

THE AUSTRALIAN CHURCH RECORD

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

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REDEMPTION AND FORGIVENESS.

The forgiveness of sins is connected in Scripture with the death of Christ. Forgiveness is joined to that of death and made ultimately to depend upon it. This is set out in a variety of terms, as it is viewed from various angles. These terms supplement each other. They all converge to one point. They meet at one place. And that place is the cross. It is there and there only that man's need as a sinner is met.

Ownership.

First man is by nature in the possession of the wrong owner. He is not his own master. He is as it were in a far country and subject to an alien authority. He is in no sense properly himself. This fact is in the mind of the apostle when he writes to the Corinthian Christians, "Ye were bought with price." Again, five times in the ninth chapter of St. John our Lord speaks of the good shepherd giving his life for the sheep. When the shepherd says, "My sheep," the meaning is "You are mine because I bought you." We are not his because he receives from us. That would be a poor uncertain foundation upon which to build. How different the outlook when we know that we are his because he bought us. He paid the full price.

Our Lord says to his disciples, "I have chosen you out of the world." The word "the world" here means human society as organised and carrying on its life apart from the will of God.

Viewed in that sense "the world" is under the wrong direction and control. Who controls "the world"? Is man? He makes that claim. But is it not he himself controlled? It is not or nothing that our Lord calls Satan the prince of this world." And the apostle Paul speaks of those who walked according to the course of this world (or world-age) according to the prince of the power of the air of the spirit that now worketh in the sons of disobedience."

The apostle John writes to Christian people, "greater is he that is in you

than he that is in the world." If the first reference here is to Christ indwelling the Church by His Holy Spirit it would follow that the second reference is to Satan. The implications of this are very far reaching, and their consideration would take us too far afield.

Suffice it to know that we have been bought from every alien ownership and claim that we might belong only and wholly to Christ.

Servitude.

Further, man is by nature in bondage to a wrong way of living. Through a sinful self he is the slave of sin and of a sinful world. In this connection Christ's death is viewed as the ransom. "The son of man came not to be ministered unto but to minister and to give his life a ransom for many." The late Dr. Angus could not see this and struggled hard in his book "Truth and Tradition" to lift this saying out of the gospel narrative. He failed. The apostle Peter is a better teacher. "Knowing that ye were redeemed not with corruptible things, with silver and gold, from your vain manner of life handed down from your fathers; but with precious blood as of a lamb without blemish and without spot, even the blood of Christ."

So also is the apostle Paul. "For there is one God, one mediator, also between God and men, himself man, Christ Jesus who gave himself a ransom for all, the testimony to be borne in its own times." The Modernist denies or ignores this. Beware of him. Give no money to support him. That would make you partaker of his sin.

In olden times the redemption of a slave was a common occurrence. In the social life of the Jewish Church provision was made for this. The near-kinsman had under the law the right of redemption. Christ is our near-kinsman. We are made free "through the redemption that is in Christ Jesus." "Redemption means complete deliverance through a price paid, and the deliverance includes the penalty, the power and the presence of sin. It was Christ's death on the cross that wrought this redemption" (Griffith Thomas "Romans" p. 114).

We are not told to what or to whom the price has been paid, but we are told that the price has been paid. We who are in Christ are made free. "Sin shall not have dominion over you."

OTHER POINTS OF VIEW.

Man as a sinner is in debt. But the believer finds that Christ has discharged that debt on the cross. Forgiveness is release from debt. "Having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way nailing it to the cross." The score has been expunged and the cancelled bond nailed up in a public place for all to see.

"Jesus paid it all
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow."

Man as a sinner is burdened. He has a burdened conscience. Forgiveness lifts this burden.

In Bunyan's story it was not till Christian came within sight of the cross that he found release from his burden. Christ "his own self bore our sins in his body upon the tree."

The Greek Testament at Romans iv 25 implies that had our Lord not atoned on the cross for that burden of human sin which he carried up there he could not have risen from the dead. The burden would still have rested upon him.

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Advertisement on the left margin, partially obscured and difficult to read.

Man as a sinner is a law-breaker. He is unrighteous. How can he be acquitted at the bar of justice? Justice is a Divine attribute and as such is eternal and unchangeable. God is eternally righteous. How can man approach God and live in fellowship with him? This brings us to the golden message of the Gospel.

Religious people will at once admit that we cannot draw near to God on the level of a profane righteousness, just assuming "I am good enough." But it is equally true though harder to realise and admit that we cannot draw near to God on the level of a religious righteousness. It was here that the Jewish Church went astray. (And the Roman Church to-day is in a like error.) Religious acts combined with moral acts were reckoned by them for righteousness. But this is not so with God. Read again those words: "For all have sinned and continually fall short of the glory of God, being justified freely (or gift-wise) by his grace through the redemption that is in Christ Jesus whom God set forth to be a propitiation, through faith, by his blood to show his righteousness . . . that he might himself be just and the justifier of him that hath faith in Jesus."

THE HEART OF THE GOSPEL.

The cross is the supreme manifestation of love. "Hereby know we love because he laid down his life for us." But prior to that it is the supreme manifestation of righteousness. "To show (or manifest) his righteousness" sin was judged on the cross. The cross is basically ethical. Jesus, son of God and son of man, died on the cross in the sinner's stead. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed. . . . The Lord hath laid on him the iniquity of us all . . . He bore the sin of many."

Writing in the Speaker's Commentary of this fifty-third chapter of Isaiah Dr. Kay says, "There are no fewer than eleven expressions in this chapter which clearly describe the vicarious character of the sufferings endured by the Lord's Servant." The passover lamb and later the whole sacrificial system of the Old Testament foreshadow this.

It is here we reach the heart of Gospel both God-ward and man-ward. For "God was in Christ reconciling the world unto himself not reckoning unto them their trespasses . . . him who knew no sin he made to be sin on our behalf; that we might become the righteous of God in him." The Atonement is the act of God. "Whom God set forth to be a propitiation, through faith, by his blood to declare his righteousness." Christ's death is a propitiation for sin provided by God himself. "It is God that justifieth." The cross vindicates and at the same time re-establishes in the world the righteous-

ness of God. "For there is revealed the righteousness of God." We see placarded there God's judgment of human sin. But we see too Divine love. The purpose of this sacrifice is that our Heavenly Father "might himself be just and the justifier of him that hath faith in Jesus." It was the lamb of God who suffered for us. "He is the propitiation for our sins and not for ours only, but also for the whole world."

THE FRUIT OF THE GOSPEL.

Thus righteousness and love meet on the Cross. They become one, and judgment and grace in man's redemption bear the fruit of duty and love in the believing heart. The fruit of that tree is good. The character of God as righteousness and love is unveiled on the Cross. The heart that is broken and regenerated at the foot of the Cross will bear the fruit of righteousness and love in daily life. The spring and fountain of human goodness rises here. The Church's task is to interpret the Cross to man. Its message meets every human need whether it be spiritual or intellectual, personal or social. The Cross is the focal point of both truth and love and the gathering place for all mankind. The Cross brings light to the heart. It also gives light to the home light to the Church and light to the State.

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CRANMER BIBLE COLLEGE.

The Cranmer Bible College, Sydney, completed this year's second term last week. Lighting restrictions resulting from the Coal Strike were for the most part overcome through emergency lighting. Next term begins on Monday, September 5.

The Cranmer Bible College provides a comprehensive and intensive course of Bible study, covering the whole Bible in three years. Students may however, begin at any time during the course. Typed notes are provided on each book of the Bible, and these together form a commentary on the whole of the Old and New Testaments. A diploma is awarded to students on completion of the course.

