

THE AUSTRALIAN CHURCH RECORD

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

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ANGLICAN CONGRESS

30 AUSTRALIAN DELEGATES

(From our own Correspondent)

August 4,

Minneapolis, U.S.A.

Over ten thousand people crowded into Minneapolis Auditorium last night to take part in the opening service of the World Anglican Congress which is now being held in this mid-western American city. This is the second Anglican Congress ever to be held. The first was held in London in 1908.

The opening service was preceded by a colourful procession of the six hundred delegates, clad in their robes. It was interesting to note that the delegates all wore the simple rochet. Neither cope nor mitre was to be seen.

At the end of the procession presided the Archbishop of Canterbury, the presiding bishop of the church in the U.S.A. Immediately preceding him were the metropolitans of the Anglican communion, amongst whom to be noticed the Primate of Australia, Archbishop Mowll, of Sydney, and the Star of the C.M.G. which the Queen had recently conferred on him.

Other Australian bishops taking part in the procession were the Archbishop of Melbourne, and the Bishops of Armidale, Newcastle, New Guinea, Queensland, Rockhampton, and Perth. Altogether, Australia had 30 delegates in the procession.

The Archbishop of Canterbury gave the main address at the opening service.

It struck a Protestant note right at the beginning of the Conference. Indeed, at a later session, when a speaker queried the term Protestant, the Archbishop jumped up immediately and said, "As life goes on I find myself more and more Protestant." He explained that for him the term meant opposition to heresies which people seek to impose upon the Church!

On the opening night the Archbishop's theme was the need for further advance in ecumenical relationships. Speaking on the text, "The truth shall make you free," he said, "God's truth, and that alone, can liberate men from the chains and fetters which they impose upon themselves. Truth and freedom are inseparable. For truth must include not only the truth to be known but the truth to be done."

BILLY GRAHAM TO RETURN

CAMPAIGNS IN LONDON AND THE PROVINCES.

It is announced from the U.S.A. that the invitation extended to Dr. Billy Graham to return to Britain for further evangelistic crusades next year has been accepted. The Evangelical Alliance in London, which sponsored the invitation, is awaiting more detailed information, but as far as is at present known the visit is likely to cover the period March to June.

As has already been announced, Glasgow is almost certain to be one of the cities in which the evangelist will conduct a crusade. It is understood that Dr. Graham also hopes to include a Midland city in his itinerary before undertaking another campaign in London.

The next London crusade is likely to be of shorter duration than the last. It is improbable that Harringay Arena will be used again, as its seating capacity of 12,000 would not be sufficient for the purpose. A stadium with accommodation for 60,000 is under consideration for the meetings.

Latest news of Dr. Graham's health is more reassuring. Word has been received

from Dr. Nelson Bell, his physician, to the effect that the kidney trouble has now cleared up as a result of his recent operation and that he will be fit to undertake the evangelistic crusade at Nashville, Tennessee, scheduled to begin on August 22.

Plans for the crusade are proceeding accordingly. Cottage prayer meetings have been established for a period of eight weeks and counsellor training classes are now in progress.

Visit to Australia.

The Archbishop of Sydney is reported to have said in Minneapolis on August 12 that Billy Graham would receive a warm and friendly welcome from the Anglican Church in Australia if he conducted a crusade there. The Archbishop also said he hoped that Mr. Graham would visit Australia by 1957.

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Off the Record

OFF MITRES!

Last April we had a lively little discussion about mitres. When I decried the modern revival of mitres by some bishops as a bit of anachronistic nonsense, it was pointed out by a correspondent that the mitre appears, however, above the arms of such irremovable diocesan institutions as Moore College and the S.C.E.G.G.S. My reply was that, in my opinion, such use of the mitre was in any case heraldically incorrect.

I have now received, through my good friend, Mr. P. W. Gledhill, a reply from the College of Arms in London on the matter, in which Richmond Herald states, inter alia, "I can see no justification for showing a Bishop's mitre over the Arms of Diocesan Colleges and Schools."

* * * *

Since our discussion of last April there have been two consecrations of bishops in these parts, Melanesia and Nelson, both by the Archbishop of New Zealand. There were no copes or mitres in Nelson, as might be expected, and neither Archbishop Owen nor the newly consecrated Bishop of Melanesia wore them at Moniara, in contrast to the Bishops of New Guinea and Dunedin who had the lot on.

* * * *

VERIFY YOUR REFERENCES.

An old friend has sent the following story:

After a wonderful visit to two dear old Christian friends, a letter was written full of expressions of appreciation and affection, ending with reference, taken from the Prayer Book, to Psalm 55:15. Unfortunately, the two dear friends looked up the reference in the Authorised Version, and the shock proved almost too great!

* * * *

WHO IS HE?

The Church Times of August 6, in describing the passage from England to America of many delegates to the various church conferences, states, in reference to the voyage of RMS Parthia: "Other celebrants on the voyage were the Bishop of Natal, the Bishop of Gibraltar, the Archdeacon of Sydney . . ."

The last named dignitary has been unknown in Sydney for some years now!

* * * *

A COME DOWN.

Among Parish Notes in the North Coast Churchman we read: "The Parochial Council regret the resignation of the organist, Miss . . . , who has held the position for the past seven years . . . Mr. . . . has condescended to become our new organist. . ."

Q.

TO AUSTRALIAN CHURCHMEN

Christ, The Hope of the World

What is the Church's hope for the future? When the Assembly of the World Council of Churches affirms that Christ is the hope of the world, what does it mean?

To many, such an affirmation means no more than if more people followed the teaching of Jesus the world would be a better place. But does the Church mean more than this? What hope does it express in the face of modern threats to the security of humanity's future?

There can be no doubt about the hope of the early church. It was the confident expectation that the same Jesus, who, after His death and resurrection, ascended into heaven where He was Lord of the Church through His Spirit, would come again to the world to manifest His universal sovereignty.

While this second coming of Christ was regarded as a supernatural event whose issue could only be pictured in language often highly figurative, it was an event which would break into, and cut across, the whole course of human affairs. The appearance of Christ would be unexpected and all men would stand under His judgment. Human history as we know it would come to an abrupt finish. Men and women would be interrupted in the course of their daily activities and an eternal division declared between them. Our very world, which had a beginning in the creative fiat of God, would likewise have an end, and Christ would reign over His people in a new heaven and a new earth.

This, said the Apostles, was not an optional speculation, but a part of the Gospel. When they summoned men to believe in the Lord Jesus Christ, they proclaimed that He was the "coming one" whose sovereignty was quickly to be declared. The last word of scriptural revelation is the prayer of the church militant, "Even so, come, Lord Jesus!"

Do we still believe this? Do we still preach it? If we do not, we can no longer claim to be preaching the Gospel, and we are apostate from the faith of the creeds which declare: "Whence He shall come to judge."

From more than one source has come news of dissent within the World Council of Churches about this vital article of faith. Indeed it has been clear for a long time that many professed Christians have no belief in the second coming of Christ at all, except as something already accomplished through the presence of the Holy Spirit. It must be confessed that it is the theological vagueness of the W.C.C. which has given so many evangelicals misgivings about its work. The prayer of many is that the Evanston Assembly will give to all who take part a firmer confession of the hope of Christ's return.

It is not enough simply to affirm the Lordship of Christ. Without definition such an affirmation might fall far short of New Testament faith. Certain member churches of the W.C.C. are pressing for the affirmation of the Lordship of Christ (which is the basis of membership in the Council) to be defined as set forth in the New Testament. This is most desirable. We are preaching less than the Gospel if we do not proclaim that the Lord, Who died for us and rose again, and in whose Name forgiveness of sins is offered, "shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end."

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JOSEF HROMADKA

WHAT DOES HE STAND FOR?

(By the Rev. D. W. B. Robinson)

The Australian Government has given permission for a theological professor from behind the Iron Curtain to visit Australia next month. He is Professor Josef Hromadka, of the Jan Hus Theological Faculty, Prague, Czechoslovakia.

The desirability of Professor Hromadka visiting Australia has not gone unchallenged. Free Czechs in Australia have protested to the Minister for Immigration, calling Hromadka "this communist emissary." The Catholic Weekly has similarly protested, and the official organ of the N.S.W. A.L.P. has described Hromadka as a "clergyman in the orthodox church set up by the Russians to delude Western Christians into thinking that communism is in fact true Christianity."

It should be said at once that there is a good deal of confusion about the church to which Hromadka belongs. He is, as a matter of fact, a member of the Evangelical Church of Czech Brethren, which was formed in 1918 as a union of the Reformed (Calvinistic) and Lutheran Churches in Bohemia and Moravia. Hromadka himself played a considerable part in the achieving of this unity. The Church of Czech Brethren (which has been politically rather conservative) is often confused abroad with the Czechoslovak Church which, with its Unitarian doctrine, was established after the first world war on the basis of close identification with the policy of the State.

Nevertheless, Professor Hromadka has been associated to an unusual degree with the Communist regime in Czechoslovakia and was even for a time on its Central Action Committee. How, then, should we regard his coming to Australia?

Background.

