generation of professing Christians who are not "taught" in the Word of God as their forebears were before them. No wonder we are troubled on every side. Men cry for peace, but there is no peace; and there can be no peace, except in fulfilment of the promise of God, anciently given through Isaiah: "And all Thy children shall be taught of the Lord and great shall be the peace of thy children."

"Where there is no vision the people perish," and there can be no true vision of God if men neglect His revelation of Himself.

"The hungry sheep look up and are not fed." Judgment must begin at the House of God. We must begin with ourselves. "Search me O God, my actions try" must be the prayer of every Chris-

tian, pastor as well as people, and people as well as pastor, who realises the practical and acknowledged unbelief that is open and unashamed in our midst. "Ye are my witnesses," said Christ to the little band of disciples. "Tend my sheep, tend my lambs," He said to the penitent Peter. What kind of witness are we giving as Christian disciples? What kind of pasturage are we providing, who have been called to be pastors, shepherds? There can be no doubt as to the mind of our Church, and in this particular we are sure she is manifesting the mind of the great Master, when she places solemnly in the hands of the newly appointed minister the "Sacred Volume of the Law" and bids him to be "a faithful dispenser of the Word of God."

"Preach the Word," said St. Paul to his son in the faith, Timothy. And yet how often men give the chaff of their own reflection on current topics instead of instruction in that "Word of God that liveth and abideth for ever." Said a lady parishioner to a well-known preacher, who has passed to his reward, "Do preach to us on the topics of the times." To which there came the straight reply, "Madam, my topic to preach on is one of 'eternity.' I have no time for 'topics of the times.'" But men cannot preach that Word unless they give themselves to meditation and study therein. But they must preach it as "men who must give an account."

No thoughtful person can read the Prayer Book Offices without realising a rhythm that makes the reading flow easily, and a dignity of diction that accords with our sense of the worship of God. It is the same with the Author-

ised Version of the Bible; and that accounts largely for the preference it still retains over the Revised Version and practically all modern versions. At the same time we have to remember that the four hundred years since these books were first issued in English have witnessed the natural changes in significance of words that long usage brings about. The striking thing about words is that they tend to narrow in meaning in the passage of time. Take the word Hell for instance. Its modern meaning is confined to that portion of the unseen world "prepared for the devil and his angels." In original derivation and usage it means the covered or unseen place, comprising, in theological language, the place of the departed. The word derives from the Anglo-Saxon "helan," to cover, and even of recent times in the South West of England the slater or tiler was called a "heller," because he covered the house. So originally the term "hell" was practically equivalent to the Greek "Hades", the unseen world generally.

At the time of our Authorised Version Prayer Books Latin was the "lingua franca" of the scholars of Europe. Practically all treatises, theological or otherwise, were written in Latin as well as in English, so that they might be easily available to the scholars of the world. One often wonders at the manifest ease with which our forefathers dealt with the Latin tongue. The consequence was that the Latin language supplied a great many words for our language and there are many English words in Bible and Prayer Book thus derived whose meaning is best understood by the use of a Latin dictionary.

Take for instance the word "conversation" as you have it in 2 Peter ii 7. As we use the word to-day it has reference to words, but in its original use it refers to a man's whole manner of life as displayed amongst his fellows. Another interesting word is "de-
clare." In the Absolution at Morning



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and Evening Prayer, the priest is commissioned to "declare and pronounce the absolution and remission of sins." In the Marriage Service the parties are said "to have declared the same by giving and receiving of a ring." The word "declare" means originally to "make clear" by speech or by action. And so the minister makes clear God's forgiveness by the rehearsal of God's promise and God's terms of forgiveness. In St. John's Gospel (i 18) The Word is said to have "declared" God. Evidently by His life and death and resurrection as well as by His words. So the term, in Bible and Prayer Book means to make clear or reveal, and not necessarily to make a formal or authoritative statement. We adduce one other illustration of the need for careful study regarding the interpretation. In one of our best known collects we begin: Prevent us, O Lord, in all our doings," and in I Thessalonians iv 15, St. Paul says: "We which are alive . . . shall not prevent them that are asleep," in reference to the second coming of our Lord. Obviously we cannot understand the ordinary meaning of prevent in these contexts. But going back to its derivation we find the wider meaning of "come before" in guidance or defence as well as in hindrance. So St. Paul means that when Christ returns, the living saints shall not get before those who sleep in Christ, nor will those who sleep get before those who are alive at His Coming. And in the Collect we seek for God's guidance and perhaps His guarding.

We are glad to note that the Archbishop of Canterbury has been able to accept the invitations of the Archbishop of Sydney and New Zealand and expects to visit these shores towards the end of next year.

Writing in connection with the Prayer Book celebrations in the current issue of the "Canterbury Diocesan Notes," the Archbishop speaks of his own experience as follows:—

I am constantly rediscovering the effectiveness of the Prayer Book Services for their own high purpose in every sort of congregation, in town and country, in great churches and in little mission rooms, wherever priest

and people are using them prayerfully and as the family of Christ at prayer. Sometimes no doubt they fail of this purpose, because the priest has become fussy or formal or unnatural in manner or in voice; sometimes because the people are lethargic and unresponsive. The Book requires of those who use it, its own qualities of simplicity, dignity and sincerity and congregational unity before God. I am never more moved by these services than in some old and lovely country church. There all these qualities are exhibited simultaneously in the building, the people and the "godly and decent" ordering of the Common prayer. The Building in its clean and simple lines reminds one of the continuous offering of the Church's worship in this nation back to its earliest days. The Prayer Book reminds one of our debt to its compilers who gave to us services in our own tongue, pruned indeed of many things "whereof some were untrue, some uncertain, some vain and superstitious," but continuing the ancient traditions and doctrine of the universal Church as set forth "that the people might continually profit more and more in the knowledge of God, and be the more inflamed with the love of His true religion." And the people in the simplicity and dignity and membership one of another which belong to country people, offer the strong, lovely and familiar words of prayer and scripture as their sacrifice of prayer and praise; and one sees sometimes still the laudable custom of following the lessons in the Bible." If this commemoration teaches us all again to make full and understanding use of the heritage which we have in the Book of Common Prayer, it will have done a great thing for us.

SPECIAL.

"Mindszenty and the Protestant Pastors," by Colonel Sheppard, M.C., just returned from scene of trials. Factual and documentary. This burning question now answered. This is what the Press did not publish. Startling revelations. Booksellers, 2/6. Posted, 2/8½.

"Ravens Wolves"—Monica Farrell. The record of the massacres of 1,700,000 non-Catholics in Slovakia, etc., by Ustachi (armed Catholic Action) directed by Archbishop Stepinac and others. Taken from official reports and those of U.S. Churchmen's Mission. Photos by Italian Army. 2/- . Posted 2/2½.

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Honest Confession of Sin to God.

(By the Very Rev. C. A. Alington, Dean of Durham.)

Sin is an ugly word, and we are very unwilling to describe ourselves as sinners. Some of our reluctance would disappear if we remembered more clearly to Whom it is that we are bidden to give that description of ourselves. It is a God "Whose nature and property is ever to have mercy and to forgive"; a God "Who is faithful and just to forgive us our sins," if we are honest in confessing them. To shrink from confessing them to Him is as foolish as to conceal our symptoms from a doctor when we are ourselves sure that there is something seriously wrong.

An Acceptable Prayer.

It was to declare the nature of God that Christ came down to earth, and it is of the first importance to remember that the name by which He taught us to address God was that of "Father." There is an old story of a saint—I think it was St. Ambrose—and the way in which he dealt with a boy, which is worth remembering even by those whose boyhood is far behind them, for we are all God's children in His sight. He met a boy who was crying bitterly and asked him what was the matter; the boy said he was crying because he had forgotten how to say his prayers; he had been taught them in the monastery, but now he had forgotten them. "Can't you really remember any of them?" asked the saint. "Only a couple of words," was the answer. "And what are they?" "Only the first two words — Our Father — Pater noster," said the boy. "That will be quite enough," said the saint, "if you keep on saying those two words, and trying to remember what they mean, that will be a very acceptable prayer in the sight of God."

That simple story may cause some

of us to remember how very often we use those great words ourselves without any attempt to give them any special meaning; perhaps that is a danger which specially besets the clergy, who have to say them so very often, but I fancy that many of my readers may have to face it, too, for very familiar words often lose their meaning. How easy it is to sing "God Save the King" without remembering that it is a prayer, and to think of it as a mere expression of loyalty!

Glory to God.

Another example occurs to me as I write: the verse which we are in the habit of singing at the end of every Psalm—"Glory be to the Father and to the Son and to the Holy Ghost" — has for very many people no real significance at all. We fail to remember that glory comes to God when any of His creation fulfil the purpose of their existence; it is true of flowers and animals of every kind, but it is specially true of man, the highest of created beings on earth, for he can know the reason of his existence in a way which no mere animal can, so that, if he succeeds in being what God meant him to be, the glory which he wins for God will be incomparably greater; what is the sense of singing "Glory be to God" unless we are making at least some real effort to win for Him the glory which it is in our power to earn?