Lectures are given on Monday and Wednesday nights during term at the Cathedral. Correspondence courses are available. Further particulars may be obtained from the Dean's Secretary, St. Andrew's Cathedral, George St., Sydney. MA 2927.

Lecturers this year have included the Very Rev. Dr. S. Barton Babbage, Dean of Sydney, Archdeacon T. C. Hammond, M.A., Th.D., Principal of Moore Coll., the Rev. Canon M. L. Loane, M.A., Vice Principal of Moore College, the Rev. G. R. Delbridge, Chaplain for Youth, the Rev. R. C. Kerle, B.A., N.S.W. Secretary of the C.M.S., the Rev. E. K. Cole, M.A., Th.Schol., F. Langford-Smith, Esq., B.Sc., the Ven. Archdeacon F. O. Hulme-Moir, and the Rev. C. A. Baker.

Next term's lecturers will be: H. R. Minn, Esq., M.A., B.D., Tutor of Moore College, the Rev. J. H. Dahl, M.Sc., the Rev. E. Mortley, the Rev. D. B. Knox, B.A., B.D., the Rev. B. H. Williams, Director of the C.S.S.M., and the Ven. Archdeacon H. G. S. Begbie, B.A.

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NOTES AND COMMENTS

Not physical but psychological. The "English Record" — "of sorrowful memory" — last year had a very suggestive Atomic Repercussions. leader on scientific discovery. It reminded

us of disturbing suggestions anent the suicide of a noted European scientist who had been under orders from the notorious Italian leader. Those rumours indicated the grim possibilities of grave desolating destruction that scientific discovery might achieve. And to-day fears are abroad and are finding utterance by men who are not to be suspected of irresponsible sensationalism. The Article referred to in "The Record" reads as follows:—

ULTIMATE ISSUES.

The control of atomic energy makes it possible, for the first time in human history, for man to bring history to an end, and here again, he is faced with an awe-inspiring responsibility. It has been reported that those who know most about the new power are frightened men. Choices have to be made which are final in their effects. It is no longer a question of muddling along, making the best of things and believing that we shall get through by learning from our mistakes. If we choose to use this power in a certain way, there will be no further choice possible in this world.

The writer was in no pessimistic mind as he wrote this, for he sees God's Hand still working, he closes his article with these words pregnant with hope:—

"Modern science has become the rod of the divine wrath, an instrument of man's own fashioning which God is using to call man back to Himself."

And now to-day that modern prophet, D. R. Davies, writes in his latest book, "Secular Illusion or Christian Realism?" (a book which should be read and digested):

"The full resources of science in society are only exploited for the purpose of destruction. The greater control of nature results in greater social chaos. It is an addition to the sum total of human tragedy. This is what mankind suffers because of its attempt to live in independence of God."

"The possible uses to which, in time (and not so very long), radio-location may be put are too ghastly to contemplate. From it may come what, for a considerable time, has been the dream of science, the death-ray. The problem of beam-control has already been solved . . . The Satanic fantasy, in which the pressure of a button can destroy towns and cities thousands of miles away, will be nearing concrete achievement."

But here again the voice prophetic of doom and serious warning cannot keep back his Christian optimism; for after calling upon the past story of Christendom for signs of the Divine power and sovereignty Dr. Davies closes "For I am not ashamed of the Gospel for it is the power of God unto Salvation".

"Here and now, Europe's direst need is for a generation of men who believe in Heaven in an order of reality transcending time. From that belief in the life everlasting, if men really believe it, will spring a new temporal life, "a new birth of freedom when government of the people, by the people, and for the people, shall not perish from the earth."

The Lord God omnipotent reigneth!

The news of a rich discovery of fragments of The Old Testament in

Hebrew, "the most priceless find in Biblical history," as Dr. J. H. Penderleith, the Keeper of the British Museum Research Laboratory, has described it, has caused very intense interest among Christians generally. Up to the present O.T. students have had to content themselves with manuscripts scarcely one thousand years old, and the very important Greek translation of the Old Testament made for Jews of the dispersion some two hundred years before our Lord's birth and known as the Septuagint or LXX in symbol. Naturally as representing manuscripts prior to its own date the LXX has been of great authority in the minds of textual critics in coming to decisions when later MSS. indicate some ambiguity. But with the discovery of these MSS. we shall have textual authority probably as ancient as the originals of the LXX. At present the experts in archaeological work cannot give very much information about the discovery as very much patient work in decipherment has to be accomplished especially because of the tattered condition of the leather scrolls. The suggestion that the scrolls contain a complete text of Isaiah will cause a great deal of expectancy in view of the ultra dogmatic corrections that some well-known critics have determined.

The other interesting discovery of Christian remains of an early date in Samaria is altogether separate from the discovery of the scrolls in the Dead

Sea area and has no bearing upon it. At the same time that discovery has its own very great interest in relation to Christian history.

Every patriotic Britisher will have had a heart thrill over the honour done to Winston Churchill at the G.O.M. Strasbourg last Monday of The Empire. week. The conferring upon him of the Freedom of the historic and ancient City of Strasbourg on the occasion of the meeting of the Consultative Assembly of the Council of Europe, preceded by the spontaneous ovation of the people of Strasbourg is an expression of grateful appreciation well deserved by the man who, humanly speaking, saved the Empire and Europe. As has been written last year by a forceful thinker in Great Britain. "If any man in history has earned the veneration of his fellow-men (to say nothing of his fellow countrymen) that man is Winston Churchill." The same writer went on to say:—

"Party fanatics won't like it, but the fact, nevertheless, remains that Mr. Churchill is the greatest figure in the world to-day. He already belongs to the ages. His immortality in history is certain and secure. His glory will continue to shine when the echoes of the little yappers and barkers will have long since ceased. It isn't as though Mr. Churchill is resting on his oars. In 1940-5, he saved Europe by his example and exertions. And now in 1948 he is displaying the same profound insight, the same sterling courage, to preserve and safeguard the Europe that he saved a few years ago."

With what a sense of relief has the news been received that the strike is ended. It has been a wicked strike, without the least justification, and has been the cause of misery and anxiety to thousands of homes in the Commonwealth. We can only hope that a lesson has been learned by our leaders as well as by the miners that a subtle enemy has been striking at our common life—an enemy that transgresses all laws of hospitality and bites the hand that feeds it.

But the ending of the strike with most of its ill consequences should surely cause a burst of praise and thanksgiving to the God whose presence and help we sought and to Whom we must ascribe the peace that we welcome again in our social life. He is

Thanksgiving.

PERSONAL

The Rev. and Mrs. C. M. Kemmis will sail on 20th August with their family on the "Orontes" for England. They expect to be away for about six months during which time Mr. Kemmis will be engaged in church work in England. On the return trip he will be a chaplain on a ship bringing English immigrants.

Miss Gwen Robinson, daughter of Archdeacon and Mrs. R. B. Robinson, of St. Stephen's, Willoughby, is to be married on Saturday next in St. Stephen's Church to Mr. R. Fowler, of Haberfield. The Archbishop of Sydney is to officiate. We offer our congratulations to the bride and bridegroom.

We understand that the Rev. F. H. B. Dillon has been appointed to Standing Committee in the Diocese of Adelaide. Mr. Dillon is Rector of Holy Trinity, North Adelaide.

Rev. F. Dillon, of Katoomba, has accepted nomination to St. John's, Campsie.

The Rev. R. S. Walker, of St. Faith's, Narrabeen, has accepted nomination to the Parish of Holy Trinity, Concord West.