Josef Hromadka was born in 1889 at Hodslavice in Moravia, the son of a peasant farmer. He studied abroad, at Vienna, Heidelberg and Aberdeen, and he took a prominent part in the affairs of the Church of Czech Brethren. Like most of his countrymen he was deeply indignant about what he has called the "tragedy" of Munich in 1938, when Czechoslovakia was abandoned by her Western allies to become a "Protectorate" of Hitler's Germany. Throughout the war, from 1939 to 1947, Hromadka was in the

United States, a refugee from the Nazi oppression, and was for those eight years Guest Professor of Theology at Princeton Theological Seminary. It may be said here that, as a theologian, he is both orthodox and conservative; what we should describe as evangelical. Moreover, he was highly esteemed as a theologian and a warm-hearted Christian in the U.S.A.

Hromadka returned to Czechoslovakia in the summer of 1947 with his family to take up his position in the theological faculty in Prague. In February, 1948, the communist "coup" of the Government in Czechoslovakia took place. Hromadka's attitude was very similar to that of Masaryk himself (except, of course, that Hromadka's Christian faith kept him from despair as events developed). Indeed Hromadka claims to have derived his political views from the elder Masaryk. "My present position," he wrote in April, 1947, "was prepared by a long study of T. J. Masaryk's profound analysis of the moral, spiritual and social decay of what we call the modern man and the liberal capitalist society. His understanding of the present times as a great 'world revolution' has helped me to approach the social and economic unrest without

fear and anxiety. In the same manner my theology—based on the Biblical testimony of the real presence of the Crucified and Risen in the deepest depth of human misery, and of his ultimate victory at the end of times—has assisted me in my theological effort to keep my faith free from any self-identification with our social or cultural order, free also from the Western civilisation which I greatly cherish and love."

In the Edge of an Abyss.

Thus, while Hromadka was not a communist, he held that the new order represented an inevitable development in history, and that the Christian must not withdraw from it, but rather take a positive yet critical attitude towards it and give his Christian witness within it. Indeed, he became a member of the Central Action Committee. He was well aware of the risk which his course of action involved, and of the strong criticism to which he was subjected both from fellow Christians in Czechoslovakia and from friends in the West. But he left no one in doubt as to his beliefs and motives. He wrote: "The centre of gravity in my own life and position is on another plane from that of the present masters of Czechoslovakia. The perspective of my political decision essentially differs from the perspective of Communism . . . I am finding myself, at least for the moment, where the communistic parties are carrying on their historic mission. The path of my faith and the path of the communistic activity intersect one another, but they are not identical, they are of an essentially different nature . . . My faith does not

(Continued on page 12)

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

One hears so much about the "comprehensiveness" of the Church of England that it was hardly a surprise to read this statement from the Anglican Congress at Minneapolis: "The Anglican Communion is a fellowship of Churches in which Catholic and Protestant traditions co-exist. It is our essential gift to hold together Catholic and Protestant loyalties without division into separated sects." The statement does not, unfortunately, define its use of "Catholic" and "Protestant." Since, however, it regards these two traditions as separate loyalties which co-exist without actual division, it is clearly referring to Anglo-Catholicism on the one hand and the Reformed tradition of the Church of England on the other hand.

It is even more unfortunate, therefore, that the statement does not tell us that these opposing traditions only co-exist in modern Anglicanism at the expense of unity in the truth and of common loyalty to the express formularies of the church. What is the use of a common title or organisation if the different traditions within Anglicanism do not agree about basic doctrines and have little or no spiritual unity between them? To talk about this as an "essential gift" is affectation. It is to be hoped that the Minneapolis Congress found other and better things to do than merely to bolster up this vain and dangerous theory.

The Church of England, indeed, is at once Catholic and Protestant, for Catholic properly means holding the full doctrine of the Apostolic Church and Protestant means witnessing boldly to that doctrine in the face of all attempts to pervert or add to it. Every loyal Anglican should be both Catholic and Protestant, for these are not different loyalties, or traditions which merely co-exist. We resent the narrow use of "Catholic" which the Minneapolis statement employs, no less than its condoning of the attempt to reconcile opposites in the name of "unity." That the Anglican Communion should be so constituted at present is the real source of its trouble, not a ground for self-congratulation.

For the past twenty-five years church people in Sydney have held a meeting annually in the Chapter House in the interests of protestant and evangelical truth. This gathering has now come to be known as the Reformation Rally. That title might suggest to some that the only concern of the meeting is with the happenings of the sixteenth century. This is far from being the case.

It is certainly right for us to thank God for the Reformation and for all that it has meant to our church and to our nation. That event was as D'Aubigne, perhaps the greatest historian of the period, has said "one of the greatest outpourings of the life that cometh from God." Archbishop Benson spoke of it as "the greatest event in the history of the Church since the days of the apostles." It was certainly a great event that gave to us our Bible in English and our Book of Common Prayer with its beautiful services in our own tongue. It was a great event that turned the sacrifice of the Mass back again into "The Order of the administration of the Lord's Supper or Holy Communion," a service as we now have it, incomparable in its beauty and truth.

But the need to-day is to appreciate this heritage and to guard it for our children. We believe this to be of the utmost importance, and we call in the utmost importance, and we call on our readers to help as they are able.

There has been a change in the date of the gathering. In the special interests of students wishing to attend it will this year be held on Friday, September 17th. Friends are asked to reserve this date and to make it as widely known as possible.

The Dean of Sydney will preside. The first speaker will be the Rev. Graham Delbridge, who is engaged in a notable work at Holy Trinity, Adelaide. The second speaker will be Archdeacon Robinson who is due to arrive from England on the morning of September 17, and who will doubtless have much of interest to tell us. Judging from the number and nature of the meetings that he has been called to take some part in, his visit to the

Homeland has been of interest to evangelical people there.

Will readers also try and pray daily for this gathering. The cause that it seeks to serve calls for prayer and is worthy of sacrifice.

CENSUS.

The recent Government Census of the whole population of Australia was perforce of personal interest to everyone. The following census of early church activities in Australia will be of interest to many.

"The Sydney Morning Herald" of October 4, 1859, published the following statistics and comments:—

"For the first time the colonists are now supplied, on official authority, with information as to the number of clergymen — the number of churches — throughout the territory. These particulars . . . have been for many years past transmitted annually to Downing St., but never until now embodied in returns circulated within the Colony. . . . We have taken more than ordinary pains to reduce these returns to the tabular form given below and to make the figures it contains as accurate as possible. The first table comprises the colony at large; the other the metropolitan district.

Clergy and Churches throughout the Colony.

| | Ministers. | Churches. |
|-------------------------------|------------|-----------|
| Church of England | 114 | 128 |
| Church of Rome | 53 | 55 |
| Presbyterian | 56 | 57 |
| Wesleyan-Methodist | 37 | ? |
| Primitive Methodist | 5 | 3 |
| Independent | 12 | 9 |
| Baptist | 5 | 5 |
| Mariners' Church | 1 | 1 |
| Unitarian | 1 | 1 |
| Christian Israelite | 11 | 10 |
| Lutheran | 2 | ? |
| Jews | 1 | 1 |
| Total | 298 | |
| Church of England, Diocese of | | |
| Sydney | 80 | 83 |
| Newcastle | 34 | 45 |

Clergy and Churches in the Sydney District.

| | Ministers. | Churches. |
|----------------------|------------|-----------|
| Church of England | 22 | 19 |
| Church of Rome | 13 | 9 |
| Presbyterians | 14 | 9 |
| Wesleyan-Methodists | 8 | 16 |
| Primitive Methodists | 1 | 1 |
| Independent | 7 | 6 |
| Baptist | 3 | 2 |
| Mariners' Church | 1 | 1 |
| Unitarian | 1 | 1 |
| Christian Israelite | 1 | 1 |
| Jews | 1 | 1 |
| Totals | 72 | 66 |

"The total number of clergymen as here given, averages about one to 1100 of population. In Great Britain the average is about one to 700. The number of clergymen returned for the metropolitan district averages about one to 1300 inhabitants."

"Relative to population it would appear that Sydney is less supplied with pastoral ministrations than the country."

—E.S.T.

A Case Against the Constitution . . . 1954 Draft

(By the Rev. J. R. L. Johnstone, LL.B.)

It is apparent that some powerful advocates will bring the advantages of the new draft Constitution before the Australian Dioceses of the Church of England within the next few months. In doing so they will be acting with sincerity and earnestness, I have no doubt. With equal sincerity and earnestness I believe that the defects and disadvantages of the new draft should be brought before the members of the Church, and particularly at this time before those who, as members of Diocesan Synods, will be asked to vote on the adoption or rejection of the Constitution. A great responsibility rests upon them.

There are two distinct reasons why the case against the Constitution should be given at this time. The first is that all who have to vote on the Constitution should first be informed thoroughly as to the pros and cons. The second reason is that, should the Constitution be adopted, churchmen generally will need to study carefully its operation and effect before it comes into operation, and if there are defects or dangers in it when adopted, some move can be made at an early date to amend it accordingly.

It is my intention therefore to present such a case against the Constitution, leaving it to others to present the case for it.

Before proceeding to the examination of the Draft in detail, there are one or two criticisms of a general nature which I feel should be made.