Though this last paragraph may seem to be a digression, it is really in close connection with our main subject; we ought to hate and fear sin in ourselves, not because of any evil results that it may bring to us hereafter, but because it prevents us from being what God meant us to be, and what, in our best moments, we all want to be. If we regarded it not as a dan-

gerous and forbidden luxury, but as an obstacle in the way of our being our best, we should be more ready to confess our faults to our heavenly Father Who made us for a good purpose and has shown us what that purpose is.

We need not be afraid to think of God as having the same desire to see us "at our best," which any earthly father feels for children of his own. St. Paul, you may remember, dares to call God "Abba," using the intimate name which he heard children use for their earthly parents; and the Psalmist, centuries before, had written "Like as a father pitieth his own children, even so is the Lord merciful unto them that fear Him" and Christ Himself encouraged us to draw the parallel between our Father in heaven and our father on earth.

Wherein Lies Hope.

So, if our first lenten resolution is to look honestly at our own shortcomings and determine to amend them, the second should be to confess them honestly to the God Who made us. He will not be shocked or surprised or contemptuous, as our fellow-men might be, for "He knoweth whereof we are made," and knows our dangers and our difficulties far better than we know them ourselves; and, after all we are His children.

Let me end with a saying of George Macdonald, that great Christian thinker: "However bad I may be, I am the child of God and therein lies my blame! In my blame lies my hope!" Let us try to think of the meaning which those words have, or may have, for us.—C.E.N.-R.

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THE CHURCH IN IRAN.

(From Bishop of Gippsland's Charge to Synod.)

Great and wonderful as were the experience and lessons and inspiration of Lambeth, of England, of Amsterdam, I believe our visit to the Church in Iran was the most illuminating and valuable. Through the kind invitation of the Bishop in Iran, and at very short notice, my wife and I were able to spend six weeks in that most interesting and ancient country. I hope to be able to show my films and film strips of that wonderful country and people, and of our Missionary work there, on my visit around the Diocese this year. Many are the lessons of that land one could apply to Australia. It is now nearly all desert, thanks to soil erosion brought about by deforestation, the goat and wandering nomads. It is a huge country. We travelled 2500 miles in it, and only saw a portion of it. It had a very fine culture and remarkable architectural and artistic skill, an ancient civilisation. These are of no avail without the moral foundations that come only from true religion. Now it is a very sad land. Our sympathy and active help should go out to it. And the best way we can help is by strengthening our Missionary work there.

It is the first time I have really seen and lived among missionaries at their work. It was a revelation. Their sacrifice is amazing and yet their joy and happiness in this most difficult work of trying to bring Christ into the lives of people who know a little about Him, and have placed Him among the prophets who prepared the way for Mohammed. I know this Diocese is proud to have two of the six Australians working there as its own representatives. We saw the healing work of their three Hospital groups, at Isfahan, Shiraz and Kerman. Very short of staff yet these Hospitals are doing a magnificent work in the name of Christ and of our own Church. This healing work opens the door to the evangelistic work. Preaching, teaching, lantern talks, heckle hours, discussion groups, bookshop and Christian literature, drama, youth fellowships, holiday schools and all used in trying to strengthen those already converted and to win others.

But most impressive of all was the insight into the life of the young Iranian Church. One felt one was back in the first Christian century. Here were young men being baptised who had to face stabbing on their way to classes.

Others were starved and beaten by their home folk when they made a move towards becoming Christians. It meant literally "standing up for Jesus" for every member of the Church we met. But the great thing to see was the fellowship within each Church and congregation. An Armenian girl delivered a lovely speech of welcome to us at Yezd, telling how they were all now one in Christ, though many had been Moslems, some Zoroastrians, others Jews and Armenians. There were rich and poor, young and old, but they were so happy and radiant, and so different from the folk around them. And these Irani Christians and the English and Australian Missionaries were all one, a remarkable fellowship of joy and common effort. Of course some fail and have to begin all over again. But the most illuminating thing was the way they are willing and ready to go out and tell others what Christ has done for them. Our Reverend Philip Taylor takes out a team of young Irani Christians in his truck to some village 30, 50 or 100 miles away from Kerman. He shows the lantern slides, these young Christians do the talking. Others help in a wayside dispensary and bring relief and healing to the sick. They are being built up in their Christian life by sharing in the work of evangelising. One felt here was Christianity in action, the Church a living body

of Christ. The young folk at one place put on a marvellous dramatic presentation of the parable of the Unmerciful Servant. It was very forceful and convincing, and was mainly their own composition and direction. And in this young Church in Iran there is a constant though small stream of converts from Islam, practically unknown anywhere else, except perhaps in India. Here in Iran one saw the Church in a better perspective than one can at home. Here it is a living fellowship of active Church members, who have found that new life and health and joy and forgiveness in Christ Jesus. They glow with the radiance of His Spirit. They look quite different from the folk around them, and they are different. They have passed from death to life. They are now changed, no longer dishonest or untruthful. Christ is alive and working here in the hearts of these His people. And the Church is living, a real fellowship. These Christians do love one another, and they are out to help all good causes around them. They are caring for the orphans and the blind; they are helping the ignorant to read. This Church is literally a new Creation—a new living working body for Christ, filled with His Spirit. Every member is a missionary. Perhaps they have learned this from their old Moslem faith. Every Moslem is out to make others Moslem like himself.

C.M.S.

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- ★ St. George's Grammar School, Hyderabad.
- ★ Three Mission Stations in North Australia.

In addition, negotiations are proceeding for the establishment of a Leprosarium at Bickerton Island in the Gulf of Carpentaria; and Australian Missionaries are supported in fourteen fields in Africa, Iran, India and China, for which C.M.S., London, is responsible.

TO CONTINUE GOD'S WORK C.M.S. NEEDS AN ADDITIONAL £25,000 BY 30th JUNE.

A debit balance may mean some piece of missionary work has to close down.

C.M.S. NEEDS YOUR FINANCIAL SUPPORT.

PERSONAL

On Sunday, the 12th June, 1949, the Most Rev. Robert William Haines Moline, Archbishop of Perth, Western Australia, ordained as Deacon, Mr. George Patrick. Mr. Patrick has been appointed Assistant to St. Peter's, Victoria Park parish.

The death occurred in London on April 22 of Mrs. W. R. Inge, wife of the Very Rev. Dr. W. R. Inge, formerly Dean of St. Paul's Cathedral, London.

The Rev. Canon David Anthony, Christ Church Cathedral, Ballarat, Victoria, has been elected a member of the Australian branch of the John Mason Neale Society (Camb., Eng.). It is proposed by the Ecclesiastical Society (Eng.) to erect a plaque in memory of John Mason Neale, on the house at 40 Lamb's, Conduit Street, London, in which Dr. Neale was born in 1818. Of the 140 of Neale's works, 60 are to be found in the Australian Neale Library.

The Rev. J. G. S. Robertson, of Milton; has resigned as from the end of July, owing to ill health.

We congratulate Canon T. C. Hammond, Principal of Moore College, on his appointment to an Archdeaconry without territorial jurisdiction. The Archbishop of Sydney made the announcement last week while having lunch at the College. The news was a pleasant surprise to all and was received with the greatest acclaim.

RESIGNATIONS.

Herring, Ven. N. D., as Archdeacon of Bendigo, Registrar, and Vicar-General of the Diocese of Bendigo.

Dyer, the Rev. A., as Rector of Austinmer (Diocese of Sydney).

Horton, the Rev. H. H., as Incumbent of Hindmarsh (Diocese of Adelaide).

Flint, the Rev. A. C., as Curate of St. Andrew's, South Brisbane (to work at Yarabah Mission).

Mortimer-Tanner, the Rev. R. S., as Vicar of Monto (Diocese of Brisbane).

APPOINTMENTS AND PREFERMENTS.

Ball, the Rev. S. T. (of St. John's, Heidelberg), to All Souls', Sandringham (Diocese of Melbourne).

Begbie, the Rev. H. G. S. (Rector of St. John's, Campsie), to be Rector of St. Michael's, Wollongong (Diocese of Sydney).

Blennerhassett, the Rev. R. P. (Vicar of St. Mark's, Golden Square), to be Archdeacon of Bendigo, Registrar, and Vicar-General of the Diocese of Bendigo.

Boylde, the Rev. W. E. (Rector of Bombala), to be Rector of Young (Diocese of Goulburn, N.S.W.).

Chittleborough, the Rev. C. C., to be Rector of St. Paul's, Port Adelaide (Diocese of Adelaide).

Clarke, the Rev. M. J. (Vicar of St. Cuthbert's, East Brunswick), to be Vicar of St. James', Dandenong (Diocese of Melbourne).

Codd, the Rev. E. A. (formerly of Diocese of Melanesia), to be Rector of Christ Church, Mount Gambier, and Archdeacon of Mt. Gambier (Diocese of Adelaide).

Edwards, the Rev. N. R., to be Rector of Adelong (Diocese of Goulburn).

Hill, the Rev. F. M. (Rector of Albury), to be Archdeacon of Albury (Diocese of Goulburn).

Holt, the Rev. W., to take charge of North Geelong, with Norlane (Diocese of Melbourne).

Jones, the Rev. B. R. (Curate of Port Lincoln) to be Priest-in-Charge of Tatiara Mission (Diocese of Adelaide).