We are sorry to note the death of Mr. C. H. Langshaw. Mr. Langshaw was the father of Rev. R. N. Langshaw, of St. Michael's, Sydney, and Rev. D. Langshaw, Rector of Harris Park, Sydney.

The Rev. Canon M. L. Loane, Vice Principal of Moore Theological College, Sydney, has been given leave of absence by the Moore College Committee, with the request that he visit England. Canon Loane will leave for overseas at the end of October and expects to be away about 8 months.

News has been received that the Ven. L. H. Woolmer has been elected Bishop of Lahore in succession to the Right Rev. G. Barnes, who has resigned; and the election has been confirmed by the Episcopal Synod of the Church of India, Burma and Ceylon. The Bishop-elect has been a C.M.S. Missionary in the Punjab since 1940 and Archdeacon of Lahore since 1947.

We learn that the Ven. John Aung Hla, Archdeacon of Mandalay, and the Rev. Francis Ah Mya were consecrated bishops in Calcutta on Whit-Sunday. They will be assistants to the Bishop of Rangoon—Ah Mya being in charge of most of the division of Tenasserim and Aung Hla of the area from Mandalay to Myitkyina. Aung Hla is a Burman and Ah Mya a Karen. This is the first occasion on which either a Karen or a Burman has been made a bishop.

We are glad to learn that Matron Claydon of the Home of Peace, Petersham, has resumed her duties again after over three months sick leave. She has made a marvelous recovery after a critical operation, and a warm welcome was given to her by staff and patients alike, on her return.

We offer our congratulations to Miss Beryl Krause, daughter of Mr. and Mrs. G. Krause of Manly Vale, who has announced her engagement to Mr. Douglas Abbott, son of Mrs. Abbott, and of the late Mr. Abbott, of Boronia. Miss Krause is a keen worker in the Youth Department at CENEAF, and Mr. Abbott is a student at Moore College.

PREFERMENTS AND APPOINTMENTS.

The Rev. F. H. B. Dillon has been appointed a member of Standing Committee, Diocese of Adelaide, vice Archdeacon T. T. Reed, now an ex-officio member.

The Rev. C. F. Eggleton, Rector of St. Andrew's, Walkerville, Adelaide, and formerly Vicar and Sub-Dean of Christ Church Cathedral, Ballarat, has been appointed an examining chaplain by the Bishop of Adelaide.

The Rev. R. B. Porter, who has been assistant at Christ Church Cathedral for the past eighteen months, has been accepted for missionary work in New Guinea.

The Rev. W. B. Hunter, assistant curate at St. Peter's, Eastern Hill, has been appointed to the parish of St. James', East Thornbury, Diocese of Melbourne.

The Rev. L. D. Steinhauser, Mordialloc, has been appointed to the charge of St. Mary's, Sunbury, Diocese of Melbourne.

Rev. W. Hardy, of St. Stephen's, Highett (Vic.), has been appointed by the Archbishop of Melbourne to the charge of the Parish of St. Matthew, Ashburton. The induction took place on August 5.

Rev. Alfred S. Jull, formerly rector of Holy Trinity, Woolloongabba (Q.), has been appointed vicar of St. Michael and All Angels, Kingaroy (Q.).

Dr. Arthur Lloyd, formerly assistant-priest at St. John's, Tamworth (N.S.W.), has been appointed vicar of Imbil in the Diocese of Brisbane.

The Rev. V. H. Williams has been appointed Rural Dean of Shepparton in the Diocese of Wangaratta.

The Rev. F. C. B. Moyle has accepted nomination to the parish of Benalla in Wangaratta Diocese.

Proper Psalms and Lessons

August 28. 11th Sunday after Trinity.

M.: 2 Kings v or Eccles. xviii 1-14; Luke i 57 or Col. iii 12-iv 6. Psalms 56, 57.

E.: 2 Kings vi 8-23 or xvii 1-23 or Eccles. xxxviii 24; Matt. xvi 13 or Acts xxviii. Psalms 61, 62, 63.

September 4. 12th Sunday after Trinity.

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

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

September 11. 13th Sunday after Trinity.

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

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

THE CHURCH OF ENGLAND IN INDUSTRIAL SYDNEY

(By Rev. Bernard G. Judd, Hon. Organising Secretary, Mission Zone Fund.)

"Out of sight, out of mind," says the proverb, and it describes the attitude of many excellent folk as far as our Church's work in the Industrial Heart of Sydney is concerned. It may be the line of least resistance to snuggle more deeply into the armchair and resolutely put aside all thought of the crowded areas, but the Church to which you and I belong is at work here amidst the clamant needs of tens of thousands of people whose conditions and manner of living handicap both the preaching and the living of the Christian way of life.

Our eyes can be so fixed on the ends of the earth that we overlook a needy Missionary Field right in the heart of this great city of Sydney.

Two words describe this area we call the Mission Zone: Different and Difficult.

Things are very different here to life in the outer suburbs. Houses are mostly sub-standard slums, worn-out structures unfit for human beings to live in. Back yards are ugly little spaces no wider than a normal foot-path. What is more astonishing is that so many basic amenities could be lacking in this 20th century. The horizon of the people's interests is more restricted. The need to escape from drabness does not express itself in creative activity. All this has a terrific effect upon the people. Liquor, S.P. betting and other negative dead-ends are the order of the day. The influences surrounding the young folk are not calculated to build character or inculcate ideals. Life is on the low, uninspired level of soul-corroding paganism. Here the Communists are energetically at work. They appear to have

plenty of funds, loads of printed propaganda and all the helpers they need to keep on distributing their printed message. They are a force to be reckoned with.

Our Responsibility.

Well, what about the people of the Mission Zone? Is the Gospel for them as well as for everyone else or are they in a special class? Do we really care what happens to them? Are they our responsibility? As church-people it is high time we answered these questions. Had we faced up to them long ago our Home Mission work generally would not be the Cinderella it so often tends to be.

There is no easy solution to the problems of effective Christian witness in the Mission Zone. Conditions are DIFFICULT as well as DIFFERENT. Just imagine visiting a house, every room of which shelters a whole family! This overcrowding is quite common in parts of East Sydney and elsewhere. Yet despite such appalling difficulties, there are people with the highest character potential in these areas—people as co-operative as any I have met in suburban parishes, people with Christian ideals, with aspirations for the things of God. You need a really strong faith to triumph over the despair and ugliness of slumdom.

Our job is to make it more likely that the numbers of these valiant souls shall increase. Either we get them or they will fall a prey to the other influences around them. Each of our Mission Zone Churches is a beacon light shining in a needy place. We must never let that light fail. Nevertheless it takes more than determina-

tion to keep the light burning. Christian work in great cities can never hope to be self-supporting. Even if wage levels are higher than ever before most of these folk are still "under-privileged." You cannot fully measure by the pay envelope alone. People think of "distress" only in terms of empty stomachs, but that is a most superficial view. If a person is hungry the problem is simply to give him food, but what then? Surely something far more positive needs to be done if the distinctiveness of the Church's witness is to be fulfilled. We could do vastly more among these industrial tens of thousands if we had the up-to-date equipment to do a really first class job of positive, character building work. Our task does include the "loaves and fishes" aspect, but it goes far beyond it.

What is Needed.

If this is to be done we need two things: First, the money to buy up-to-date equipment for all the activities provided for the young people, i.e., in Sunday Schools, C.E.B.S., G.F.S., and Fellowship Groups. Makeshift just won't do any longer. We must provide and furnish meeting places for those Old Age Pensioners who desire to meet together in surroundings more congenial than their drab one-room apartments. A PRACTICAL ASPECT IS THAT ALL DONATIONS TO THE MISSION ZONE FUND CARRY A TAXATION CONCESSION

Visual Aids.