For some time past there have been rumours, emanating we believed from "those in the know," that the new Draft was to be something quite new. The result has been disappointing, for it savours very much of what has been

put forward over many years. Perhaps it would be a good move if General Synod were to appoint another Committee with a substantially new membership consisting more of men who may reasonably expect to have a share in implementing a new Constitution over the important period of its first twenty years in operation, and ask them to start de novo. The result might be far more satisfactory, and it would be interesting to compare their draft with that which is now before us.

A Federation.

There is a wide divergence between the schools of theology which make up the Church in Australia to-day. A far more realistic and satisfying approach to the problem would be to ask the Parliaments of Australia to pass enabling Acts giving legal status to the Church of England in Australia, its General Synod, Appellate Tribunal, Special Tribunal and Corporate Trustees, and authorising such matters as the dioceses are unanimous in handing over to those bodies initially, but giving power to the Diocesan Synods to transfer or surrender further powers to the central authorities of the Church as and when they reach unanimity upon them.

The principle of Federation has worked well so far in the civil affairs of this land, and it would be an appropriate method of constituting the Australian Church. The Draft which is before us now is not a Federal Constitution, but a centralised system in which the Provinces and Dioceses have very minor roles approximating to those of local government authorities rather than to autonomous sovereign states in a great Federation. While there are within the Church dioceses of extreme Evangelicalism on the one hand and extreme Anglo-Catholicism on the other, a Federation would seem to be the better way in which to combine them.

The present Draft is so framed that when it is in operation no Diocese can withdraw from it. Once in, they are in to stay, and there is no way out.

The Dioceses are now being asked to vote for or against the Draft in its entirety. We are given to understand in Sydney that we

are expected to vote either yea or nay without reservation or condition. With such issues as are at stake this seems a most unfortunate attitude, and one hopes that wiser counsels will prevail. For two simple reasons, quite apart from any more profound ones which might be advanced, it is not reasonable that the final decision should be made effectively by Ordinance this year, in any diocese. For one thing, the Draft has not yet been considered in General Synod, and it would be presumptuous and illogical to assume that it will necessarily pass in General Synod without the least amendment whatsoever. The other reason is that the Draft is incomplete until General Synod fills in the blanks. We cannot therefore adopt it unconditionally, and if one condition must be specified there is no reason at all why others should not be added.

It will be well if we all remember that the men who were appointed from the several dioceses were so appointed as members of a drafting committee, and not in any sense as plenipotentiaries with treaty-making powers. There is much more likelihood of a new Constitution being adopted if those who sponsor it will allow the vitally interested parties to make suggestions and criticisms. This would serve the interests of real unity and harmony far more than the "all or nothing" attitude.

(To be continued)

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CORRESPONDENCE

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

ELECTION OF SYNOD REPRESENTATIVES.

Dear Sir,

We realise that unfortunately our recent letter with regard to the election of Synod Representatives was received by you too late for publication in your issue of the 8th July, 1954, and as therefore many of your readers would be unaware of the import of that letter when reading your comments thereon in your issue of the 22nd July, "Three years' achievement," we trust that you will be good enough to afford space for our rejoinder.

In the first place, we were anxious that proper interest should be taken by parishioners in Special Vestry Meetings to elect Representatives. All too frequently only a handful is present. This is not in the best interests of Democracy in Church affairs. For a healthy Church life Parishioners should have a lively concern in the decisions of Synod and look forward to reports from those they elect to represent them.

Secondly, there is the matter of progress and the propagation of a vigorous evangelism in our vast Diocese. With you we rejoice in the creation of so many new Provisional Districts, the licensing of twenty-four new churches, and the expansion of the activities not only of C.M.S. but also of A.B.M., and the Home Mission Society. On the other hand, we cannot feel so satisfied as you seem to be in the sum total of our Diocesan achievement. Whilst giving thanks for what has been accomplished, we feel that in many directions a more courageous attitude is required. You ask whether any other Diocese has expanded its work in a comparable way during the last three years. With the possible exception of Melbourne, which is a little more than half the size of Sydney, population basis, what Diocese can be compared with our own? Surely our progress should be on a scale which could not be attempted elsewhere. Apart from this aspect however we feel that the Diocese does not pay anything like the attention it should to the Religious Education of its children—the Board of Education and its Director, the Rev. A. A. Langdon, must have been severely handicapped by a lack of funds prior to the gift from Parramatta. Districts are without suitable rectories, church buildings in many parishes are in urgent need of repair, and in many parishes there is a grave need for more buildings, particularly for Sunday School work. There is a serious lack of finance—a problem to which in our view Synod has not given nearly enough consideration. We believe that in this regard the Diocese is using systems and methods thirty years out of date, and therefore urged Parishioners to elect men of vision who were prepared to measure up to the great challenge and equal opportunities that are before us.

And then there is the question of Dancing. The Anglican Central Churchmen's Movement definitely regrets the decision of a previous Synod in deprecating Dancing in connection with Church activities. How can you say that men associated with dancing could not sustain the progress the Diocese has made in the past three years? We certainly agree that the use of dancing as a means of attracting people to church is unworthy—we believe this to be equally true of cricket, football, tennis, scouting, girl guides, gymnasiums, etc. However, we do

believe that these activities including dancing are all worthy means of developing the social life of the parish and of promoting friendship amongst parishioners. We note that dancing takes place in halls owned by Presbyterians, Congregationalists, and more recently by Methodists. We cannot agree with you that a deeper spiritual experience is felt by Anglicans who refrain from dancing as compared with Anglicans, Methodists, Presbyterians and Congregationalists who do. They are not holier because they refuse to dance. In our opinion if any particular form of social activity is undesirable on church property it is not desirable at all; and in our view dancing does not come within this category. We believe that some day Synod will see wisdom in amending its previous condemnation.

As a matter of interest we enclose the Press report of a jubilee ball recently conducted by the Epping Presbyterian Church. You will note that the Moderator for North Sydney was present to receive the debutantes. The function was a credit to the church.

WM. NOEL ROOK, Secretary.
STACY ATKIN, President.
The Anglican Central Churchmen's Movement.

[The Rev. Noel Rook and Mr. Stacy Atkin in a letter sent to the Press in July recommended church people when electing members to the new Synod of the Diocese of Sydney to ask two questions:

(1) "Are you satisfied that the Anglican Church is . . . keeping pace with the development and growth of new suburbs and towns?"

We replied to this in our issue of July 22 giving facts that were evidently unknown to Mr. Rook and Mr. Atkin at the time of writing their letter.

(2) We believe that parochial dancing passed by last Synod so roundly condemning dancing?"

Their letter then pleaded for the election of "men of sound learning and liberal outlook." We say again that in our views that was not a worthy appeal to make to electors.

We would add to what we then said.

(1) We believe that modern dancing is unhelpful generally to the spiritual life of young people. We are tempted here to describe the motions and movements of some close dancing as we have seen it practised; but that would not be helpful nor do we think it necessary.

(2) We believe that parochial dancing will impair the life of any Evangelical parish. Close dancing may be Roman or it may be Protestant, but it is certainly not Evangelical.

We would also say that where dancing is introduced into parishes closely neighbouring to Evangelical parishes it makes the life and work of the evangelical parish and its minister very difficult. There are those who only chuckle at this; but those who understand and love the gospel as it is given to us in the New Testament have cause to weep, and they sometimes do. Young feet are easily snared.

(3) The above letter is accompanied by an account of a Ball in connection with the Epping Presbyterian Church where the Moderator of the North Sydney Presbytery received the debutantes. We can only suppose that the Presbyterian ministers mentioned in the report are followers of Samuel Angus rather than followers of John Knox. The

latter who was familiar with the doings at Holyrood when Mary was resident there wrote, "how soon soever the French fillocks, fiddlers and others of that band gat into the house alone, then might be seen skipping not very comely for honest women."

As for the Wesleyan Methodists mentioned in the above letter it is hard to think of John Wesley as a Dancing Master. Yet his writings are their standard for entrance to the ministry.

(4) In our Lord's day the church seemed to have become more worldly and world-loving than the world itself. Our guide and rule is not Man's Word but God's Word. The Christian minister's special hand-book is the Acts of the Apostles. Close dancing as a Christian exercise is alien to the spirit of that book.

(5) Dancing is mentioned in the Bible. But mixed dancing of any kind, close or open, was unknown to the people of God. Mixed dancing has never been practised in the Holy Land we believe at any time.

There are mixed dances in Cairo, but the invitation to these is given in a very low whisper.

There is a dance mentioned with the strongest disapproval in the thirty-second chapter of Exodus. We gather from the twenty-fifth verse that it resembled in one respect at least the dances in Cairo.

(6) Mr. Rook and Mr. Atkin compare cricket and close dancing. We cannot follow this comparison. We have known and still know, cricketers, and quite enthusiastic cricketers, to be also enthusiastic evangelists and missionaries. We have not known enthusiastic close-dancers who were also enthusiastic for the gospel.

(7) The Christian is called to a life of separation from the world and worldliness. There is the danger that this may make us hard and censorious. But the call itself is imperative and is the unanimous and united voice of all that speak to us in the New Testament. We must bear this reproach for his sake.—Ed.]