Mappin, the Rev. T. (B.C.O.F. Chaplain) to be Rector of Inverleigh and Meredith (Diocese of Melbourne).

Prescott, the Rev. A. W. (Minister of Penant Hills-Thornleigh) to be Rector of Austinmer (Diocese of Sydney).

Redding, the Rev. D., as Vicar of St. Andrew's, Brighton (Diocese of Melbourne).

Steele, the Rev. C. N. (Rector of Cabramatta-Canley Vale) to be Rector of St. Stephen's, Newtown (Diocese of Sydney).

Rev. R. Chapple, of St. Thomas', Rozelle, to be rector of St. Peter's, Hornsby.

INDUCTION AT ROSEVILLE.

Despite very wet weather, a large number of people was present at the recent induction of the Rev. S. G. Stewart, to St. Andrew's, Roseville. About twenty clergy were present at the service, which was conducted by His Grace the Archbishop, and the Ven. H. S. Begbie, Archdeacon of Cumberland. Archdeacon Begbie preached the occasional sermon.

Last Monday week hundreds of people crowded into the blacked-out parish hall at Holy Trinity, Concord West, for Mr. Stewart's farewell. The gathering was chaired by the Ven. F. O. Hulme-Moir, Archdeacon of Ryde.

UNIVERSITY MISSION IN NEW ZEALAND.

Canon Hammond, Principal of Moore College, Sydney, has just returned from a month's visit to New Zealand. He went there at the invitation of the Intervarsity Fellowship and attended the Conference at Christchurch. It was the largest Conference that had been held by the Intervarsity Fellowship since its inauguration in New Zealand. About 160 delegates attended every meeting. There was very considerable enthusiasm and the addresses of the various speakers were listened to with the greatest interest. After attending the conference Canon Hammond was invited to visit the various centres in connection with the New Zealand University Colleges. He paid a visit to Dunedin in the south, where he addressed the Assembly of the Teachers' Training College and also held a heckling meeting at the University. Considerable interest was aroused by this meeting. The students listened with very great interest to the exchanges between Canon Hammond and a local advocate of Rationalism, who was greatly concerned at the suggestion that our Lord ascended up into heaven from Bethany, pointing out that the latitude and longitude of Bethany made it impossible for our Lord to ascend in a straight line into Heaven. Canon Hammond pointed out that he left Sydney for New Zealand by aeroplane, and although he evidently travelled parallel to the curvature of the earth, the gentlemen in the aerodrome, the Daily Newspapers and all the spectators agree that he went up, and when he was in the air he was told that he was 8 thousand feet up. Canon Hammond pointed out that if it was open to modern speakers and writers with all their scientific knowledge to speak of his having gone up in an aeroplane the same liberty might easily be accorded St. Luke and the Gospel Narrators.

Proceeding from Dunedin, Canon Hammond returned to Christchurch and had a 3 days mission in connection with the University there. The meetings were well attended, considerable interest was sustained throughout. He travelled then to Wellington, and then again addressed the large Assembly at the Training College in Wellington, being most cordially received by the Principal and members of the staff. From Wellington he was able to travel to Palmerston North and addressed the Assembly of the Training College in that centre. In Auckland there was a further gathering in the Training College, and a further heckling meeting at the University and on both occasions a large number of questions were presented and the Canon endeavoured to answer them. Yet on the whole, the Missions and meetings indicated a very active spirit on the part of members of the University, and it seems as if the Intervarsity Fellowship has made very substantial strides in recent years. Throughout the whole tour there was manifested a deep spirit of enthusiasm, and a very earnest desire on the part of the students and those who attended the meetings. The feature of the proceedings was the University tea, and over 150 were present on Sunday afternoon and listened with great interest to an address on the significance of the spirit life. In the Teachers' Colleges the addresses were on the need and value of spiritual work in connection with education. On the whole there is every reason to be satisfied that the tour made a deep impression and we trust that much blessing resulted to the student population.

THE ARCHBISHOP OF CANTERBURY
(DR. FISHER)
HOPES TO VISIT AUSTRALIA IN 1950.

Existentialism in Modern Literature.

(By the Dean of Sydney.)

T. S. Eliot points out that literature has become gradually secularised during the last three hundred years. There have been three different phases: "In the first, the novel took the Faith, in its contemporary version, for granted, and omitted it from its picture of life. Fielding, Dickens and Thackeray belong to this phase. In the second, it doubted, worried about, or contested the Faith. To this phase belong George Eliot, George Meredith and Thomas Hardy. To the third phase, in which we are living, belong nearly all contemporary novelists except Mr. James Joyce. It is the phase of those who have never heard the Christian Faith spoken of as anything but an anachronism." Reviewing modern literature, in particular, he makes this accusation: "What I do wish to affirm is that the whole of modern literature is corrupted by what I call Secularism, that it is simply unaware of, simply cannot understand the meaning of, the primacy of the supernatural over the natural life; of something which I assume to be our primary concern." He repeats this charge in another place: "My complaint against modern literature . . . is not that modern literature is in the ordinary sense 'immoral' or even 'amoral'; and in any case to prefer that charge would not be enough. It is simply that it repudiates, or is wholly ignorant of, our most fundamental and important beliefs; and that in consequence its tendency is to encourage its readers to get what they can out of life while it lasts, to miss no 'experience' that presents itself, and to sacrifice themselves, if they make any sacrifice at all, only for the sake of tangible benefits to others in this world either now or in the future."

T. S. Eliot passed this judgment on modern literature in 1936. If he was writing on the same subject to-day, he would be forced to a very different conclusion, for the whole situation has been revolutionised by the rise of what is known as Existentialism. Existentialism protests that life is not a system of ideas, but a sense of choices and decisions. Existentialism, that is, approaches man's essence through his existence. Instead of considering man from the point of view of consciousness and reason, it sets out from his actual situation in the world, as a finite and limited being, with problems pressing upon him which he cannot hope to

solve, and with death lying in wait for him from moment to moment. There is something in this approach reminiscent of Pascal: "When I consider the tiny span of my life, which is swallowed up in the eternity which precedes and follows it, when I consider the tiny space that I occupy and can even see, lost as I am in the infinite immensity of space which I know nothing about and which knows nothing about me, I am terrified and marvel to find myself here rather than there, for there is no reason at all why 'here' rather than 'there' or why 'now' rather than 'then.' Who put me there? By whose command and under whose direction were this time and this place destined for me?"

Existentialism draws its inspiration from two solitary and enigmatic figures in the last century, Kierkegaard and Nietzsche. These men represent two types of Existentialism, the one theistic and the other atheistic. Kierkegaard rebelled against the dominant Hegelianism of his time. He repudiated Hegelianism as a vain attempt to transcend human limitations and to fit all the rich variety of life into a single system. He complained that it ignored man as an individual, man as he really is in the complexity of life. Nietzsche, on the other hand, set out from the assertion that "God is dead," that is, that belief in God is dead. If God is dead, man is fatefully alone in the universe. His destiny is in his own hands, and he must set about making himself. He need not seek for guidance from outside for none will be forthcoming; he must struggle and fight alone. Consequently Nietzsche determined to look at existence steadily and inspect it as it was, with its evil and guilt, contradiction and death, to see if he could find at bottom the driving forces which alone could bring any sort of unity. Nietzsche professed to find this basic urge in human existence in "the will to power."

It is clear that basically existentialism arose as a protest against the tyranny of the natural sciences. The external world, as an object of investigation, was appropriated by the natural sciences; it suggested an a priori speculative treatment of the world which paid scant attention to the facts. Man, however, is neither an a priori principle, since he is a fact of experience, nor a mere item in the

cosmos which can be exhaustively treated by the sciences, since he is a free being, an ex-existent being, a being who stands out from his natural background through his power of free choice, of self-transcendence. Moreover there are problems of great importance which cannot be settled scientifically — e.g., problems of conduct. Again, the problem of the purpose or purposelessness of human existence, the problem of death (not as a purely physical fact, but as a "destiny"), the problem of "communication" or personal relationships, are not problems which can well be treated scientifically, nor can they be treated by a philosophy which tries to assimilate itself to the natural sciences. Both streams of existentialism — the theistic and the atheistic — are concerned with human problems as their main theme, but the answers to the problems naturally differ.

Secondly, existentialism may be regarded, in its contemporary form, as a reaction against Marxism and all totalitarianism. Marxism lays the emphasis on the collectively, on the economic class for practical purposes, and theoretically, on the human race, whereas the existentialists are nothing if not individualistic in outlook, precisely because they stress man's freedom, because they stress in man what is most incommunicable, his free, personal choice. And it was precisely this that had led Kierkegaard to reject Hegelianism. Hegelianism tended to exalt the nation-state, the collectivity, the universal, even though the sphere of the Absolute Spirit was superior to the state. Kierkegaard taught that in so far as the individual man is merged in the totality, he becomes morally irresponsible or approximates to moral irresponsibility; the peculiar position of the individual man as a free, morally responsible agent is endangered.