We must get the means to make full use of all the visual aids which have such an attraction in these days and which enormously help in the vivid presentation of the Gospel. You cannot dismiss the 16 m.m. sound film or the 35 m.m. film strip as "mere entertainment." If properly used, they are the most potent way yet devised to preach the Gospel—with this tremendous advantage—they attract people inside the Church who would not come otherwise. In a Mission Zone Church on a recent Sunday afternoon, the congregation included a group of over 30 children, who saw a film based on the life of St. Paul's experiences in Philippi as described in Acts 16. Not one of those children had ever been inside the Church before. Dear reader, if you knew these children, their homes and background, you would marvel, as I do, that they came at all, and that they were so impressed by

the God that maketh men to be of one mind in a house and whose presence, power and love we do well to bear witness to in our common life. We hope that in all our churches this Thanksgiving will be sounded.

THE CHURCHES OF N.S.W. ARE Allied to fight the Liquor Traffic through The Temperance Alliance

Bulletin No. 8

To Church People

THESE TWO EVENTS in SEPTEMBER call for support.

1 ON TEMPERANCE SUNDAY

11th SEPTEMBER, every congregation is being asked to face the issue:

"Shall we drink, or shall we take a definite stand against intoxicants and commit ourselves to the policy of our Church and the eight denominations united in the Temperance Alliance?" THIS "PLEDGE SIGNING AND COMMITMENT DAY" IS BEING OBSERVED FOR THAT PURPOSE. The Church must give a lead to the Community.

2

On the 30th SEPTEMBER, in the SYDNEY TOWN HALL, the Alliance

ANNUAL SUNSHINE FAIR

is being held, when all the co-operating Churches will be represented by stalls. It is a UNIQUE UNITED EFFORT, and the gross proceeds will go to the support of the campaign

FOR LOCAL OPTION

Every home area must be protected from bars. Every candidate in next year's State Elections will be made to face the issue.

THE FIGHT IS ON!

O. A. Piggott, General Secretary, 77 Castlereagh Street, Sydney (Phone: MA 4229)

Rev. Ronald Walker, rector of Narrabeen, N.S.W., has been appointed to the Parish of Concord West, N.S.W.



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A VERSATILE CALVINIST.

(By Canon M. L. Loane.)

what they saw. Yet, every time this wonderful medium of the Sound Film is used we have to borrow a projector. This great Diocese does not yet possess a sound projector for its work in the industrial parishes. I wonder if there is someone who, reading this, will respond to the challenge of these facts. We sometimes ask "How can we get people to come to Church." Here is the answer. In the hands of those who know how to employ it, the 16 m.m. sound projector can be a great factor in dispelling the darkness with the sunshine of the Gospel.

Manpower.

The second need is manpower from outside. You cannot hope to staff Sunday Schools and Youth Groups with leaders drawn entirely from within the Mission Zone. The Rectors and Deaconesses cannot do it all on their own.

Are there some folk in the Fellowships of our suburban churches who will respond to this challenge? So far people from seven parishes have made a very real contribution in helping as Sunday School teachers, C.E.B.S. leaders and in distributing the parish paper. Next month the Fellowship from St. Barnabas, Chatswood is spending a Saturday afternoon in the Mission Zone to learn about conditions at firsthand and plan what they can do to help.

I am sure that when more people really come to realise the need, this trickle of help will swell to a much greater stream. Those who respond will find great joy in their work.

The Nursing Service.

In addition to all this, there is the Nursing Service conducted by Sister Symons, and Sister Tattersall which does a remarkable work in alleviating the distress and discomfort of the sick and aged in the Mission Zone.

No account of the Church's work in the industrial areas would be complete without reference to the splendid work of the Deaconesses. They play an indispensable part. The whole Church owes much to their devoted labours. The Ladies' Home Mission Union with its 60 parish branches has made itself responsible for their very modest stipends. A Deaconess' stipend is £221.

Finally, as members of the Church of England, we do not need to seek outside bodies through which to express our charitable impulse. Under the co-ordinating direction of the Home Mission Society, our Church has set up all the necessary machinery to cope with the manifold needs of inner Sydney's teeming thousands. We could do more — much more — if the more-favoured parishes only caught the vision of a Missionary Field right here at home.

The Strike Emergency.

The truth about hardship caused by the strike lies midway between those who indulge in unlimited exaggeration for publicity purposes and those who deny that any need exists. The strike did cause hardship. The severity varied in different areas and our Church carefully distributed to deserving cases a very large quantity of foodstuffs, clothing and firewood. The most deserving cases rarely come seeking help. You have to seek them out. It is here that the personal contact between clergy and people is so important.

Merely to assemble a vast quantity of goods and invite people to come and take it away may be good for the headlines but it is a misuse of other people's generosity. It does not inspire confidence.

The Complete Works of Augustus Montague Toplady were published in 1794 in a large volume of 915 pages with double columns and very fine type. In view of the fact that Toplady died at the age of thirty-seven, it is remarkable how much he was able to achieve with his pen. His works are a mine of information on many diverse subjects — History, metaphysics and theology meet and jostle one another; astronomy, natural science and poetry are thrown in for good measure. There is a curious mathematical calculation with regard to the National Debt; there is a discussion to advocate the view that the brute beasts are endowed with souls; there is an interesting presentation of pre-Millennial views; and, of course, there is a great deal of controversy on the prevailing topic of Calvinism versus Arminianism. Toplady's chief contribution to Theology was entitled: "An Historic Proof of the Doctrinal Calvinism of the Church of England," which was published three years before his death in 1774. This is a masterly array of argument and quotation from the great English divines. It has never been answered because it is in fact unanswerable.

Toplady shows beyond doubt the fact that Calvinism held undisputed sway in English theology right to the close of the reign of Elizabeth. Even Wesley and Sellon were prepared to admit that in the days of good Queen Bess "it was safer for any man to have been looked upon as a heathen or republican than an anti-Calvinist." Elizabeth's Bishops once proposed that "incorrigible free-will men be sent into some one castle, in North Wales, or Wallingford, there to live of their own labour and exercise, until they be found to repent of their errors." (Works, p. 205.) The Universities were too hot for free-will men, as Anti-Calvinists like Peter Baro and William Barrett found to their cost.

It was not until the reign of James I that Arminianism began to win its

way in England, and the story of its progress is one of peculiar interest. James VI of Scotland succeeded to the Throne of England in 1604. "England had seen few princes more warmly orthodox; and not very many, whose private manners were so thoroughly profligate." (Works, p. 227.) James Guthrie tells us by way of illustration how he sailed to Norway to fetch home his bride, and drank merrily till Spring-time. It was in his reign that men began to speak of King Elizabeth and Queen James. James, however, detested Arminianism because of its novelty and political tendency, and he strongly opposed Arminian influence throughout the greater part of his reign. Arminius was a Divinity Professor at Leyden, but his views did not cause a stir in the world until after his death in 1609. He was succeeded by his disciple Vorstius and the attention of James was drawn to the character of his teaching.