"LAID ON THE TABLE."

Dear Sir,

It is a familiar proceeding on the first day of Diocesan Synod for a Motion to be Received "That such and such Reports (including those of the Sydney Clergy Provident Fund) be Received, and, at the discretion of the Standing Committee, printed."

This "Laying of Reports on the Table" is no mere formality. In effect, it is a recognition of the right of members of Synod to control the raising of money for Diocesan purposes, and to receive and investigate Reports and Balance Sheets dealing with the same.

Up to, and including, those for the Financial Year ending June 30, 1951, the Annual Reports and Balance Sheets of the Sydney Clergy Provident Fund were not only regularly "Laid on the Table" but were published by direction of the Standing Committee.

Inspection of them revealed that owing to the low Scale of Pensions adopted in 1920 (i.e., £193 15s. Maximum for Clergy Annuities, and £100 for Clergy Widow Pensions) there had been since that year of 1920 an Average Annual Surplus of £12,653 and that Regularly paying these Surpluses into the Accumulated Funds had brought the total of these Accumulated Funds up to £534,137.

Now Clause 22 of the Amending Ordinance of 1944 provided that in the year 1948 and every five years thereafter, there should be a Special Actuarial Investigation "to record and how any deficiency shall be made up, or how any surplus shall be dealt with." Special requests to the Secretary of the S.C.P.F. and to the Secretary of the Standing Committee have brought refusal "to print or otherwise make available" the Reports of these Investigations.

Yet, in the absence of vital information contained in these unpublished Reports and Balance Sheets, it is proposed to largely increase the liability of the Clergy Provident Fund by using its Assets to guarantee its Pensions to Church Workers generally.

Definitely, the mere "Laying on the Table" of vital Annual and Special Actuarial Reports is not good enough. There is not just the Question of there being sufficient assets in the Clergy Provident Fund to finance Pensions for others than Clergy, but, and in the first place, whether the favourable state of the Fund should not be used to approximate the Sydney Clergy Provident Annuity of £193 15s. Maximum to the new English Clergy Pension of £300 sterling (i.e., £375 in Australian currency).

Whatever the objective, the printing and circulating of vital reports and Balance Sheets is an absolute necessity before passing any legislation affecting the Sydney Clergy Provident Fund. I ask Members of Synod to insist that this be done.

Yours, etc.,
W. J. OWENS,
Hon. Secretary,
Sydney Retired Clergy Association.

"THE EASTWARD POSITION."

Dear Sir,

The lengthy dissertation upon the legal aspects of the question which you published in your last issue seems merely to confirm my statement that the exact interpretation of the rubrics is difficult, and I cannot find any answer to my contention that the phrase "standing before the Table" suggests an eastward position.

I am not, however, so much interested in the legal side as in the doctrinal and this you dealt with in a leading article, as well as in a footnote to my letter.

I cannot understand why you are so concerned to minimise the sacrificial or "offering" aspect of the Holy Communion. Can it be fear? Fear of the doctrine of transubstantiation and its concomitant errors seems to loom somewhat large in the background of your reasoning. But fear is a bad foundation on which to build, and perhaps this is the reason why you seem to have emptied the Sacrament of much of the significance which the Anglican reformers clearly intended it to have.

When they used the phrase, "this our sacrifice of praise and thanksgiving" in the post-Communion prayer, the compilers of our Prayer Book were referring, surely, to the whole corporate action of clergy and people which has just taken place. (Evan Daniel quotes a passage from Bishop Ridley's sermons in support of this view.) In obedience to Christ's command, His people have come together to "do this in remembrance of Him"; and that act of obedience is a part of the total sacrifice of "ourselves, our souls and bodies" and may be regarded as a symbol of the whole.

You seem to attach an almost exaggerated importance to the "manual acts"—just as Anglo-Catholics and Roman Catholics do, though in a different sense. It is not merely in the performance of these acts that we "show Christ's death till He come," but in the corporate action of the service as a whole. The manual acts and words of institution are clearly regarded as being part of a prayer, being equivalent to the mediation-ending of an ordinary prayer and followed by the "Amen." The position assumed is therefore, appropriately that assumed for prayer throughout the service. The manual acts can be made visible to those who are near enough (if this is felt to be important, as I think it is), and the words should be audible to all, so that the whole worshipping congregation knows that Christ's death is being proclaimed to them, before God. But this is only the beginning of the proclamation.

When the clergy turn to the people with Paten and Chalice in their hands, they are again proclaiming the saving merits of Christ's atoning sacrifice, and, more than this, are inviting all believers to accept His salvation as they receive the Communion.

In your leading article you speak of the clergy with their backs to the people during "the vital parts of the service," but surely if one part is more "vital" than another, this is it! Everything else (including the prayer of consecration) leads up to the Communion of the people, and at this point the clergy do not merely face the people but come to each one personally with words which proclaim the saving sacrifice of Christ's death for each individual soul, just as the symbols which they hold proclaim it.

I venture to add a final paragraph which may not be strictly relevant—I have been puzzled to find the reason why in your analysis of the blessings which God gives us in this Sacrament, you mention only one—forgiveness. You say nothing, for instance, of "the strengthening and refreshing of our souls by the Body and Blood of Christ" to which the Catechism gives pride of place.

Fortunately your contributor, Dr. J. A. Friend, in the second part of his interesting article on "The Theology of Communion Hymns," does much to repair your omissions. Though I could not agree with all his judgments, it was refreshing to find writing in your columns one who is prepared to give some real meaning to the plain teaching of the Anglican reformers about the presence of Christ at His own Table, and other aspects of the incomparably rich Eucharistic Theology of our Church.

Yours, etc.,

J. HARVEY BROWN.

Yallourn, Vic.

(We regret that there is not space in this issue to comment on Archdeacon Harvey Brown's letter. Other letters received have been held over for the same reason.—Ed.)

ONE WITH THE PEOPLE.

Dear Sir,

Archdeacon Harvey Brown gives as a reason for assuming the Eastward Position at Holy Communion the importance of showing to the people his identification with them. His own words are, "His oneness with his people is emphasised by the fact that he faces in the same direction as they."

I cannot think the Archdeacon really wishes your readers to take him seriously, for members of the choir usually sit facing each other, looking North and South. On those occasions, therefore, when the choir stalls are occupied, is the minister to turn successively to the North and South to identify himself with the choir, and then to the East to identify himself with the rest of the congregation? And when he prays from the prayer desk facing some of the choir, does he cease to be one with those worshippers who are kneeling in other directions?

Yours, etc.,

H. BATES.

Newtown, N.S.W.

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Principles of the Constitution . . . DOCTRINE and DIOCESAN SAFEGUARDS

(By Archdeacon T. C. Hammond)

(Continued from last issue)

Yet another point which occasioned much controversy in times past seems at length to be settled by the new draft Constitution. In every draft that had been submitted it was recognised that a declaration should be inserted declaring that the Church retains and approves the doctrine and principles of the Church of England as laid down in the Book of Common Prayer including the forms of Ordination and the Thirty-Nine Articles. The church here, however, takes to itself the right to make statements as to ritual and worship and to order its forms of worship and rules of discipline provided such alterations are consistent with the Fundamental Declarations and are made as prescribed by the Constitution.

Interpretation.

It was pointed out that valuable as this clause was as indicating the intended relation between this church and the Church of England in England it did not specifically endorse any interpretation of the doctrine and principles of the Church of England as laid down in her formularies. It was decided to insert a further governing clause and accordingly Sec. 71 Sub-Sec. 2 now reads: "The law of the Church of England in England as to faith, ritual, ceremonial or discipline applicable to and in force in the Church of England in the Dioceses of Australia and Tasmania at the date upon which this Constitution takes effect shall apply to and be in force in this Church unless and until the same be varied in accordance with this Constitution." This is a most valuable addition as it gives the Church a fixed body of law to work upon and limits

its activities strictly within the compass of its own constitution.

The retention of the status quo delivers the Church of England in Australia from the error into which the Church of the Province of South Africa fell when it deliberately rejected the decisions of the Judicial Committee of the Privy Council and so cut itself off "root and branch" from the Church of England as decided in the case *Merriman v Williams*.

Canonical Fitness.

What might seem a small point has introduced a greater degree of clarity into the Constitution. "Canonical Fitness" has been defined as "the qualifications required in the Church of England in England for the office of a bishop." In this way all fear is removed from the minds of members of a diocesan synod that the right of the bishops to satisfy themselves as to the canonical fitness of a person elected to the office of bishop, might unduly hamper the free choice of the diocese.

Diocesan Safeguards.

There are important safeguards protecting the autonomy of the dioceses. Section 30a reads, "If General Synod declares that the provisions of a canon affect the order and good government of the church within or the church trust property of a diocese such canon shall not come into force in any diocese unless and until the diocese by ordinance adopt the said canon." It seems obvious that alterations in the ritual and ceremonial of the Church affect the order and good government of the church within a diocese as the clergy would be con-

ritual and ceremonial from the prescribed order. It might perhaps be well to clear this issue by inserting in 28a the words "affecting the order and good government of the church," so that it would read, "A bill which deals with or concerns the ritual, ceremonial or discipline of this church. Since it affects the good order and government of the church within a diocese shall follow the procedure of this section as a special bill unless Synod by a vote in each house of at least three-fourths of the members present decides that it need not proceed as a special bill." But possibly lawyers will not regard this extra precaution as necessary.