Existentialism is represented on the Continent to-day by three main schools associated with the names of Sartre, Heidegger and Jaspers. Jean-Paul Sartre proclaims that life has no meaning, no purpose, except the meaning and the purpose which we give it when we act. We come from nothing, he asserts, and we depart into nothing, and in the moment between these two nothings we struggle nobly, stoically, to give a meaning to our brief life. Man is a stark staring fact. He is there — just like that — without any explanation. I wake in the middle of a journey in a tale told by an idiot. We can receive no guidance from outside. There is no God and no morality except that

which we make for ourselves. The position of Heidegger is somewhat different. He affirms that man is "thrown down" into the world, so that his existence is characterised by care and anxiety. He passes his life in sheer banality and in slavery to the moment, and to the mass mind. One fact alone stabs him awake — the fact of death. And death converts care into dread. There is no completeness and no totality to life. It is, therefore, absolutely impossible for man ever to become or to be master of his existence on any historical basis. Every life leads inevitably towards death. Human existence is being-for-the-purpose-of-dying. Dying my death is, in fact, the only thing nobody else can do for me. My death is my most personal potentiality, it is the most authentic, and at the same time, the most absurd potentiality. It does not come at the end of my life; it is present at every moment of my life, in the very act of my living. I am constantly trying to forget about it, to escape from it, to misrepresent it to myself, by means of such things as indifference and diversions. Living authentically, on the other hand, is living in conformity with this concept of life; to live in constant expectation of death and its imminent possibility; to look squarely at this thing which is our fellow during every moment of our lives. Then we have attained 'freedom in the face of death.' Karl Jaspers, in contrast to Sartre and Heidegger, says that man cannot make himself except as he is willing to receive himself in grace from God. Man is only truly man in obedience, as he recognises his dependence on what is beyond himself. God is beyond our knowledge, but we are not beyond Him, and He communicates with us, as by a language of sign and symbol. In France Gabriel Marcel has linked Jaspers' existentialism with Roman doctrine. He claims that the new philosophy is superior to Thomism. Marcel has written: "All my effort can be described as a straining towards the production—I dislike using this physical term — of currents by which life is restored to certain areas of the mind which seemed to have sunk into torpor and begun to decay. The first step in philosophy is a call to action: 'Man wake up!'"

Brother George Every, in an acute analysis, has shown that these different varieties of Existentialism are reflected to a greater or lesser extent in the works of some of our more significant contemporary writers. He says that English novelists and poets, who in the last twenty-five years have engaged in

the struggle to find and express an interpretation of their experience of life, in which their whole being shall be committed, fall into three groups, very much as the Existentialist philosophers do. In the first place, he points out, there are those who believe the universe as a whole has no meaning of its own; who believe that we are faced with a fundamental metaphysical insecurity; with meaninglessness; nothingness. For these writers the final frustration is death. These writers have an obvious affinity with the point of view enunciated by Sartre. Secondly, there are those who hold that there is a meaning with which man is inevitably engaged, a whole truth that lies behind all philosophies and all religions, but which remains enigmatic and dark, a paradox with which we must wrestle. Such a philosophy of life underlies the extraordinary novels of Franz Kafka and Rex Warner and the poetry of Sidney Keyes. Of Kafka, Immanuel Mounier says: "No other writer leaves us more completely suspended in the distress of abandonment, yet, no other writer, creates in us while we are in this state such a sharp feeling of some form of transcendence and of possible hope—possible hope only." There is plainly a parallel between this outlook and that of Heidegger. Thirdly, there are those who accept the reality of revelation, believing that however dark and puzzling the world must be as we see it from our side, God has come to meet us. The outstanding representatives of this school are, of course, T. S. Eliot and Charles Williams. And this point of view is basically that of Jaspers. It is clear that, apart from the Christian interpretation of life, contemporary man is confronted with one of two alternatives: either a nihilism of the skull, the spectre, and the bones, proclaiming that life is essentially a descent into nothingness, emptiness, absence, the void; or, more probably, some other kind of daemonic worship or darkness, reviving old and forgotten religions.

Storm Jameson, in a lecture recently delivered at Zurich, was emphatic that Existentialism alone can add realism and relevance to contemporary literature. Literature which lacks an existentialist note—literature which fails to grapple with man as he is—man in an atomic age—man in his loneliness and dereliction — is, she declared, irrelevant and culpably superficial. We must reckon seriously with the situation in which we find ourselves. Man has to-day discovered the secret locked in the atom. "The paradoxical result is," she pointed out, "that he, he himself, he

the individual, the discoverer, is in greater danger of extinction than he ever was. Consequently, at this moment in history, a writer who concerns himself with anything less than the destiny of man on the earth is only amusing himself. If that is the thing he does best, then he should do it. And we, when we want to be amused, will listen to him. But in the anxiety that weighs on us now we sometimes do not want to be amused, distracted, we want to be answered . . . This, and only this, is the question of our age." Storm Jameson refers appreciatively to the work of Sartre and Malraux and T. S. Eliot, and to the authentic realism which dominates their work. Existentialism gives us, she concludes, a criterion by which to judge the quality of modern literature: "I propose to you a way to test the value of the writers of our day. Not a test to find out whether a writer is clever or stupid, not even whether he is honest or dishonest, brave or cowardly. No — what we should ask the writer is only this: Is he able to tell us about the destiny of man, our destiny, in such a way that we have the courage to live it, and gaily? If not, then he may be a very clever writer, he may even be honest, but he is not a great writer—not for us."

AN ARCHIDIACONAL VISITATION IN ENGLAND.

Walking from village to village with anyone who cares to keep him company, the Bishop Suffragan of Dorchester (Dr. Gerald Allen, who is Archdeacon of Oxford) is touring fourteen of the more isolated parishes in the northern part of Oxford diocese, within the rural Deanery of Deddington. Dr. Allen will celebrate Holy Communion each morning, and, after visiting school-children and the sick and aged, will walk in the afternoon and preach at his destination in the evening. The tour will take eight days.

CHURCHES IN CANADA.

A committee of clergy and laymen is meeting at Toronto to discuss reunion of the Church of England in Canada and the United Church of Canada. Negotiations began in 1943, when the General Synod of the Church of England invited other religious bodies to discuss the possibility of such action. The United Church accepted, but the Presbyterians, Baptists and other Protestant denominations declined the invitation. It is hoped now that when the General Synod of the Church of England meets in Halifax next September there may be recommendations for definite action. Reunion proposals will be considered finally by a commission of 60 members by the Anglican and the United Church: Two years ago a proposal for a "mutually acceptable ministry" was approved by the 30-man committee, and sent to congregations for study.

CORRESPONDENCE.

THE RED BOOK CASE.

MR. ROWLAND REPLIES.

(The Editor, "Australian Church Record.")
Sir,

In your comments on my letter on the Bathurst case published in the issue of 19th May, you invited me to state what allegations in the suit constituted a charge of heresy against the Bishop. Those allegations are contained in the 8th paragraph of the information which was as follows:

"The said Red Book also contains certain matters namely a prayer known as 'the epiklesis' and a rubric on page 20 thereof which are in direct conflict with the doctrines of the Church of England as expressed (inter alia) in the 28th Article of the Articles of Religion."

This is a plain charge of heresy. A charge of teaching doctrine opposed to the accepted doctrine of the Church of England is a charge which any Bishop would resist. This charge, as its ultimate withdrawal proved, was made without even any possible argumentative basis and "reckless" is the apt word to describe a charge made without proper consideration of its truth or falsity.

Very briefly, I add a few remarks on your comments. Generally, the tone of them was not expected; my letter merely stated facts which your readers had never been told.

Dealing with your comments seriatim, may I say as follows:—

1 and 2: My point was that the Bishop did not force the Book on any one. He recognised that various deviations from the Prayer Book had been made for a long time, and he sought to meet and control those deviations.

3, 4, 5 and 6: I enclose for your information a printed copy of the solicitors' correspondence before the suit commenced. A glance at it discloses the following facts:—

- The request of named parishioners of All Saints' Church, Canowindra, for the withdrawal of the Book from use there, was agreed to by the Bishop;
- The subsequent demand made on behalf of unnamed parishioners of unnamed parishes for withdrawal of the Book from use throughout the Diocese naturally led to a request by the Bishop for the names of the objectors and the names of their parishes;
- His request was studiously ignored;
- Had this information been given, who knows what the Bishop might have done? He was never given the opportunity of taking elsewhere the same conciliatory attitude as he took at Canowindra.

7 and 10: see the first paragraph of this letter.

8 and 9: If you will look at the Preface to the Book of Common Prayer (to which you referred) you will see that the doubts there mentioned, are doubts as to the understanding doing and executing the things contained in the Prayer Book. Any such doubts are to be resolved by the Bishop and should he be in doubt he may refer them to the Archbishop. Deviations from the Book, charges of "Romanising," heresy and breaches of trust do not fall within the terms of the Preface.

The settlement to which I referred, and which the Bishop was willing to accept, was

suggested by a third party, who deplored the litigation. No mention was made of a "Green" book. The Relators were not prepared to accept the suggested settlement.

The fact that twenty-five clergy used the Book, would not have precluded the Synod composed of at least five times that number of laymen and clergy, from passing a resolution disapproving its use, if they had been so moved. Had such a resolution been passed the Bishop would either have had to observe it or resign.