In 1611 he solemnly warned the Dutch States of the storm which would inevitably break if Vorstius were not placed under restraint, and in 1612 he had his books publicly burned in Paul's Cross in London and at both Universities. Arminius he described as "a seditious and heretical preacher," "a monster," whose disciples were "arrogant heretics" and "atheistical sectaries." He told the Magistrates of Holland that he would be greatly obliged if they would "cause Vorstius to be burned"—a death, he said, which no heretic ever more deserved! The Low Countries ignored the warnings sent by James, and the result was that by the year 1618 Holland was split from top to bottom by religious and political dissension. Both Church and State were threatened with absolute ruin by the growth of Arminianism, which had been fostered by Roman agents. The Duke of Alva had failed to stamp out Protestantism in blood, but the secret agents of the Church of Rome hoped to accomplish what

he had failed to achieve by force through internecine strife and controversy. The Dutch States were at last forced to take action for the protection of their civil liberties, and in August, 1618, three Arminian chiefs were seized and imprisoned at The Hague. In November, 1618, the Synod of Dort was convened in order to consider the whole doctrinal controversy, James sent five English divines and one Scotch divine as delegates to the Synod, which was one of the most illustrious in Protestant history. "Of all the councils that ever sat since the apostles' days, this was, perhaps, taking everything into account, by far the most respectable. Scarce ever, I believe, did the Christian world, before or since, see such a number of Evangelical divines, so learned, so pious, so discreet, so candid, assembled together." (Works, p. 633.) The Arminian leaders were summoned for trial and were condemned. In May, 1619, one of them, Barneveldt, was decapitated, as a heretic, and a traitor to his country. James was still as vehement as ever against Arminianism, and as late as 1619 was known to fly into violent passion at Arminian propaganda.

Thus he was red hot in his opposition to Arminianism for at least fifteen years of his reign. What will account for his change of attitude in the last four or five years? English Arminians saw that they had little to hope for under James. There was only one card they could play if they were even to save their skins. To atone for their religious heresy, they must become conspicuous for their political orthodoxy. Therefore they became strenuous adherents of the views which they knew were in favour at Court on the divine right of Kings and on the absolute obedience of subjects. This was their trump card, and it was played with great skill. It saved them from civil penalties and at last it gave a

new turn to the game. It was the one thing that could make their friendship worthwhile to James, and the day came when at last it brought them to power. Three years after the Synod of Dort, James was pursuing his plans for a marriage alliance between the Spanish Infanta and the heir to the English throne. Spain extorted a promise of large concessions to the Church of Rome as the price of the match, and James was faced with the problem of how to make them good. Englishmen on the other hand, had already experienced one Spanish marriage in the reign of Queen Mary, and had no mind for another. Thus in his extremity he was forced to reverse his life-long religious policy and to lean on the support of the Arminians who dared to back the divine right of Kings. Thus in 1621, Arminians at last found themselves climbing the ladder of position and power, and in that year, their most notable leader, William Laud, became Bishop of St. David's.

Toplady's "Proof of the Doctrinal Calvinism of the Church of England" is rich in historical as well as theological significance. It is clear that Arminianism swept into the saddle of Church and State by means of political intrigue. Toplady himself gave expression to his views in a sermon which was published with the title "Free-will and Merit Fairly Examined." "What do you think your song will be when you come to heaven? Blessed be God, that he gave me free-will; and blessed be my own dear self, that I made a good use of it? O no, no. Such a song as that was never heard in heaven yet, nor ever will, while God is God, and heaven is heaven. Look into the Book of Revelation, and there you will find the employ of the blessed, and the strains which they sing. They cast their crowns before the throne, saying, Thou art worthy, for thou wast slain, and has redeemed us to God by thy blood." ("Works," p. 354.)

TRAINING BIBLE TRANSLATORS.

The Interdenominational Missionary Fellowship of Victoria, which has 24 societies associated with it, has sponsored the initiation of a missionary school of linguistics and has secured a world authority in the person of Dr. Kenneth Pike.

The venue will be at Berwick, Vic., where concentrated attention will be given to the studies for a period of eleven weeks from January 9th to March 25th, 1950, and the course is open to students without respect to denominational affiliation. Further information may be obtained from the Honorary Secretary, Wycliffe School of Linguistics, c/o Keswick Book Depot, 315 Collins Street, Melbourne.

"CHURCH RECORD" SALE OF WORK.

This will be held in the Chapter House, George St., on Friday, Nov. 4th, 11 till 5. Luncheon will be served from 12 till 2.

We expect a full display of goods on all the usual stalls, with gifts suitable for Christmas presents. Half the proceeds will be devoted to the Endowment Fund vested in the Church of England Evangelical Trust (Incorporated). Friends are earnestly asked to prepare gifts for the sale.

The Refreshment and Cake Stalls ask specially for butter. Some of this will be needed for making cakes. This should be left at the Church Record Office, by October 13th. Butter for the sandwiches, etc., should be left on Nov. 3rd.

MISSIONARY WORK IN AFRICA.

"Ethiopia and the Evangel." New publication by A. G. H. Quinton, 2/6 (2/7½).

"C. T. Studd, Cricketer and Pioneer." By Norman P. Grubb. 9/6 (10/-).

"Mary Slessor, the White Queen." A true story of adventure, heroism and faith in Africa. By W. P. Livingstone. 6/- (6/4½).

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TO AUSTRALIAN CHURCHMEN.

MIXED MARRIAGES

What we commonly call "Mixed Marriages" are known in the Official Moral Theology of the Church of Rome, as cases of disparity of worship, and that is a better title. The regulations set out by the Roman Catholic Church govern those that have different ideas of worship, popularly spoken of as Protestants and Roman Catholics.

There are several laws in the Roman Church which must be distinguished. There is the rule against the marriage of unbaptised persons. For instance, the marriage of a Roman Catholic to a Jew, and there is the further rule of the marriage of people who are baptised, but not both members of the Roman Catholic Church. There are further rules concerning affinity which differ very considerably from those that prevail in other religious bodies.

We are only concerned in the present article, with the second of these regulations. In the first place, it must be borne in mind, that mixed marriages are as a rule, undesirable. The Church of England equally with the Roman Catholic Church, looks with a certain measure of disfavour, upon the union of two people who have entirely differing outlooks in matters of worship.

The ground on which the Church of England bases her objections, are that in the first place there is danger that the two parties to the marriage may find themselves separated in ideals and as a result tension may arise which may endanger their happiness in the marriage bond.

The second ground of objection is the difficulties that are bound to occur in relation to the bringing up of children, what religion shall the children adopt? If they adopt the religion of the father, the conscience of the mother, is to some extent violated, and if they adopt the religion of the mother, the conscience of the father is equally imperilled. And yet again, there is the impossibility of having unity of worship and religious teaching in the home. The home is the great centre of spiritual life, and we may trace a good deal of our modern degeneracy to the fact that the worship of God has been neglected in the home, and the family altar has been thrown down. For all these reasons and the social difficulties that in some instances arise, every Church looks with a certain measure of disapproval upon the union of two people who have very diverse

religious beliefs. Did the matter end there, there would be complete unity of purpose and desire amongst all religious bodies, and no doubt the persuasions of Clergy and other interested persons might have considerable influence in preventing these undesirable unions. But the matter does not rest there, and very acute problems are raised in relation to the attitude of the Roman Catholic Church, which seem to be ignored in many Protestant circles.

The Council of Trent in laying down its legislation for Matrimonial Engagements was very explicit. In the Session on Matrimony we find the following sentence, "Those who shall attempt to contract marriage, otherwise than in the presence of the Parish priest, or of some other priest, without permission of the said parish priest, or of the ordinary, and in the presence of two or three witnesses; the Holy Synod renders such wholly incapable of thus contracting, declares such contracts invalid and null, as by the present Decree. It invalidates and annuls them."