RELIGIOUS "LIBERTY" IN R.C. COUNTRIES.

The following recent utterances, one from a Pastoral Letter of the Roman Catholic Bishop of Barcelona, Archbishop Gregorio Casaus, and the other from a Government order by the Minister of the Interior of the Republic of Colombia, South America, speak for themselves.

Spain.

"We want to declare with stress that non-Catholics have no right at all to do evangelistic work in Spain. In spite of this prohibition a grand scale action has been launched by some Protestants. The prohibition of religious ceremonies in Spain is firmly emphasised by the Spanish law; no public religious meeting is therefore allowed, except the manifestations of the Roman Catholic Church."

Colombia.

"Religious services of non-Catholic religions may take place in Churches, chapels or private homes designated for that purpose. It is essential that the respective pastor indicate in writing to the leading civil authority of the place the location where religious services will take place in private, which does not mean behind closed doors. They are not to carry out any action of public proselytising or employ means of propagating their faith outside of the place where they celebrate their services."

PERSONAL

The Rev. J. B. Burgess, Curate of Morwell, has been appointed locum tenens at Trafalgar (Gippsland).

The Rev. Frank Todhunter is coming from England to take charge of the new parochial district of Cranbrook-Tambellup (Bunbury).

We regret to announce the decease of the Rev. Canon John T. Perry, a senior clergyman of the Diocese of Brisbane, who retired from the active ministry in 1949.

The Rev. Gordon Guy has been appointed Rector of Coondiwindi (Brisbane).

The Rev. Canon Rupert W. Shand celebrates this month the 25th anniversary of his appointment as Rector of St. Luke's, Toowoomba (Brisbane).

On Sunday, the fourth day of July, 1954, the Bishop of Ballarat, in St. Paul's Church, Camperdown, did admit Philip Linton Burgess to the Holy Order of Deacon.

The Rev. P. L. J. Ackland has been appointed Rector of Stratford (Gippsland).

The Rev. C. H. Star, Rector of Corryong (Wangaratta) has been appointed Rector of Pambula (Canberra-Goulburn).

The Rev. David C. Hayes has resigned from the charge of the parochial district of Helensburgh (Sydney).

The Rev. Eric Barker, of Waratah, has been appointed Cathedral Chaplain of Christ Church, Newcastle.

The Rev. Blake I. Hobart, Rector of St. Philip's, Waratah (Newcastle) has retired after 42 years ministry in that diocese. He will live at Epping, N.S.W.

The Rev. K. J. Henston, Rector of Cardiff, has been appointed Rector of Waratah (Newcastle).

The Rev. G. G. Garner, B.C.A. Missioner at Cann River (Gippsland) has resigned as from 31st August and will return to Melbourne.

The Rev. G. R. Mathers has been appointed Rector of Woodford (Adelaide).

The Hope of Christ's Return "SERIOUS, STRONG AND SOBER"

Professor Josef Hromadka, who is to visit Australia after the Evanston Assembly, spoke recently at the conference of Protestant churches in Bratislava on the subject of the Evanston Assembly, "Christ, the Hope of the World"

"There is no faith in Jesus Christ without expectation of His eventual victory," he said. "Without believing in His return, we cannot believe in His actual earthly presence.

"The Church always grows weak and droops if it ceases to be expectant, that is to say, if it develops into an institution or into a finished pattern

The Rev. R. E. Davis, formerly Curate of Holy Trinity, Launceston (Tas.), has taken up appointment as Precentor of St. George's Cathedral, Perth.

The Rev. K. J. and Mrs. Perry have been designated by the C.M.S. Federal Council for Borneo, to which they hope to proceed next year. Mr. Perry is Assistant-Secretary of C.M.S. in Victoria.

The Rt. Rev. Bishop A. Stanway and the Rev. A. H. Arblaster, left England on 26th July for the United States, where they represented the Diocese of Central Tanganyika at the Pan-Anglican Congress at Minneapolis from August 4th to 12th.

News has been received from Miss A. S. Williams, of Japan (formerly Principal of St. Hilda's) that she will be returning to Australia at the end of this year and will live with her brother in Burwood, Victoria.

The Rev. Canon R. B. Massey, Home Mission Secretary of the Diocese of Brisbane, has been appointed Archdeacon of Moreton.

A number of friends were at Mascot Airport on July 27 to farewell the Archbishop of Sydney and Mrs. Mowll, and the Rev. D. B. Knox, when they left for the United States to attend the Anglican and World Council of Churches Conferences. The Bishop of North Queensland also left for America on July 27, on a later plane.

or if it adapts itself to earthly life and thus has nothing more to expect for this world . . .

"This raises the question as to whether or not we are really conscious of our situation and whether we gain lessons for our Church from contemporary events? We should not forget how in the past forty years Jehovah's Witnesses have spread to an extraordinary degree . . . The appearance of this movement is a discouraging example of the fact that empirical churches have ceased to be witnesses of Jesus Christ. And today we learn that in the history of the Church of Christ awakening always goes hand in hand with a new expectation of miracles of the Holy Spirit.

AMERICAN LIBERALS FEAR

"Certain church circles in America are actually afraid of the Evanston theme. They are afraid for two reasons. On the one hand, because this theme could mean the introduction of 'European pessimism' into America; on the other hand because the Evanston conference could strengthen all kinds of sectarian movements of the millennialists, adventists, etc. I believe that if the churches take their task seriously from a theological and biblical standpoint, they will succeed in their mission or at least take one more step forward. The biblical eschatological hope is neither pessimism nor sectarian deviation. It is serious, strong and sober.

"We must be conscious of the fact that we have to bring hope to those people who are living in desperation, anxiety and fear. And we can only bring it then if we possess it ourselves. This is not just pious talk, nor a dogmatic formula. This concerns the life of faith itself.

"We are not going to Evanston to make propaganda for political or any other purpose. We shall bear witness to our faith and our hope. We shall endeavor to understand those with whom we do not agree in order that we may explain to them in faith the truth of our principles which we follow.

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THINK ON THESE THINGS

(By June Dugan)

"Come with me into the kitchen while I make some sandwiches, I have several sorts of filling and we will toast them for afternoon tea." So saying, our hostess led me into the kitchen and put a stool into a convenient place where I could sit and and talk to her while she prepared the sandwiches. We had been reminiscing a bit about the way things had happened in our lives that seemed so ordinary when we looked back on them but had we been told before that they would happen we would have been unable to believe it, and this is true of things that we consider to be either good or bad. Many times we look back and wonder how we ever got through some of the things that were our lot, but the important thing is that we have got through.

As the sandwiches became golden brown under the toaster and were turned over, my friend said something to me about the way things work out in life. When I said I believe God has a plan for every person she said, "Yes I guess you feel like that because you are an active member of the Church and have a husband who is too, but I cannot imagine He has any plan for me." I was taken aback at first, it was just one of those things I brought up in a Christian home but I said I believed that God had a plan for every individual life no matter whether they were living close to Him or not, but that because of our wills, so often His plan is frustrated and there is no sense of divine guidance or planning. My friend remarked that if God had a plan for every life, some people got a pretty rough trot from a God of Love.

How one sided all this is. People do not seem to understand that the very reason God's plan cannot be worked out in their lives is that they do not want it to be. They imagine an impossible set up whereby God allows everyone to do things their own way and yet control and plan things to fit in with His plan for the centuries. Maybe they do not realise He does have a plan for all time, past, present and future. Those of us who have anything to do with children know we cannot trust them to work out their own lives but must plan and guide them to become a member of

society and train them for it, and it must be a deliberate effort. In the same way God cannot work in our lives in spasms but if the pattern is to be true and unspoiled God must be able to work continuously through our lives.

Let us be real and face the facts about this plan business God most certainly has a plan for every soul in His creation, but because He has also given us the privilege of deciding for ourselves which way we will go very often His plans have to be set aside because our wills and His will are diametrically opposed. This is where the chaos and upheaval in our lives so often start, and quite often too this is where we began to blame God because things are not bringing up the satisfaction we had looked for or the worldly success we had thought should come our way. If we seek diligently to follow the Master plan for our lives it does not mean we will be charmed against sorrow or trouble or even disappointment, for this may be part of His plan for us, but how wonderful a comfort it is for us to know, in such a time, that whatever befalls God knows all about it, and because we are sure we are doing His will that our suffering has a meaning and a purpose although we cannot see it. In passing I must add that when we suffer or are in trouble the great loving Heart of God our Father is grieved for us too.

Have you the certainty in your life that you are doing the thing God wants you to do? Are you in the place He

would have you to be? You may well ask here how you may know you do His will. This knowledge comes when we live closely to Jesus Christ by prayer and study His word for our guidance. As a further guide, if you are seeking faithfully to do His will, you will know a great peace when you are in that plan, but many can testify to the distress of mind experienced by those who seek first to do their own will.