It is noted with interest that the Relators sought the intervention of the Metropolitan. He did nothing. The only communication made by him to the Bishop was his letter dated 16th June, 1944, acknowledging receipt from the Bishop of a copy of the pleadings in the suit some considerable time before the date of the letter. On the contents of that letter the Bishop was cross-examined at the trial; how the Relators or their solicitors knew of the personal letter from the Metropolitan to the Bishop was not disclosed.

Finally, sir, is it not time that "illegalities" such as the Sanctus Bell and the Sign of the Cross, which you select for emphasis, should fall into their proper and minor significance? Surpliced Choirs, Choirs in Chancels, Flowers on the Holy Table, painted windows, coloured markers, have in their turn yielded up their "Roman tendency." "Ignorant" and "amateur" in matters of law, still, may I, as a churchman, suggest that the Church never more urgently needed the service of all her children and venture the opinion that controversies, legalism, law suits, partisan attacks constitute a disservice to the Church. The money spent upon this futile and unedifying litigation could have been used in furtherance of the splendid work of the Church. To that work the Bishop who came from England many years ago, has made a distinguished contribution both as priest and bishop, in

one of the most difficult dioceses of the Church in Australia; to have dragged him to Court on false charges seems to me to have denied him forbearance, charity and gratitude.

Yours,

E. C. ROWLAND.

Cranbrook School,
Bellevue Hill, N.S.W.

[Mr. Rowland complains that we did not present the facts, and he seems to be surprised that we made certain comments on his letter, which he alleges was nothing but a simple statement of fact. In answer we can only say that Mr. Rowland's idea of facts and ours vary very considerably. If we had placed before our readers the situation as Mr. Rowland conceives it, we believe that we would have misinterpreted the position of the Relators and in fact, the decision of the Court. Mr. Rowland, for example, complains that the Bishop was accused of heresy and he ignores completely the legal and technical definition of heresy as "an offence against the decision of the first four General Councils, or of any other General Council expressed in the plain words of Canonical Scripture." Mr. Rowland allows himself to introduce a definition which is contrary to the requirements of law.

When Mr. Rowland states that there is no possibility of conceiving that the Bishop of Bathurst in the Red Book in any way transgressed laws of the Church of England, he ignores the fact that the Bishop of Sodor and Man in sworn evidence before the Commission in England definitely declared that the Red Book teaching was contrary to the doctrine of the Church of England, drawing special attention to a statement "the hands that have received thee." He urged that the teaching of the Church of England is that the Body of our Lord is not received in the

hand, or by the mouth but by the faith of the recipient. These facts were apparent in the evidence on Commission. Mr. Rowland further ignores the fact that the Bishop of Bathurst stated that he expected trouble when he gave his sanction to the Red Book, but held that the objectors would soon get over it. That is a plain declaration that he was sanctioning a Book distasteful to some members of the Church of England. It is an error of the first magnitude to assume that a book can be sanctioned if parishioners determine in its favour. The decision of the Court supported the view of the Relators that the Bishop of Bathurst had no authority by virtue of his office to sanction any book of this kind, and hence the Relators were justified in objecting to its use in any part of the Diocese. Mr. Rowland seems to forget that some people recognise that they are under obligation not merely to protect themselves and their children, but as far as they can, to protect the whole Church of England from any evasion of its doctrine. This view was evidently taken by the Relators much to the disappointment of those who think otherwise.

The Preface to the Book of Common Prayer declares that where there are doubts as to the understanding, doing and executing the things contained in the Prayer Book, a reference may be made to the Bishop and if he has any doubt to the Archbishop. It is a strange interpretation which suggests that Rubrics directing certain actions are not indicative of doing and executing things that are contained in the Book, and therefore we repeat that the Bishop had he so desired could have referred this matter to the Archbishop in conformity with its preface, and so have had an opportunity of securing an independent decision in favour or against the view which he advocates.

Mr. Rowland says that the Relators sought the assistance of the Metropolitan, and the Metropolitan did nothing. The Bishop's evidence contradicts Mr. Rowland on this point. He admits that he received a letter from his Metropolitan, advising him to withdraw the Book, but said that he did not regard it as an authoritative statement, a mandate from his Metropolitan. However he may have regarded it, the Metropolitan certainly requested him to withdraw the Book, that is the point that was brought out clearly in evidence.

We cannot acquit Mr. Rowland of some degree of injustice to the Relators when he suggests that they had access to private information concerning a personal letter from the Metropolitan. Does it not occur to him that an astute solicitor might reasonably conclude that action of this kind might have been taken, and that in as much as the pleadings suggested that there was no redress sought by ecclesiastical means that it would occur to counsel to propose that question, having a very shrewd suspicion that members of the Church of England would be likely to acquit their diocesan with the difficulties in which they found themselves and failing their diocesan with the next higher authority (the Metropolitan) of the Diocese. It seems to us inadvisable to suggest motives where the evidence gives no justification whatever for any sinister suggestion.

It is a matter entirely of opinion whether the use of a Sanctus Bell and the sign of the Cross is of major or of minor significance. The point which we would like to emphasise is that those who are responsible for the conduct of Divine Service should be scrupulous in observing those ceremonies and those only which are sanctioned by the Book which they undertook to use, and any discrepancies of these kind that give offence should be removed at once on appeal. In this particular case a direct appeal was made to the Bishop and he did not see his way to accede to it. We therefore hold that an action of this kind invests even a trifling matter with a significance that it might not otherwise obtain. Further, the Sanctus Bell is associated so clearly with the Roman Catholic Doctrine of a dangerous kind that its exclusion is not by any means a matter of indifference.—Ed.]

(The Editor, "Australian Church Record.")
Sir,

Your excellent and informative articles of various writers this year are making a valuable contribution in bringing before Church people the abiding worth of our inheritance in the Book of Common Prayer of the Church of England. The careful scholarship of the Rev. R. S. R. Meyer is particularly worthy of note.

Events cannot be separated from interpretation, and in these matters causing serious difference of opinion among sincere Church

people we ought, I think, to be scrupulously fair. Mr. Meyer says that the Elizabethan Prayer Book "was that of 1552 with only three small alterations." He may have gained his impression from Bishop Handley Moule who writes: "Alterations so few and comparatively small that practically it was the Second Book risen again." And with these statements we agree. But is it not also true to say that two of these changes though small were particularly significant in an irenic direction?

Perhaps the most significant change was to restore the words "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." Another significant alteration was to omit the "Black Rubric" (according to Neil and Willoughby), as it has come to be called. It was, as we know, restored with altered wording in 1662.

Are not these "small alterations" very indicative of the Elizabethan policy to include as many as possible in accordance with truth and charity, not to see how many could be excluded? As far as my busy life has allowed me opportunities of reading and reflection, I would say that the Elizabethan Prayer Book was a swing away (as far as possible) from the extreme rigours of the 1552 Book which made it unwelcome to many sober, peaceable and truly conscientious sons of the Church of England who had become heartily weary of the proscriptive policies of Edward and Mary. I believe, also, it is a lesson we must re-learn to-day. I think Mr. Meyer would agree with this, and I think we help forward the cause of magnanimous co-operation throughout the borders of the Church of England in Australia if we state it.

Yours, etc.,

L. L. NASH.

St. George's Rectory, Hobart.
June 10, 1949.

DOCTOR NEEDED.

(The Editor, "Australian Church Record.")

Dear Sir,

For some months past the Bush Aid Society has advertised widely through Medical journals, church papers and organisations, for a Christian doctor to work at one of its bases in South Australia. So far no application has been received. This means that from July 31st next, a large area in South Australia, and a B.C.A. hospital and staff will be without the services of a medical practitioner. Living conditions there are not really bad, and the financial prospects are better than for the general run of the community. But even if these conditions did not apply, and conditions financially and otherwise, were not good, a Christian should not be concerned. Clergy are working out there and have been for years, the same applies to the nurses and a doctor already on the B.C.A. staff in another centre. And yet throughout Australia no other doctor of medicine who is a member of the Church, appears to be prepared to face up to this need in the outback. Surely there must be a man somewhere, who will respond to this call to serve God through His Church outback.

If someone is willing to face up to this need, particulars may be had upon application to me.

I am,

Yours sincerely,
(Rev.) D. G. LIVINGSTONE,
Asst. Organising Missioner.

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THE DAY OF ATONEMENT IN LEVITICUS 16.

We propose to indicate, necessarily in condensed and rather fragmentary outline, the rich evangelic principles underlying the central institution of the whole Jewish ritual—the Day of Atonement.

I. INTRODUCTION.

The elaborate and solemn ceremonial of the Day of Atonement was possessed of a higher meaning. It was instinct with Divine ideas which waited concrete realisation in the Person, and through the Work, of Jesus Christ. The entire ritual procedure was a symbol, an exposition and prophecy of Christianity in its basic and most resplendent features—at least this is the standpoint from which we shall treat it. Its ampler horizons fall outside of our picture. It was no mere pageant or empty show but was designed, under God, to foreshadow realities of a supremely important and exalted character.