This is sufficiently explicit and openly declares that no marriage contracted except those contracted in the presence of the parish priest, are valid marriages in the eyes of the Church or in the sight of God. But the difficulty arose, that the Canons and Decrees of the Council of Trent were not received in very many countries. For example, strange as it might appear, they were not received in France, although France was a Roman Catholic country, and marriages were contracted in these countries, outside of the terms of the decrees of the Council of Trent, and were regarded by the Roman Catholic Church as valid marriages. Anyone who entered into a solemn contract, accompanied by a religious ceremony in any other Church, or even those who married in a registry office at later times, were regarded as being lawfully married, by the Roman Catholic Church, notwithstanding her decree to the contrary.

Several popes issued dispensations concerning these so-called mixed marriages. The first recorded instance of such dispensation, is said to be that given by Urban the VIIIth in 1624 for the marriage of Henrietta Maria to Charles I. Benedict XIVth also gave dispensations recognising the marriages of Roman Catholics in a Protestant

church where the laws of the land required such marriages, as in the case of England in times gone by. One of the grounds on which these dispensations were justified, was Canon V of the Council of Trent, which read "If anyone says that on account of heresy or irksome co-habitation, or the affective absence of one of the parties, the bond of matrimony may be dissolved; let him be anathema." Casuists decided that this canon gave a loophole for the marriage of heretics, and determined, perhaps not quite correctly, that the law of the Council of Trent referred primarily to her own people.

Rome Tightens Regulations.

The Church of Rome discovered, however, that she was losing heavily through mixed marriages, and it seemed to her that the time was ripe for an alteration in the method of dispensations. This was effected in 1907 by the decrees known as *Ne Temere*, which means "Lest anyone rashly." It takes its title from the beginning of the statement, "Lest anyone should rashly contract clandestine marriages." By this decree, no Roman Catholic was permitted to marry a non-Roman Catholic partner except by special dispensation, and this dispensation involved the following conditions. The marriage must be in the presence of the parish priest, and must not be preceded or followed by any other religious ceremony. The party who is not a Roman Catholic must sign a declaration as follows: "I, the undersigned, do hereby solemnly promise and engage that I will not interfere with the religious belief of / my future (husband or wife) nor with (his or her) full and perfect liberty to fulfil all duties as a Catholic; and that I will allow all children of both sexes, who may be born of our marriage to be baptised in the Catholic Church, and to be carefully brought up in the knowledge and practice of the Catholic religion."

The Roman Catholic party had, for his part to make the following declaration: "I the undersigned, do hereby solemnly promise and engage that all the children of both sexes that may be born of my marriage shall be baptised in the Catholic Church, and shall be carefully brought up in the knowledge and practice of the Catholic Religion; and (according to the instructions of the Holy See) I also promise that my marriage in the Catholic Church shall not be preceded or followed by any other religious ceremony."

In addition there is required at least a verbal promise from the Roman

Catholic party, that he or she shall do all that is possible to win over the partner to the marriage, to the Roman Catholic faith. Subsequently another decree has been passed, by which in the event of these promises not being undertaken and fulfilled, the Roman Catholic Church can regard the marriage, even though it had previously been sanctioned, and performed in the presence of a parish priest, as null and void, grounded on the lack of fulfilment of the obligations which had been entered into.

There are several serious objections to this attitude of the Roman Catholic Church. The first and prime one is, that the Church claims to have the power from God to regulate and order marriage, in any way that seems to it desirable. We repudiate that claim, and it is improper for anyone with serious conviction, who does not hold it, to appear to conform to it by their outward actions, no well instructed Christian should yield on matters of conviction and not merely matters of convenience.

Not only does the Church of Rome claim to have the sole disposition of the legal claims to marriage, but she also claims that she has a right to dictate that children of the marriage shall be brought up in the faith of the Roman Catholic partner. To undertake such an obligation is to do violence to the most serious conviction that the individual possesses, and no provision is made for any change of conviction in this matter. Suppose, for example, that the Roman Catholic partner is subsequently convinced of the invalidity of the claims of the Church of Rome and adheres to the Protestant faith, there is no means by which that party is released from obligation.

Undertaking Not Binding.

The other question arises, however, whether a Protestant partner who makes these declarations is bound in honour, in the sight of God to fulfil them, even though subsequently he or she may deplore the making of them. Fortunately on this matter, there is agreement amongst all the Roman Catholic Canon lawyers. Saint Alphonsus de Liguori points out that conditions of sin or dishonour invalidates any vow that may be undertaken, and the same doctrine is strongly entertained by Thomas Aquinas. Therefore we can confidently say, that if a Protestant partner enters into such a contract, and subsequently discovers that

it involves a breach of obligation to God, he is, or she is, by that very fact released from any obligation to fulfil the vow and promise then made.

Roman Catholic priests, for their own purpose, insist upon full implementation of the promises, but we need to warn our people that in undertaking to give such conditions proper regard, the partner has, in point of fact, transgressed against the obvious obligations of conscience and is no longer bound to fulfil them. We object to the whole scheme because it destroys the sacred obligation of marriage in cases where people enter into a bond without fulfilling the requirements of the Roman Church and then endeavour to repudiate their obligations. There have been serious instances in Quebec, of Judges who invalidated marriages between Protestants and Roman Catholics, and although the Privy Council in England, decided that such marriages were truly valid in the eyes of the law, and as we believe in the sight of God, nevertheless judges continue to invalidate them, so that Protestant Clergymen in Quebec have to resort to the extraordinary expedient of requiring the Roman Catholic partner to make a statutory declaration before marriage, that he or she is aware of the conditions and believes that the marriage on which they enter is a true and valid marriage in the sight of God.

It is necessary to raise our voice in protest against conditions which are inflicting hardship, and which have no warrant whatever, either in God's Word, or in the ordinary reason of mankind.

RELIGIOUS BROADCASTS.

THREE OVERSEAS SPEAKERS.

Pastor Niemoller will be heard in broadcasts that are relayed over Australia on August 28, from St. Andrew's Presbyterian Church, Rose Bay, at 9.30 to 10.15 a.m. Eastern time (not in W.A.); and the same evening August 28, he will speak as A.B.C. Guest of Honour, 7.15 to 7.30 p.m. Both these broadcasts are on the Interstate programme of the A.B.C. On September 18 he will broadcast "Plain Christianity: A Word to the Wayfarer," 7.15 - 8.00 p.m. on the national network.

Canon Max Warren, the General Secretary of the Church Missionary Society, London, will be heard in New South Wales on September 25, at 11.00 a.m. from St. Andrew's Cathedral; and relayed Australia-wide in the session "Plain Christianity" on October 16, 7.15 - 8.00 p.m. on the National Programme. He will be heard also in the service at 9.30 a.m. from St. Andrew's Cathedral, Sydney, on October 23. This is on the Interstate programme.

The Bishop of Chichester, the Right Rev. G. K. A. Bell, Chairman of the Central Committee of the World Council of Churches, which continues the Council's work between meetings, is an outstanding pioneer of international Christianity. He has written a "Penguin" on "Christianity and World Order." The Bishop is very interested in Drama as a means of presenting religion, and has recently appointed Robert Speaight, the actor, who took the part of the Christ in Dorothy Sayer's "Man Born to be King," to take charge of an organisation he has set up for dramatic work in the Diocese of Chichester. Dr. Bell was secretary to Lord Randall Davidson when the latter was Archbishop of Canterbury, and has written a life of Davidson which is a religious classic.

The Bishop of Chichester will be heard in "Plain Christianity" on October 8 at 7.15 - 8.00 p.m.; in the National service broadcast from St. Andrew's Cathedral on November 6, and in New South Wales from Newcastle Cathedral on November 13 at 11.00 a.m.