Perhaps you have never realised before that God has a special spot for you in His huge plan, perhaps the thought challenges you. Let me urge you now to make a careful survey of your life before God and seek His will and plan for your life, then look to Him for the grace and strength to carry it out.

Our Prayer:

My life I bring to Thee,
I would not be my own;
O Saviour, let me be
Thine ever. Thine alone.
My heart, my life, my all I bring
To Thee my Saviour and my King.

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CHURCH SCHISM IN SOUTH AFRICA

(2) Attempts at Agreement Since 1930

In 1930 the "dual bishopric" arrangement in the Cape was terminated by the Church of the Province of S.A.: it had never been effective in the Transvaal or Natal.

Soon after this, Bishop Chambers of Central Tanganyika was concerned in an effort to bring about a settlement which is commonly referred to as the "Silvertrees agreement." Representatives of the Church of England met Archbishop Phelps (of the CPSA), the Chancellor of the Diocese of Cape Town, and the Diocesan Secretary: Bishop Chambers was also present. The general claim of the C. of E. representatives was for an evangelical bishop who should be free to minister to the Church of England churches and missions throughout South Africa (in the same way as the Maori bishop Panapa ministers to Maori congregations throughout New Zealand). They were quite prepared that he should accept the Archbishop of Cape Town as Metropolitan, but required that he should not sign the canons and constitution of the C.P.S.A., and that he should have complete freedom to exercise his special ministry. This, though acknowledged to be right and proper by the Archbishop of Cape Town, was turned down by his fellow bishops, and the Silvertrees Agreement was never put into operation. However, it should be noted that these senior officers of the C.P.S.A. recognised the legal right of the church to have its own bishop, and they admitted the justice of the claim.

Church of England in South Africa

In 1938 the Church of England congregations throughout South Africa sent representatives to Cape Town and the Constitution of the Church of England in South Africa was formally accepted. The Chairman on that occasion was the Rector of St. John's, Wynberg, who shortly afterwards joined the Church of the Province of S.A. St. Peter's, Mowbray also stood in with St. John's, Wynberg. Thus two of the three old churches in the Cape which had resisted attempt after attempt to crush their evangelical witness, seceded after more than a century of earnestly contending for the

truth. One immediate result was the withdrawal of 30 or more of the spiritual leaders of the congregation from St. John's, Wynberg.

However, Holy Trinity in the Cape stood firm, and together with the churches in Johannesburg, Pretoria and Durban went about to develop a Synod, to expand the C. of E. witness, and chiefly to press on with missionary work. A fresh appeal was made to Canterbury for a bishop, and the Rev. Alan Endbank, M.A., was nominated for the office—but the appeal was bluntly refused, and fresh pressure was applied to crush the evangelical witness. A hundred years of intrigue and attack have not extinguished the light, but little more than a dozen churches remain in the cities. The mission work, though just as bitterly attacked, has almost 100 churches and stations where a zealous faithful ministry is maintained.

A New Attack

The present rector of St. John's, Wynberg has been working with the C.P.S.A. for some years. He is anxious that his church should now become a part of that denomination (since 1938 St. John's Wynberg, and St. Peter's Mowbray have had an arrangement whereby they receive episcopal ministrations from the bishops of the C.P.S.A. whilst at the same time they claim still to be C. of E.). From time to time he has tried to persuade members of the C. of E. to follow him. In September 1952 a conference was held at St. Peter's, Mowbray between representatives of St. John's Wynberg, St. Peter's, Mowbray, and the C. of E. in South Africa. At that conference the C. of E. representative warmly urged the two parishes to return to

their former fellowship—but without any success.

In March 1953 the Rev. Professor Hickinbotham visited South Africa as a representative of the Archbishop of Canterbury: he was introduced as an evangelical, who would act as an impartial investigator and adviser on behalf of the Archbishop of Canterbury. Representatives of the C. of E. met him from time to time, and finally attended a conference with him, and with representatives of the two parishes, St. John's and St. Peter's. At that conference Professor Hickinbotham produced "suggested heads of agreement" between the Church of England and the Church of the Province of S.A. With but two or three exceptions the C. of E. representatives found the terms unacceptable, for good reasons: (a) The church of the Province is an unreformed Church, and holds doctrines and practices which Church of England ministers are bound to denounce and drive away. In the Trinity Church case of 1932, 29 items of doctrine, ceremonial, or practice, were set out by the applicants as being authorised or practised in the C.P.S.A., all of which were alleged to be illegal in the C. of E. (b) It was evident that the suggested terms of agreement would result in extinguishing the evangelical light of the C. of E., and would result in its absorption by the larger church. (c) No vital reason was shown why congregations of the C. of E. should join another denomination, particularly such a denomination which has so widely differing doctrine and practice from the Church of England.

Admittedly, the Church of England in South Africa is a small body, but up till the present it has been able to keep its little patch clear of both modernists and ritualists. Today it is facing a situation as serious as at any time in a long history. But as ever its confidence is in God, who only doeth wondrous things.

(Written for "The Australian Church Record" by the Vicar-General of the Church of England in South Africa.)

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JOSEF HROMADKA—Contd. from p. 3.

allow me to withdraw into the holy of holies of my innermost awareness. I do believe that my place is, precisely at the present moment, on the spot of the most essential changes of my country, where the burning lava of history can be directed and shaped by what we believe is the highest criterion of our life. I may be wrong in the analysis and understanding of the present times. As a matter of fact, I may be walking on the edge of an abyss; one wrong step, and the fall will ensue with a terrific logic. And yet, the Christian witness has got to be carried on where there is no security."

Hromadka later resigned from the Central Action Committee in order to devote himself more completely to the life of his church. But he has remained an outspoken Christian leader who has maintained close contact both with churches in other countries behind the Iron Curtain and also with the West. His address at the first assembly of the World Council of Churches at Amsterdam in 1948 made a deep impression, although it represented an entirely different approach to the question of a Christian's attitude to a communist state from that of Mr. John Foster Dulles in an address at the same assembly.

The Future of Evangelical Christianity.

It may be that, as many Western critics are only too ready to affirm, Hromadka is

following a wrong course in trying to work with a communist government. Or we may hold the view expressed by one of his American friends that Hromadka's "future will no doubt determine the future of evangelical Christianity in all Communist countries."

These words formed part of an address given by Professor Hromadka at a convention in Prague in 1949:

"To-day the only thing that counts is our readiness to confess with joy, certainty, and with a victorious countenance before the whole world; I believe in God the Father Almighty, in Jesus Christ who will come to judge the quick and the dead! Let us, once more, remind ourselves that the builders of our present society know what they want; that in their way they are also confessors; that they have clear convictions. With what shall we match their convictions and confessions? We do not live to-day in an era of liberal indifference. A time is coming when every word of confession will count, when only a great and powerful faith will go through the world without fear. . . . Such faith is fearless, is able to use the right weapons in the spiritual fight and does not take recourse to human cleverness, tricks, and cheap compromises. . . ."

"Not all hostile voices will yield in the face of this testimony and 'honest conversation'; those which originated in ignorance and misunderstanding may, and possibly, will, yield. The earth is dissolved but the Lord will bear up the pillars of it. Now is our salvation nearer than when we became believers. But I will declare for ever; I will sing praises to the God of Jacob."

But, when all has been said, Hromadka remains a puzzling enigma. It is exceedingly difficult to doubt the clear and earnest testimony he gives to his Christian faith. At the same time he endorses, on his own profession, the Communist programme in Europe, and there can be no reasonable doubt that he is a willing agent of the present Communist "Peace" campaign, which is a devilish piece of communist planning as any part of their programme. There is no reason to think that Hromadka is actually a member of the Communist Party, but it may be taken as certain that the Communist Party regards his activities as entirely satisfactory to their designs at the present stage. He would not otherwise be allowed to leave his country. Whether Australian Christians welcome Josef Hromadka as a fellow-believer or not, and whatever profit they may or may not derive from his visit, nothing is surer than that the Communist Party regards his visit to Australia as promoting the ultimate cause of world Communism.

THE WORLD OF BOOKS

"The Catholic Faith," Griffith Thomas 21/-.

"The Story of the English Prayer Book," Dyson Hague, 11/-.

This is recommended for the S.P.T.C. for next term.

"John Charles Ryle," Canon M. L. Loane, 3/6.

And many others.

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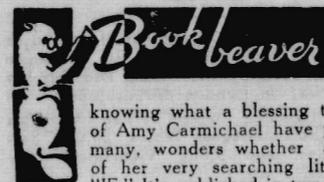
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BOOKS OF INTEREST.

Behold, Thy King Cometh!—A Symposium edited by Brother Edward, foreword by D. R. Davies . . . 8/6

Commentary on The Epistle to the Galatians, by Martin Luther—a revised and completed translation based on the "Middleton" text prepared by Dr. P. S. Watson, Principal of Handsworth College, Birmingham . . . 27/3

Hugh Latimer — by H. S. Darby — a fine new biography . . . 26/-

Matthew Henry's Commentary — a great Christian classic—six volumes. £13/17/6

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Christians and the Fourth Commandment, by Rev. A. F. Buscarlet, D.D.