Typology has fallen largely into disrepute. In inexperienced hands it has too often run to seed and yielded a baneful crop of speculative monstrosities. As a department of scientific theology it is almost entirely ignored by the schools. The syllabus of the ordinary theological seminary makes no provision for it. It has suffered not less from the misguided enthusiasm of its would-be friends than from the frequently cheap criticism and undisguised sneers of its foes. But, prudently used in a spirit of "theoretic chastity," informed by the Analogy of Faith, it remains one of the most valuable means of effective enlightenment in the cardinal doctrines of the Christian Religion.

"The dumb elements of the Mosaic ritual," says one of the older writers, "are made animated and eloquent, when the Truth comes to act upon them with its light. They are like the Statue which has its chords wrought within, but mute, till the morning sun struck upon them" (Dayson on Prophecy, iv, p. 139). Surely a beautiful illustration from Ancient Egypt of how under the N.T. Sun the music of the O.T. types is drawn forth.

The Old Testament slopes up to Christ. He was the centre of its hidden life. Thus the Jewish sacrificial system had depths of meaning which might not be sounded in their fullness and which could not pulse out into widening reaches of instruction till the advent of the ultimate Gospel Revelation.

How far devout Israelites felt the insufficiency of the Mosaic sacrificial ritual to purge the conscience must be left to conjecture. We have not the requisite data to enable us to form a precise judgment as to the measure of intelligent apprehension worshippers in old times had of the inner or final bearings of the various ceremonial observances to which their religious polity subjected them. Doubtless in the case of many spiritual acuity was crude and rudimentary. Yet it seems only reasonable to credit noble and earnest minds in Israel with a spiritually worthwhile appreciation of the real genius of their ecclesiastical institutions.

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But one thing the ornate and impressive ceremonial of the Day of Atonement might do for the partial relief of the conscience: it enabled the Israelite to know how he stood with Jehovah at a given juncture in his life. Once a year his account with God was squared. He was "quits," so to speak, on the sin issue. "The books" for the past year were solemnly crossed and a clean page opened for the ensuing one. And as this was the most solemn transaction of Israel's corporate religious life, it was in the highest degree fitting that the accompanying ritual should be arresting and specific in all its details.

The very first thing done is most significant. The high priest, being himself but a sinful man, could as such make an atonement for others. Atonement, therefore, for himself has first to be made. A bullock was killed for a sin-offering, and Aaron, taking some of its blood in a basin, carried it into the sanctuary, and, drawing aside the thick gorgeous veil that concealed the holiest of all, he went in with the blood, and sprinkled it with his finger seven times in front of the mercy-seat, as his warrant to approach it, and seven times upon the mercy-seat, in token of God's satisfaction with the atonement made. This done, he returned a high priest "without spot" qualified to represent the great High Priest yet to come, and typically atone for the people.—H.R.M.

(To be continued)

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THE BIBLEMAN'S CORNER.

By the Rev. A. W. Stuart, B.A.,
Bible House, Sydney.

THE BIBLE SPEAKS.

From Mexico comes the story of a man named Alfaro, whose behaviour brought him into trouble at regular intervals. He lived on the borders of Mexico and Guatemala, and when he had committed a crime in one country, he stepped across the border to find safety in the neighbouring state, until he again found it necessary to flee to evade the police. At one stage of his life he seriously determined to go straight, and he obtained work as a cattleman, and under his care the herd multiplied. His employer was pleased with Alfaro's work, but evil dogged him in the form of the jealousy of a fellow-employee. Through this man's carelessness a bull died, and he managed to place the blame on Alfaro, so that he lost his job. It was not so much the loss of work that upset Alfaro, but he was enraged at the treachery of his mate, so he made his plans for vengeance. One morning, as he was leaving his home, he explained to his wife what he intended to do, and away he went to find his enemy. As he walked, deeply occupied with thoughts of revenge and thinking of his treacherous enemy, he tripped over an object in the roadway, and looking down he saw it was a small book. He had sufficient knowledge of books to follow verses here and there, and the message of God he read caused him to turn in his tracks and go back home. "All the bitterness had left him; he no longer harboured revenge; his voice was calm and controlled. "What has happened?" enquired his wife. "It was the book I found in the roadway," he explained. "Listen to these words." She listened to the message of peace and calm from God's Book, and a new spirit came to their home. The fact that the fierce man of the highway is now an elder of the Church where he lives, sounds like moralising, but it does prove the thoroughness and permanence of the change of heart wrought by a small scripture portion lost on the open road.

THIS FROM KOREA.

A missionary named Darby Fulton tells how in February, 1937, he was travelling on a train in Korea. At a wayside station an old gentleman boarded the train and sat opposite him. The Korean was carrying a heavy bundle, wrapped neatly in a white cloth. After travelling in silence for several miles, the old man spoke to the missionary in Korean, but the missionary, not knowing the language did not understand a word. However, he had prepared himself for such an emergency by learning a stock sentence which meant "I do not understand Korean." He brought out this phrase quite glibly, and thought that would settle the matter. The old man smiled, and rattled off another sentence, and again the missionary trotted out his one sentence, saying, "I do not understand Korean." Nothing daunted the Korean tried another question, and promptly from the missionary came his one sentence. This time the old gentleman burst into laughter. But he seemed determined to establish communication and he made a long sally in Korean as though he would wear down all opposition. The missionary shook his head and was about to give his stock phrase, when one word flashed upon his mind which he dimly recognised. In the babel of speech he had caught the word "Yesu." It was the name for Jesus. He pointed to himself and said vigorously, "Yesu." The old man, with the same gesture repeated the word "Yesu."

Said the missionary, "No words can describe the sudden sense of fellowship I felt with that old man. Here we were, travelling together, two mutes, unable to reveal our thoughts to one another, but we had one wonderful word in common and that was enough. We were brothers."

Presently the elderly Korean unwrapped his bundle and produced a huge Bible. He turned the pages and indicated with his finger a line he wished the missionary to read. The man of God shook his head in despair and resorted once more to his one phrase, when, suddenly, he had an inspiration. He discovered he could locate the chapter and verse in the Korean Bible which was the First Epistle of St. John, the third chapter and the fourteenth verse. He quickly looked up the reference in his English Bible and he read, "We know that we have passed from death unto life because we love the brethren." Searching through the English Scriptures for a suitable reply the missionary found Psalm 133, verse 1. "Behold how good and how pleasant it is for brethren to dwell together in unity." The old man nodded his head joyfully, his face suffused with smiles.

During the next half hour the Bible was passed backward and forward, and through its sacred pages they entered into a rich experience of fellowship into which hearts are blended by Christ. Such an incident indicated the place of the Bible in the world Church and the power of the mother tongue to convey spiritual blessing. It indicates, too, the necessity of the missionary learning the speech of the people among whom he resides, for how can he enter into their lives unless he can think their thoughts and converse in the mother tongue?

TELLING THE STORY.

The usefulness of the Bible in the conversation makes clear the place of the British and Foreign Bible Society in the world of people.

The Book has found its way into almost inaccessible regions, where perhaps only one person has been able to read the message, and the story has been read to a wondering and eager audience. To the uttermost corners of the earth the Bible in whole or in part has gone and is going to-day, and the message of Christ has called into being an imperishable city. It is, the City of God, a spiritual edifice, eternal and growing, built in the lives of men and women and boys and girls. In a day when there are incentives and powers which impose low ideals and force poor moral standards, the Bible insists on goodness and purity, on love to God and our fellowmen, on the highest plane of service. So whether we refer to Mexico, or Korea, or any other corner of the globe, we can think of a silent agent, God's Book, stealing its way into human hearts and changing life, bringing joy and peace and love. In a day, when on many hands there is fear and greed and self-seeking, take this message of St. Paul as a motto for all of life. "God has not given us the spirit of fear, but of power and of love and of a sound mind."

BOOKS FOR SALE.

A number of unsold copies of books written by the late Archdeacon S. M. Johnstone are available for sale. They include copies of "The Mind of Man," published in 1947; "The Altar of Beauty," published in 1933; "The Influence of Religion in Life," published in 1942; and "The Life of Samuel Marsden," published in 1932. They may be obtained from the Rev. J. R. L. Johnstone, The Rectory, Beecroft, or from the Chief Clerk's Office at Diocesan Church House, Sydney.

NEW ENGLISH BOOKS.

(Written for "A.C.R." by the Rev. T. H. L. Parker, of Boston, Lines.)

A number of books has been written about the worship of the Calvinist Churches, but "The Worship of the English Puritans," by Dr. Horton Davies (Dacre Press, 25/- pp. ix, 304) is certainly not redundant. Not only is it comprehensive in that it deals with the worship of the Puritans, Brownists, Baptists, etc., brings together the different component parts of worship like preaching, ordination, prayer books, and hymns, but also its purpose is irenic: "Its purpose is not, however, strictly historical or academic, but practical. It is an attempt to show the relevance of the Reformed tradition in Christian worship to-day, and to re-awaken the interest of members of the Reformed Churches in Great Britain in their own rich liturgical inheritance. I would also wish it to promote amongst the members of other Communion a recognition of what Presbyterians, Baptists and Congregationalists hold dear and increasingly value as part of their Christian heirloom. My hope is that it may, in a necessarily limited way, assist the Ecumenical Movement whose momentum, happily, increases year by year." (p. vii.)