Besides these federal broadcasts, these three speakers will be broadcasting other engagements in the programmes of the several states in the course of their visits. For these fixtures, and for last-minute verification of the above dates listeners are asked to keep an eye on broadcast programmes in radio periodicals and the daily press.

Children's Religious Session.

On September 11 we shall start some new features in the Children's session, 5.30 to 6.00 p.m.

A story for the Small Ones will be broadcast at 5.30 p.m. by Miss Ann Dreyer, well-known to many of these little people in the "Kindergarten of the Air." At 5.36 the serial play "Wombat Street" will be heard. The last ten minutes of this period, 5.50 to 6.00 p.m. will be taken up by a series of talks entitled "Fifteen—And Then." Talks on the choice of vocation will be given by leading Christians in different vocations. The first "So You Want to be a Doctor?" will be given by Dr. W. L. Carrington on September 11 and the next "So you Want to be A Lawyer," by Mr. Justice Arthur Deans.

REVISED DATES.

"Religion and Prejudice."—For broadcast 10.00 - 10.15 p.m. National Programme, Wednesdays.

August 31. — "Is Religion a Kill-joy." Major General the Rev. C. A. Osborne.

September 7.—"Is Church-going any Use." Bishop of Adelaide.

September 14. — "Is the Church always against the Worker?" Rev. Alan Walker.

September 21.—"Does Religion Discourage Thinking for Yourself." Professor Boyce Gibson.

"Thus to Revisit." Broadcast 3.30 to 3.45 p.m. National Programme, Sundays.

September 11.—The Lord Bishop of London, Rt. Rev. J. C. Wand.

September 18.—Rev. George F. McLeod.

September 25.—Rev. John Bell.

October 2.—Rev. Father C. C. Martindale, S.J.

October 9.—Rev. Dr. Donald Soper.

October 16.—The Lord Bishop of Lichfield, Rt. Rev. E. S. Woods.

October 23.—Rev. Leonard Hurst.

October 30.—Rev. R. S. Lee.

November 7.—Rev. P. B. Clayton.

November 14.—Professor John Baillie.

PREACHING IN THE OUT-BACK.

The 1948 Annual Report of the Bush Church Aid Society makes stimulating reading for those interested in the building up of the Church in this country. It is good to read of the long continued service of many of the workers in their lonely districts. Such sustained sacrifice is a challenge to many churchworkers to-day, who seem to be unable to leave the comforts of the cities for this and similar challenging Christian work.

It is interesting to note that one missionary came from England with his wife and family as well as a nurse for the medical part of B.C.A. The Church in Australia owes a great debt of gratitude to the Church in England for permitting such people to leave their own country where the need is so very great in these troublous times.

The immense areas covered by the B.C.A. missionaries are hard to realise and it is rather breathtaking to read of a mission stretching for a longer distance than from Sydney to Brisbane! All Christian people will heartily endorse that portion of the Report which says, "All our missionaries, together with their wives, are rendering most faithful service. It is obvious that most of them are working under the most trying conditions, but they carry on with remarkable devotion. Their example, their readiness to serve, their sacrifice of better material prospects, should inspire more young men to join their ranks, and inspire all church people to give readily and generously to supply the needs of this part of the B.C.A. ministry."

The School Hostels of the Society make a definite contribution to the raising of the standards of home life out-

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back. This is evidenced by the report of a headmaster who stated amongst other things, "the girls have a sweetening influence throughout the school." Here again is noticed the long years of faithful service so characteristic of the B.C.A. One matron has completed 22 years and another 20 years in this hostel work.

In the medical section of the Report attention is drawn to the great loss the Society suffered through the death of Dr. Roy Gibson. The report states "He built up a medical system beyond compare. He was not only a skilful doctor and surgeon, but a loyal friend and devoted Christian. Dr. Freda Gibson is continuing the work, in a capable manner and requires not only heartfelt sympathy, but practical support to enable her to carry on."

The ever-expanding ministry of B.C.A. is revealed by the establishment of a pharmacy at Ceduna. Again it is the same story of long continued service. To quote from the report, "We thank God for the splendid team of nurses He has given us. Many have been with us for ten years or more. B.C.A. offers a vocation to Christian nurses who desire to do a worthwhile job for God in His Church."

Another most important aspect of the Society's labours is that of the Mail

Bag Sunday School, which now sends thousands of Sunday School and Confirmation lessons through the post, not only to the inland, but also overseas. One mother wrote, "Five of our children received their entire religious education, including Confirmation preparation, through your school, and their father and I want to express our appreciation of what you have done for them—will you now please send lessons for our youngest child?"

All told, this Report is a story of a difficult task being nobly attempted by devoted members of the Church in a spirit of sacrifice which should stimulate many to more faithful prayer, financial giving, and a like service for God.

THE BISHOP AND LLOYD GEORGE.

Writing in the current issue "Cymry'r Groes"—the Welsh Church Youth magazine—Mr. T. H. Ellis tells a delightful story in connection with the late Lloyd George and the late Archbishop of Wales, Dr. A. G. Edwards. During the controversy over the disestablishment of the Welsh Church, one of Lloyd George's supporters introduced him at a meeting in Flintshire by saying, "Mr. Lloyd George has come here to-night to reply to what the Bishop of St. Asaph (Dr. Edwards) said the other night about Welsh Disestablishment. In my opinion the Bishop of St. Asaph is one of the biggest liars in creation; but, thank God, we have a match for him to-night."

BOOK THIS DATE NOW !

FRIDAY, SEPTEMBER 2nd, 1949

B.C.A. ANNUAL RALLY

in CHAPTER HOUSE, ST. ANDREW'S CATHEDRAL,
at 7.45 p.m.

Chairman:
MR. H. BRAGG.

Speakers:
REV. JOHN GREENWOOD, of Minnipa, S.A.
MISS R. CAMPBELL, Director, Mail-Bag Sunday School.

STIMULATING AND INSPIRING TALKS AND PICTURES
OF THE CHURCH OUT-BACK

CLEAR SPEECH IN CHURCH

111.—PITCH, PACE AND PHRASING.

(By H. St. John Rumsey.)

In the second article it was stated that most people pitch their voices too high, and that in order to find the full, rich tone of which the human voice is capable it is usually wise to drop the pitch, but when correct voice production has become an established habit, the pitch of the voice should be raised for public speaking, the amount of raising to depend on the size of the building. When an expert raises the pitch of his voice the quality of tone and relaxation of the throat muscles are maintained, the higher pitch being used because it helps the voice to "travel" in a large building. The larger the building the more should the pitch be raised to give the voice "carry" to the extreme west end and the transepts.

This sounds easy enough and it would be if it were not for another factor of acoustics—the resonance of the building, or its echo. To combat the echo, if it exists, the pitch must be kept low. Here, then, is the complex problem: raise the pitch to overcome the distance; lower the pitch to overcome the echo. There is no way of knowing except by frank criticism; even the most experienced speakers cannot estimate the echo because they cannot hear it while they are speaking; they can only hear it when other people are speaking, and their voices may be quite different. Lastly, the echo varies with the congregation; a full church echoes less than an empty one, so the pitch should be raised and vice versa. There is only one way to find out; ask someone who will speak the truth, the whole truth and nothing but the truth. Wives' opinions are unreliable; they are biased; with the best intentions they "pull their punches," and blame their deafness which is invented for the occasion. Even the churchwarden may "temper the wind." The voice producer is the most reliable person, because his criticism will be constructive.

Pace.