The Lord's Day Observance Society, London, has done a great service to the cause of Scripture truth in publishing this 20-page booklet. Its author laboured for over 60 years for the Free Church of Scotland on the Continent of Europe and in the work under review he maintains the perpetual obligation of the Fourth Commandment in that it lays down the principle of the sanctity of one day in seven.

He traces the origin of the Sabbath from its beginning in Genesis 2, through the Old Testament and on into the New. Without entering into any Seventh Day Adventist controversy, he tacitly rebuts the specious claim that the pope or the Roman Church changed the day observed by showing that in simple truth, our Lord Himself changed the day of the week to that universally kept by Christians.

Although there is no dearth of pamphlets pressing or the due observance of the Christian Sabbath, few are as faithful to the Scripture as this. There is no suggestion here that this or any other of the Ten Commandments are abrogated. It should be said that Bishop J. C. Ryle in his "Knots Untied" takes up the same high ground.

For Anglicans at least, Article VII makes our position quite clear—

"Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral."

There is a real need for literature such as this to be circulating within our churches to-day. We have retreated from some ground simply because we have failed to comprehend its unassailable strength.

The L.D.O.S. representative in Australia, Mr. C. P. King, Crescent Av., Taree, N.S.W., can supply copies at 4d. each plus postage. —R.M.

"Fire in Thy Mouth," by Donald G. Miller. 160 pp. Abingdon Press. Price 26/3. Our copy from the C.S.S.M. Bookshop.

"The recent upsurge of Bible study will be abortive unless it reaches the pastor and is transmitted by him to his people through the pulpit." "Fire in Thy Mouth" is Dr. Miller's plea, and challenge, to every minister to give his people the blessings of true biblical preaching—to let God's words become fire in his mouth. His book is a vital, timely analysis of such basic questions as

the true nature of preaching, the place of the Bible in preaching, and the difficulties, values, and implications of biblical preaching.

The opening chapter, which is basic to the entire book, sets forth Dr. Miller's concept of preaching: "Preaching is not saying words but accomplishing a deed—the actualisation of redemption in the lives of men as the redeeming word is announced and responded to in faith." This leads naturally into the conviction, forcefully stated in Chapter II, that the Bible, as the record of God's redemptive deed, is the only valid source for true preaching. The next two chapters thoroughly analyse both the difficulties of biblical preaching and its unique values. In the final chapter the implications of biblical preaching are related to the whole of the church's life.

"Fire in Thy Mouth" speaks directly to the minister and ministerial student, calling upon them to make preaching the heart of their ministry and the Bible the heart of their preaching. They will find it a forceful stimulus to a fresh appraisal of their high calling—and to a renewed dedication to it. —B.H.W.

REQUEST FOR TAPE RECORDER.

Moore Theological College teaches Voice Production to its students, and all are agreed that this is a very important feature. At the present time the College does not possess a tape recorder, but needs one for the better training of voices. A suitable tape recorder cost about £100, and the College hopes that some of our readers will appreciate the great advantage which such a machine would confer, and donate the sum necessary. Any who wish for further information are invited to ring Mr. F. Langford-Smith (office B 0233; home FU 9117).

Anglican Worship. — The Bishop of Albany, New York, writing in the Ballarat "Church Chronicle" reminds us of the genius of Anglican worship:—

"But the Church of England is also Protestant or Reformed. Old abuses were swept away and everything put to the test of Scripture and the early Church Fathers. Services were simplified and rendered in the language understood by the people. Private Masses, the sale of indulgences and other abuses were abolished. Worship was made intelligible, scriptural and congregational. It is interesting to note that at this late day the Liturgical Movement in the Roman Catholic Church aims at some of these very things, chiefly the participation of the congregations in the Liturgy and Communion at every Mass. These reforms constitute an important part of our heritage."

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22nd August—Trinity 10.

M.: 1 Kings 21 or Eccus. 3:17-29; Luke 1:26-56 or Philippians 4. Psalms 50, 53.

E.: 1 Kings 22:1-40 or 2 Kings 4:8-37 or Eccus. 11:7-28; Matthew 13:24-52 or Acts 27. Psalms 51, 54.

29th August—Trinity II.

M.: 2 Kings 5 or Eccus. 18:1-14; Luke 1:57 to end or Col. 3:12-4:6. Psalms 56, 57.

E.: 2 Kings 6:8-23 or 17:1-23 or Eccus. 38:24 to end; Matthew 16:13 to end or Acts 28. Psalms 61, 62, 63.

TRINITY X.

To-day's Gospel comes with great force and sombre warning in to-day's world situation. We often forget that our Lord's own generation lived in peace, but under darkening war clouds—a storm which did, in fact, utterly overwhelm their children as He foresaw. "The way of peace they knew not" because they knew not the Prince of Peace. Hence they lacked, as a community, the spiritual gifts, powers and wisdom adequate to guide and save the nation in the social, political, and military circumstances of their world situation. If, as nations, we are any better, it must be in terms of the same spiritual gifts, i.e., world peace depends upon that sum of individual Christians, the Church, the Body of Christ the Prince of Peace, which, spirit-guided, "prays for such things as please Him." And, appropriately, to-day's collect is a master-prayer for power so to pray.

TRINITY XI.

To-day's key sentence, and, indeed, a key sentence for the whole of Christian faith and life, is "But by the grace of God I am what I am . . . and not in vain." Here Paul, from personal

experience, asserts the power of the Holy Spirit in transforming human life, character and action; and that this transforming power is a gift; a gift released by the death and resurrection of Christ; a gift to those who humbly recognise their need of it, and implicitly trust in its validity. Obviously it is neither sought nor received by those "who trust in themselves" for adequate righteousness. Hence our Lord's warning to such, and His commendation of the self-condemning, God-seeking publican—"St. Paul's cue for the epistle to the Romans," as Ronald Knox says. The Collect finely expresses the doctrine in prayer. For rich teaching in few words, beautifully phrased, it stands almost unique.

BIBLE PRODUCTION AT HIGH LEVEL.

The publishing of 29 editions of Scriptures totalling 588,000 volumes in 20 languages was commenced by the British and Foreign Bible Society in London during June.

Items included were 10,000 Creotian Bibles, 5,000 Malagasy Bibles, 20,000 Serbian Bibles, and 3,000 Vietnamese New Testaments.

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THE YOUTH TEMPERANCE EDUCATIONAL COUNCIL AND BAND OF HOPE UNION OF N.S.W.

The members of the above Council invite you to be present at the ANNUAL BLUE RIBBON FETE which will be held on FRIDAY, 3rd SEPTEMBER, in the ASSEMBLY HALL, Salvation Army Building, 140 Elizabeth Street, Sydney. Official Opening 11.30 a.m.

Proceeds are in aid of Health and Temperance Knowledge Tests in Public Schools.

Will you help us with your interest, prayers, and by your practical assistance to educate the boys and girls in Temperance?

Diocesan News

BUNBURY

● **Constitution Deferred.**—Copies of the Proposed Constitution for the Church in Australia have now come to hand and the representatives in General Synod have got them but it was felt that this year's Synod was too short a time for proper preparation for a full debate on the matter and the Council have decided to hold this until Synod of 1955 which will be in time for the next General Synod.

ADELAIDE

● **"Robbing Peter . . ."**—The current issue of the Adelaide Church Guardian contains some rather wistful thrusts against a "recruiting bishop," certainly no unfamiliar figure in the Australian Church. One writer said:—

Dear Sir,

Bishop Shevill is in Adelaide to recruit men for the Bush Brotherhood of Queensland.

There is nothing finer than the life of self-dedication in Religious Communities or the Brotherhood pioneer work in undeveloped areas. Team work for God is a grand thing.

The Bishop offers flies, sweat, dust, toil, and a salary of £50 a year. It is easy to make a fetish of such things. Discomforts and hard work may be uncontrollable factors, but £50 need not be.

Queensland is not an undeveloped State. Property owners are rich; workmen are well paid, and all believe that men, even "Brothers," are worthy of their hire. People are ready to pay full price for genuine articles and they do not desire religion on the cheap. Peddling Christianity at sale prices is one of the reasons for the marked disrespect of the Church to-day.

For 50 years England has stocked Queensland with Bush Brothers. It can do so no longer. Surely it is time for Queensland to produce its own men. Why draw them from South Australia? We have our own "empty interior" and many "new building areas" which can more than absorb the enthusiasm of any available recruits.

"HADIT."

BALLARAT

● **Bishop and B.C.A.**—On September 15 I am to speak at the Annual Rally of the Bush Church Aid Society in Melbourne. The story I have just related will show you that I will be able to speak in heartfelt gratitude, particularly as the Society responded with the same readiness when, two years after I had appealed for the Heytesbury, I appealed for similar help in the Otway Forest. I will be able to tell the churchpeople of Melbourne that the Society deserves their generous support, for without the assistance of B.C.A.

Timboon, would not be in the position that it enjoys to-day. In saying this I am referring also to the great improvement in church life there. This is shown by the fact that whereas Timboon gave £3 to missions in the year that closed on June 30th, 1953, it gave £65 in the year that closed on June 30th, 1954.

—From the Bishop's Letter.