Dr. Davies is careful and fair. Sometimes we would quarrel with certain judgments. Is it a true appreciation of the Prayer Book to say that its whole emphasis "was priestly, concerned rather with men's approach to God than with His speech to them" (p. 66)? But commonly he is reliable and his judgment sound. And he moves at ease in his subject and its literature. He makes us sympathise with the Reformed ideal of worship, and admit that there is more in certain of their principles of worship than Anglicans have commonly conceded. For example, the arguments for extemporary prayer in public worship given in chapter 8 are weighty. Is there any reason why it should not be given a place in a revised Prayer Book of the future?

"The Worship of the English Puritans" ought to achieve its object. Anglicans—and particularly theological students—should read it and try to get the "feel" of the Free Church tradition. Re-union of the Churches will come neither by intolerance nor by indifference but only by sympathy for one another's traditions and understanding of their beliefs.

Kladimir Solovyev was a Russian theologian living in exile in France. He was, of course, a member of the Orthodox Church. This Church, after a long period of bickering with the Western Church, finally broke away in the eleventh century. Since then the East has not been in communion with the West, and has been as anti-Roman as the fiercest Protestant. When, therefore, an orthodox theologian writes a book on the relations between East and West, as Solovyev has done in Russia and the Universal Church (Geoffrey Bles, 15/- pp. 214), we expect to find it an anti-Roman polemic. But this is precisely what it is not. Instead, he declares the Eastern—and especially the Russian Orthodox—reasons for schism to be invalid, and holds that the Papal Monarchy is an expression of the will of God, and that therefore Orthodox Christians should submit to the Papacy. The book is impressive but strangely unconvincing—perhaps because it seems, to a Protestant, to be rather poor quality theology, with the real problems of the Papacy he never grapples. Is this because East and

West really are built upon the same foundations—which we cannot accept?

Oscar Cullmann, a Professor at the University of Basel, is a New Testament and patristic scholar of considerable reputation on the Continent, and is becoming well-known in England also. Our third book, "The Earliest Christian Confessions," translated by J. K. S. Reid (Lutterworth Press, 4/6, pp. 64) is the first of his works to be translated into English. We hope that others—and particularly "The Return of Christ according to the New Testament" and "Christ and Time"—will follow.

Dr. Cullmann's aim is to examine how our creeds came into existence; or rather, what were the earliest forms of creed in the Church. He does this by way of asking four questions: (1) Why did Christians need to have a Creed besides Scripture? (2) What made this necessary? (3) "What is the composition of the first formulas, and how did they develop in the earliest times?" (4) "What is the essential content of the Christian faith, according to the earliest formulas?" (p. 8.)

His findings are interesting and important. He shows that the earliest forms of Creed focussed attention on Jesus Christ. They were one-sided with the single-mindedness of the Scriptures and the Reformers. Their cry was, in effect: "Christ alone!"

Finally, we may mention a little book by the Archdeacon of Sheffield, D. E. W. Harrison. "Christian Ethics and the Gospel" (Lutterworth Press, 1/6, pp. 46) consists of three lectures given at a Conference of Moral Welfare Workers. Its value lies in its relating of ethics to grace and not to law. But sometimes we are inclined to put a question mark after grace!

THE WORLD OF BOOKS.

Three Archbishops and the Prayer Book. by the Rev. L. L. Nash, M.A., B.D.

The Rector of St. George's, Hobart, has written a very readable pamphlet of 15 pages, giving a thumbnail sketch of three Archbishops of Canterbury who occupied St. Augustine's chair at three crises in English History. The author shows the impression that these three men have made on English thought and character. He writes, "I have chosen to weave the commentary about three personalities rather than about ideas, movements or events because I am a convinced believer in the worth of personality before economic necessity, of people before things, of mind before matter. When men are right then the church is right and when the church is thoroughly converted, then the world has some chance of hearing the Gospel in simplicity, purity and power."

The Archbishops written of are Cranmer, Parker, Tillotson. The booklet is well worth reading. Copies may be obtained from the author, St. George's Rectory, Battery Point, Hobart, at 3d. each, 2/6 a dozen.

John Taylor Smith, by E. L. Langston. No. 11 in Great Churchmen Series, Church Book Room Press.

Mr. Langston was asked by friends of the late Bishop Taylor Smith to write an official biography as one who had known him intimately, and this short study for the Great Churchmen Series comes from the pen of one who was already well acquainted with the Bishop's life story.

All who remember Bishop Taylor Smith will read this study with interest and pleasure. It recalls his characteristic traits so readily and reminds us of one who served his fellow men so well because he loved and served his Master so greatly.

CHRISTIANS AWAKE!

(A plea for the more rapid spread of Christianity by the Rev. A. R. Mace, Melbourne.)

A great deal is being said and written about Communism at present. The Christian Church is not committed to any particular economic theory, but it is vitally concerned where any such theory, in its official pronouncements, advocates an atheistic or purely secular set-up. This is the feature of Marx's theory with which Christianity is entirely at variance and to which it is bound to offer uncompromising opposition. It is important, however, to remember that the Christian Church does not wage its warfare against opposing ideas, however detestable they may be, merely by seeking to forcibly suppress them. Those who rely only on suppression are betraying a lack of positive ideas themselves and are overlooking a clear teaching of history.

In its warfare against every form of evil the Christian Church, where it has been true to the mind of Christ and Primitive Christianity, has believed in supercession rather than suppression, in substituting the superior teachings of Christ for the inferior teachings of false philosophies.

The agents for the spread of Christianity is the Church and its Missionary organisations. These should claim the increased interest and support of all Christian people for no true Christian can disbelieve in the spread of his Faith. Here, then, is the Church's long-term answer to atheism, secularism and every other "ism" viz., the spread of true and vital Christianity at home and abroad.

Unfortunately a great deal has been propagated in the name of Christ through the centuries, which has been a travesty or perversion of the teachings of our Divine Master.

One of the great fundamentals of such a Missionary agency as the Church Missionary Society is that it seeks to adhere to primitive Christianity as portrayed in the New Testament. By this means it endeavours through love, persuasion and conversion to accomplish what lesser creeds do by hatred and violence. Can anyone doubt that the ultimate happiness and the greater usefulness of man in the world, will be achieved by the former and not the latter means.

And unfortunately, too, the cause of Christianity has languished through the apathy of many of its avowed adherents. People who are vocal in condemning the beliefs of others are sometimes dumb in propagating their own.

The world-situation at the present time calls for energetic action by all men and women of good-will. The Church Missionary Society is in urgent need of funds to maintain and extend its work and in supporting such work you are helping the only possible alternative to Atheistic Communism.

Remember, "the positive assertion of the Best is the only way to avoid the possible triumph of the Worst."

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CALL TO YOUTH.

C.M.S. YOUNG PEOPLE'S UNION.

Third Jubilees are very important occasions especially to the young, or so it seemed on Saturday, the 28th May, when the members of the Young People's Union celebrated the Third Jubilee of C.M.S. A Thanksgiving service in St. Andrew's Cathedral was conducted by the President of the Y.P.U., the Ven. Archdeacon Begbie, assisted by Canon Hewett and the Rev. E. G. Mortley, and the Rev. H. G. S. Begbie, one of the Vice-Presidents, was the Special Speaker.

The Cathedral was crowded with over five hundred members and leaders who afterwards attended a party in the Lower Hall of the Chapter House. One of the surprises of the afternoon was the unexpected arrival of the Ven. Archdeacon Kidner, Y.P.U. "Our Own Missionary," who is home on furlough from Tanganyika, and interrupted his well-earned holiday to come to Sydney for the function. Other guests included Misses M. Cole, D. Hughes and B. Long, and Mr. and Mrs. S. James, missionaries home on furlough.

A huge birthday cake was decorated with the Y.P.U. Rules—Pray, Learn, Work, Give—and 15 candles, one for every ten years of the Society's life. Girls and boys who attended the celebration were given a gold book-mark suitably inscribed to commemorate the occasion, and everyone received a small piece of the cake.

The service and the party expressed our real thanksgiving to God for all that He has enabled C.M.S. to do in the past 150 years for the extension of His Kingdom, and we were reminded that, as we go forward into future service for Him Jesus Christ "the same yesterday and to-day and forever."

C.M.S. LEAGUE OF YOUTH.

The 20th Annual Meeting of the League of Youth is to be held in the C.E.N.E.F. Auditorium on 9th July, at 8 p.m. The Archbishop, Dr. H. W. K. Mowll, is to be chairman, and Archdeacon H. S. Kidner from Tanganyika will be the speaker.

On Friday, 29th July, a squash is to be held in St. Philip's Church Hall. The Rev. D. Begbie will be the speaker. All young people are specially invited to attend.

A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., C.R. Office. Rev. R. S. R. Meyer, 10/-; Mr. A. S. Machin, 10/-; Mrs. M. Hemming, 10/-; Mrs. L. Simpson, 10/-; Mrs. C. J. Nash, 10/-; Miss B. Moss, 10/-; Mr. P. G. James, 10/-; Mr. C. W. Pinnell, 10/-; Rev. W. G. Nisbet, 10/-; Rev. Canon W. Thompson, 10/-; Mr. F. H. Gray, 10/-; Miss J. Mortlock-Chapman, 10/-; Mr. R. Henninger, 5/-.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

A SOLDIERS' MEMORIAL.