CANBERRA & GOULBURN

● **Action on Pensions.**—Some of our men have had to retire on the amount of £3 per week, with no house into which to move. This hardship has now been eased through legislation enacted at Synod. Homes and pensions will be available to priests who give lifetime of service.

SYDNEY

● **Education Sunday.**—At the service at St. Stephen's, Newtown, at 11 a.m. on Sunday, August 15, Messrs. Chambers and Wright, headmasters of Newtown Technical and Primary Schools respectively, read the Scripture lessons, the choir was provided by North Newtown Boys' Intermediate High School, Mr. Kinney, a teacher at that school took charge of the organ, and Miss Coombe, headmistress of Newtown Home Science School, Mr. Madgwick, headmaster of North Newtown Intermediate High School, and Mr. Gaunte, headmaster of the North Newtown Primary School, were present.

● **Teaching Campaign.**—A "Know Your Church" Campaign begins at St. Michael's Wollongong, on Saturday, 27th August, with a forum at 7.30 p.m., led by Canon M. L. Loane, M.A., Rev. D. W. B. Robinson, M.A., Dr. Margaret H. Hardy, M.Sc., Ph.D., Mr. Harold Fallding, M.Sc., Mr. Dudley Foord, M.Sc.

The Campaign will continue from 28th August to 5th September, in the Parish Hall under the leadership of the Rev. Canon M. L. Loane, Principal of Moore Theological College.

● **Begbie Memorial.**—At the annual meeting of the Anglican Church League on Monday, 9th August, the Hon. Treasurer (Mr. W. R. Bailey) reported that £94 had been sent in to establish a memorial to the late Archdeacon H. S. Begbie. The League proposes to establish a fund, the interest of which will provide a Begbie Memorial Bursary for an evangelical ordination candidate at Moore Theological College.

● **Mount Kembla.**—For the 52nd successive year, the Mount Kembla colliery disaster on July 31, 1902, was commemorated on Sunday afternoon, 1st August, by a special service in the Mount Kembla Church of England.

Ninety-six men and two boys died in the disaster.

Many descendants and friends of the victims attended including three who had been rescued from the disaster, one of whom had not missed one of the memorial services during the 52 years. The service was conducted by the Rev. K. W. Campbell, the curate in charge of the parish. The two lessons were read by Mr. P. W. Gledhill.

The address was delivered by Mr. G. A. King, of the Royal Australian Historical Society. Mr. King said it was appropriate that the Mount Kembla Church should be called the Soldiers and Miners' Memorial Church—to the memory of soldiers who died on active service, and to the miners who died in the colliery disaster in the cause of industry.

● **Ceremony at Bar Island.**—About 130 people gathered on Bar Island on the Hawkesbury River on Saturday afternoon, 7th August, to witness the unveiling of a tablet on the ruins of the old church.

Bar Island is a beautiful spot at the junction of the Hawkesbury River and Berowra Creek and has a very interesting church history. A church known as St. John's, was opened there on October 26, 1876. The builder was Mr. John Crumpton.

A service was conducted by the Rev. Alan Palmer, of the Hawkesbury River Chaplaincy and a tablet to the memory of the Rev. Henry Ham Britten, who built the Church, erected on the ruins of the church, was unveiled by Mr. C. B. Britten of Parramatta, a grandson of the Rev. H. H. Britten. This was followed by the dedication of the tablet by the Rev. Alan Palmer.

Mr. P. W. Gledhill, the secretary of the Bar Island church committee, gave an address on the history of the island and the church of St. John.

NEWCASTLE

● **Bishop in Ireland.**—After five days in London, spent partly in business and partly in sightseeing and shopping, we flew to Belfast to spend a long week-end with our late Governor, Lord Wakehurst, who is now the Governor of Northern Ireland. It so happened that the week-end was about the most interesting that we could have spent there in the whole course of the year. It included July 12, the anniversary of the Battle of the Boyne, when throughout Northern Ireland the members of the Loyal Orange Lodge assemble literally in thousands to demonstrate their loyalty to their organisation and the cause for which it stands. Hillsborough, the township in which Government House is situated, is only a small place, yet we were told that from twelve to fifteen thousand men from the township and its surrounding countryside marched in procession to the beating of the Lambeg drums (so called after the place where they are made).

BRISBANE

● **Diocesan "Chronicle" Endangered.**—To-day the circulation of this paper (6,500) is the lowest figure reached for years, owing to increased prices and other causes. Every reader could gain one more subscriber and thus we should pass the peak circulation 9,000.

The present editor has been persuaded by authority to attempt this task. It seems to him that the future of the paper is in the balance. We realise the difficulties of circulating this journal in addition to other responsibilities.

Importance of Memory Training.

The Most Rev. Dr. Barton, Archbishop of Dublin, at a recent prizegiving, stressed the importance of committing things to memory.

"Do not neglect learning things by heart now, when you are young and it is easy," he said.

The cinema and the wireless pouring things into our minds meant that we were inclined to expend less effort of brain concentration and intelligence on absorbing knowledge and thought, which were of great value in after life, he said. Nothing improved one's English more than to have stored in the memory passages from Shakespeare, the Bible and the Prayer Book.

Liquor and the State

What is Public Interest?

The N.S.W. Temperance Alliance adopted the following resolution on 20 July:

Single Bottle.—The Executive of the New South Wales Temperance Alliance, representing through its eight component denominations a majority of the people of New South Wales, respectfully enters the strongest objections to the proposal known as the "single bottle licence," now being urged upon the Government by financially interested parties.

The Alliance bases this objection on the well known fact that home drinking of the kind fostered by the proposed concession is not a solution, but the most insidious cause, of alcoholism and that the ability to bypass the hotel, and purchase liquor from a shop, often as "goods" or "groceries" is the most difficult liquor law to police, and the most prejudicial to home life.

The Executive has been deeply impressed by the unprecedented action of the Roman Catholic Hierarchy of France last year in publishing its strong condemnation of the copious liquor facilities in France including home brewing, as a menace to family life.

MEETINGS

THE AUSTRALIAN CHURCH RECORD LTD.

ANNUAL MEETING.

NOTICE is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd. is duly called for FRIDAY, 17th SEPTEMBER, 1954 at 4.15 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for the ensuing year will duly follow.

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In view of the fact that "But for alcohol our Criminal Courts would rapidly go out of business" (Mr. Justice McClemons) and that over 90 per cent. of the ever-rising road toll is due exclusively to alcohol (Dr. H. B. Taylor, Government Analyst), this Executive would be failing in its duty if it did not point out that such a concession as the single bottle licence cannot fail in its object to increase the consumption of alcohol and the tragic entail of intoxication. In the words of the United Nations' Report on Alcoholism (1947).

"Relaxation of restrictions on alcohol is followed by a rise in commitments to asylums, hospitalisations, and delinquency."

Public Hospitalisation for Alcoholics.—With the merely mercenary proposal relating to single bottle licences, comes the significant decision of the Government to open public hospitals for the treatment of alcoholics created by our liquor laws.

As the spirit of modern medical science, both privately, and pre-eminently through such admirable services as the Public Health Department, is to prevent disease—witness the compulsory TB tests now in progress—how can this decision be justified on any ground of science or economics, while the germs of this "disease" are sold freely under monopolistic conditions throughout the State? Except that it is a type of chronic poisoning self-inflicted, alcoholism is no more a disease than any other form of drug-addiction to prevent which the most rigorous prohibition has long been imposed.

We therefore appeal to the Government to exalt the sanctity of home life above the sordid profits of intoxication, and to increase rather than relax the present restrictions on the availability of alcohol.

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Liquor and the State

What is Public Interest?

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NOTICE is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd. is duly called for FRIDAY, 17th SEPTEMBER, 1954 at 4.15 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet is available at the office for inspection.

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In view of the fact that "But for alcohol our Criminal Courts would rapidly go out of business" (Mr. Justice McClemons) and that over 90 per cent. of the ever-rising road toll is due exclusively to alcohol (Dr. H. B. Taylor, Government Analyst), this Executive would be failing in its duty if it did not point out that such a concession as the single bottle licence cannot fail in its object to increase the consumption of alcohol and the tragic entail of intoxication. In the words of the United Nations' Report on Alcoholism (1947).

"Relaxation of restrictions on alcohol is followed by a rise in commitments to asylums, hospitalisations, and delinquency."

Public Hospitalisation for Alcoholics.—With the merely mercenary proposal relating to single bottle licences, comes the significant decision of the Government to open public hospitals for the treatment of alcoholics created by our liquor laws.

As the spirit of modern medical science, both privately, and pre-eminently through such admirable services as the Public Health Department, is to prevent disease—witness the compulsory TB tests now in progress—how can this decision be justified on any ground of science or economics, while the germs of this "disease" are sold freely under monopolistic conditions throughout the State? Except that it is a type of chronic poisoning self-inflicted, alcoholism is no more a disease than any other form of drug-addiction to prevent which the most rigorous prohibition has long been imposed.

We therefore appeal to the Government to exalt the sanctity of home life above the sordid profits of intoxication, and to increase rather than relax the present restrictions on the availability of alcohol.

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Diocesan Church House,
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