On Sunday, May 29th, the Dean of Sydney dedicated a set of Electric Chimes in St. Paul's Church, Castle Hill, at a service held at 3 p.m. A large congregation more than filled the Church. The rector, Rev. T. Gee, in introducing Dr. Barton Babbage, spoke of the purpose of the Memorial Chimes which have been dedicated free of debt, in memory of the men from the parish who gave their lives in the two world wars. The Dean's address was listened to with great interest and appreciation by the overflowing congregation. The choir was in full attendance and their beautiful singing was a great contribution to the beauty and inspiration of the service. Mrs. Curnell, who has been the devoted organist of St. Paul's for over 50 years presided at the organ.

SYDNEY CLERICAL PRAYER UNION.

The next meeting of the Sydney Clerical Prayer Union will be held in the board room, Bible House, on Monday, July 4th, at 11 a.m. The Bible study will be by Mr. Norman Deck.

STORM DAMAGE.

St. Paul's, Cleveland Street, Sydney, was a victim of Sydney's recent stormy weather. Portion of the wall of the parish hall collapsed during a heavy gale, carrying the electric installation with it. Damage was also done to the electric wires leading to the Rectory.

The Rector writes: "The parish will have to find about £100 for repairs, as the building were not covered by insurances for tempest. This is a severe blow, just as we were pulling uphill on finances, but I know there will be many friends who will desire to have a share in making good this expense."

CONVENTION AT CHATSWOOD.

The 43rd Annual Convention at St. Paul's, Chatswood, on King's Birthday, was again a very real success. All sessions were well-attended.

The Chairman was the Ven. Archdeacon H. S. Begbie, and the speakers included the Revs. Canon D. J. Knox, Norman Fox, J. T. Palmer, I. S. Stebbins, S. A. McDonald, and Mr. Norman Deck.

Men's Tea.—The speaker at the Quarterly Men's Tea at St. Paul's last Sunday was Mr. Frank Ashton, Editor of "The Sun."

HOME MISSION SOCIETY PARISH NURSING SERVICE.

A Sale of Work will be held in connection with the above in Bible House, 95 Bathurst Street, on Friday, 9th July. Official opening by Mrs. H. W. K. Mowll, Chairman Rev. R. G. Fillingham. There will be musical items and attractive stalls.

THE MOTHERS' UNION.

The Annual General Meeting of the Mothers' Union will be held in the Chapter House, Sydney, on Friday, 1st July, at 2.15 a.m. The Primate of Australia the Most Rev. The

Archbishop of Sydney, will preside and the special speaker will be Mrs. Murray, wife of the Bishop of Riverina, who has been appointed Commonwealth President.

VICTORIA.

DIOCESE OF GIPPSLAND.

DEACONESSSES IN SYNOD.

At the recent Diocesan Synod an Act was passed enabling Deaconesses to sit in Synod as clergy.

The Bishop comments: "I feel this was overdue, considering the important work our deaconesses are doing and have done in the Diocese. They were welcomed to seats on the floor of the House, but so far none has made a speech."

"We do value the very fine work they are doing, and I do want to hear of candidates who will train as future deaconesses. Every large parish should have one on its staff."

FIRST DEAN APPOINTED.

On the passing of necessary legislation concerning Sale Cathedral, the Bishop resigned his post as Dean. The new Dean is the Very Rev. J. D. Sansom, former Canon-in-residence.

DIOCESAN RALLY.

The Annual Diocesan Rally, held in the Palais Theatre, Sale, during the recent Synod week, was a most successful function.

The special speakers were the new Director of the General Board of Religious Education (the Rev. Denis Taylor), Lieut.-Gen. Saville, and the Diocesan Youth Organiser, Miss D. M. James.

Mr. Taylor told of his experience as a parish clergyman in Scotland, and as Youth Organiser for the British Section of the World Council of Churches. Mr. Taylor said that a striking feature of Australian Church Youth work was the very popular young peoples fellowships to be found in most parishes.

ARCHBISHOP AT PARISH RALLY.

The 25th Anniversary of the Dedication of St. John's, Yallourn, was celebrated on Tuesday, May 17, with a rally in St. John's Hall, at which the Archbishop of Melbourne was the chief speaker. A large crowd of past and present parishioners filled every seat in the hall and listened with full appreciation to a most interesting programme of music and speeches.

After an opening hymn and prayer, the Rt. Rev. the Bishop of Gippsland, who was in the chair, congratulated the Parish on its Silver Jubilee and spoke of the importance of the work which it was doing to further the cause of the Church in the industrial area of the Latrobe Valley. The Bishop's genial good humour helped to create an atmosphere of friendliness and fellowship which was evident all through the evening. After greetings to the guests and visitors had been conveyed by Mr. E. V. Broberg (Churchwarden), an address was given by the Rev. Canon P. H. Dicker, of Wangaratta Cathedral, who was the first clergyman to minister in Yal-

lourn. Canon Dicker described in vivid terms the conditions under which the work of the Church began here, and outlined the steps taken to build St. John's, and some of the difficulties encountered. He concluded with a strong plea for further effort in order that the project might be completed by the building of a worthy Church alongside the present building, which had been planned as a parish hall.

His Grace began with some topical references, and in a happy vein expressed his interest in the Yallourn area. He then went on to speak of the world situation, and of the growing pessimism which characterised the outlook of modern man. "Our forebears a century ago had a strong faith in God; our fathers had a strong faith in man; we have neither." In those words a modern writer had summed up the outlook of to-day; no wonder he said, there is pessimism. Man has looked for a Utopia and has not found it. He has looked to Nationalism, Bolshevism, Fascism, and Nazism, and has seen them all fail. But Christianity has the answer to man's pessimism, because its teaching, that man is a child of God and an inheritor of the Kingdom of Heaven, brings hope to the world.

DIOCESE OF BALLARAT.

SYNOD RESOLUTIONS.

There were a number of interesting and progressive resolutions passed at the recent Ballarat Diocesan Synod. Among them were:

"That this Synod suggests that all parishes should help the Clergy in these days of high costs, by providing the floor coverings, window blinds, and curtains in the vicarages."

"That this Synod, mindful of the difficulties confronting the Clergy, both in affording holidays for their families and in finding accommodation in their years of retirement stresses the fact that there is urgent need that the Diocese should own further properties such as the Clergy Rest at Portland, and the Synod suggests to members of the laity, who own property, that a gift or bequest of a house to the Diocese would be a real benefit to the Clergy."

"That this Synod calls attention to the new situation arising in areas where large properties are being subdivided for closer settlement and also in areas where a rapid increase in population is taking place through

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the growth of industrial works and the activities of the Housing Commission:

That it urges the need for vigilance so that the Church may be in a position to acquire blocks of land where new Churches may be needed in such areas;

That it authorises The Bishop-in-Council to set up a committee to explore the position so as to advise parishes, and if necessary to take action;

That it calls upon the Laity to provide funds, or gifts of land, or bequests, to enable the Church to function in this matter without delay."

EUROPEAN CHURCH NEWS.

CZECHOSLOVAKIA.

BRETHREN CHURCH OF THE CHRISTIAN MISSION.

The Evangelical Church of Czech Brethren (Presbyterian) recently celebrated the 30th anniversary of its existence. It came into being in December, 1918, as the Reformed and Lutheran branch of Czech Protestants united on the ancient basis of the Czech Brethren Reformation. Several important statements were made on this occasion. The following quotation is taken from an address delivered by Dr. Antonin Bohac, the lay head of this Church.

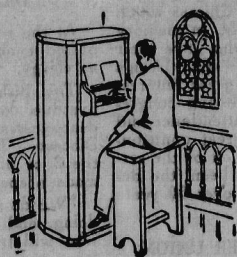
"The Church refused to claim for itself by any means political power to enforce the application of Christian principles or its own church interests in the world. The Church also avoided another extreme: namely, the joining or identifying of itself with any political party or dominant movement in order to try and gain influence in public affairs.

"The Kingdom of God is a spiritual power, independent of social situations, and the Christian Church has to convince the contemporary human society of this power in a free way, and independent of all contemporary movements. The Church cannot and must not identify itself with any kind of power, even if this power would promise the greatest assistance in carrying out Christian principles in the world. This temptation has very often closely beset the Christian Church in its history. The Church very often succumbed to it and grasped hold of the means of power. The goal was never thereby attained, but on the contrary became still more remote.

"The task of the Church is different, today as at any other time, but especially in these critical times of national history. The Church has to hold up before the people the real content of the Christian message. It has to point towards the spiritual basis of all existence, towards the Living God and from this standpoint to enhance the very essence of humanity, to show that this true uncorrupted humanity was fulfilled in the life and in the sacrifice of Jesus Christ. It has to carry His message of the Divine Kingdom as the highest form, which culminates in truth, justice, love and mercy, because according to its standards everybody will be estimated, both from those in the lowest to those in the highest places. It is true that we intend to grasp and to understand the mission of our Church in the present time and in the times to come."—E.P.S., Geneva.

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