Excessive speed is one of the tragedies of the age; much of the craze for

speed is psychological, an attempt to escape from worries, sometimes even from ourselves. Be that as it may, in speech it is fatal to intelligibility. We go to the theatre and rely on guessing for fifty per cent. of the words. In church we hear the lovely English of Cranmer rattled off like a machine gun; the words lost, the meaning lost, to save another few minutes to do—what? To go—whither? A curate once told a colleague that he had knocked another minute off the Litany! We talk of Eternity, we believe that God and Heaven are Eternal, but we speak to God as if we could spare Him only a few minutes.

Intelligibility is our aim, so for us pace is a factor of great importance. If our words are to be heard, our speed must be governed by the size of the building; the larger the building the slower should be the rate of speaking, but this only takes us as far as ensuring that the words should be heard. Some of us, surely wish the meaning to be understood, and the message digested. Unless a preacher speaks really slowly it is quite impossible for his congregation, however attentive, to follow his arguments if he has something original to say, or even if he is presenting an old truth from a new angle. The preacher is familiar with his own arguments, he has built up his logical sequences, but he must take his hearers with him, he must allow them time mentally to keep in step with his words.

We have all heard Mr. Winston Churchill speak on the air; we are all familiar with his pace, quite astonishingly slow, and for that very reason he is astonishingly easy to understand. It is given to very few to speak with his wisdom and knowledge, but we can at least try to imitate his pace. If he, who seldom uses any but the ideal word to convey his thoughts, if that master of diction needs to speak slowly in order that his hearers may be able to understand him, how much more do we need to study this all important factor of pace.

Phrasing.

We come now to the last of the P's of the keen student of the art of clear speech; it is the best and perhaps the most interesting, because on it, probably more than on any of the other factors, depends our power to "put over" what we wish to say—our message. The length of the phrases depends, as do pitch and pace, on the size and resonance of the building, but their length also depends on the importance and freshness of what we are saying. A talk that might take twelve minutes in a large vicarage drawing-room might well require nearly double that time in Westminster Abbey without the aid of a microphone. This modern idea is undoubtedly a mixed blessing, and any man who has mastered the art of public speaking will prefer to speak without this doubtful blessing.

In a drawing-room the size would not necessitate very slow speaking; there will be no echo because there will be curtains and upholstered furniture, so the phrases will not have to be cut down to two or three words as is necessary in a vast space.

Below is an example of phrasing, so marked that it can be read in three different ways. In a large room, curtained and furnished, it will be enough to break only at the triple asterisks. In a moderate-sized church, provided there is no pronounced echo, it will be enough to break at the double

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CORRESPONDENCE.

CAUCUS.

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

I was most interested to see the remarks in "Notes and Comments" ("Church Record," 11th August), about the Caucus System of Government, and I would heartily agree with them. However, I would like to know if those remarks were intended to apply also to the Church's parliament, the Synod.

Would you then agree that an organisation, having a majority of supporters on the floor of the Synod and meeting prior to an ordinary session to formulate policy and to "run a ticket" was in fact a caucus and thus "a rotten system and a blatant defiance of democratic principle and a prostitution of the Parliamentary System of Government?"

Yours faithfully, J. F. CAMPBELL. 32 The Boulevard, Lewisham.

[We know nothing of any such 'Caucus' system in the Synods of our Church in the Commonwealth.—Editor.]

ST. DAVID'S, LLANDILO.

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

With reference to the Golden Jubilee of St. David's Church, Llandilo, mentioned in the current issue of the "Record," may I be permitted to offer a slight emendation of the report in your columns? The church in question still is within the boundaries of the Parish of Emu with Castlereagh. The work at Llandilo was commenced in 1899 by the then Rector of St. Mary's, the Rev. Dixon Hudson, to meet a very real need, and the

church there has always been attached to the Parish of St. Mary's. For very many years the technical boundaries of the Parish of Emu have been entirely unreal—they run at one point to within half a mile of the church of St. Matthew, Windsor—and by an arrangement having proper diocesan sanction various sections of the area to the north and east are worked by rectors of adjoining parishes. Various moves for revision of the boundaries have been made, but owing to the intervention of the War, and also, be it said, to the sluggish and complicated ecclesiastical machinery involved, these have not yet borne fruit.

With best wishes, Yours faithfully, E. H. LAMBERT, Rector. Parish of St. Mary's, with Rooty Hill.

WARRNAMBOOL CHRISTIAN CRUSADE.

A team of about 35 University students conducted a Crusade in the Churches of Warrnambool, 160 miles from Melbourne. The team was subdivided into smaller teams of three to six students, which worked in one church for the week, but combined for public meetings, open air services and special rallies. Small teams also handled the daily radio session and after school children's meetings divided into two age groups.

The special leaders of the M.U.E.U. team were Rev. E. H. Watson, L.Th., A.R.C.M., Baptist Minister of Geelong, and Rev. C. H. Duncan, M.A. of Winchelsea.

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asterisks as well as the triple. In a cathedral it will be necessary to speak slowly and to break for single, double and triple asterisks, pausing in some relation to those asterisks, short for one, rather longer for two, etc.

In * the minds ** of many * people *** the chief * object ** of prayer *** is ** to secure ** for themselves *** something ** upon which ** they * have set ** their hearts *** in other words *** to persuade * GOD ** to change * HIS MIND ** to suit * them.***

Careful thought ** however ** will make * it clear *** that ** the true * object ** of prayer ** is *** that ** by it ** we * may learn ** to attune ** our minds ** to * the purposes ** of GOD.***

The LORD'S PRAYER ** has ** more * to say ** about ** fitting ourselves ** to HEAVEN *** than ** about * our immediate * needs ** on earth.***

The above is for consideration and experiment, but it is not exaggerated in short phrasing for a really large building.—"The Guardian."

THE UNITED NATIONS.

SILENT PRAYER TO OPEN SESSIONS.

Stating that many hundreds of letters from individuals and organisations had pressed for a religious emphasis in United Nations deliberations, the Secretary-General, Mr. Trygve Lie, has proposed an interval of prayer at the opening meeting of each session of the U.N. General Assembly. He has discussed the matter with delegates of Member Nations and with interested outside persons, and proposes to the Special Committee on Methods and Procedure of the General Assembly the introduction of an interval dedicated to silent prayer and meditation, and to the memory of those who have died for United Nations ideals, at the opening meetings of the General Assembly and such other meetings as the Assembly may decide. The application of this proposal would be as follows: In the first plenary meeting of each session of the General Assembly, and at other meetings if so decided, the President, after calling the General Assembly to order, would announce: "The Assembly will remain silent for one minute, which is dedicated to silent prayer and meditation, and to the memory of those who have died for United Nations ideals."

THE WORLD COUNCIL OF CHURCHES AND THE FUTURE.

By the Bishop of Armidale.

The solemn establishment of the World Council of Churches as the instrument through which the member Churches might co-operate on a world scale was not just a fact accomplished between the Churches concerned, but an act performed before the whole world "for these things were not done in a corner."

But what of the future! The Assembly itself went through stages of differing tones and achievement. It is said that before the Vatican Council of 1870, Pope Pius IX remarked "A Church Council goes always through three phases. There is first of all the phase of the devil, then the phase of men, finally the phase of God."

It would be more true of Amsterdam to say it began with men. Its early days were marked with great and a very human enthusiasm that so many from so many Churches and countries had been brought together into a real and happy fellowship.

But we did pass through the phase when many wondered almost to despair whether we had anything finally in common. Our differences were so deep, and other matters of import. These differences came out into the open, honestly and squarely. "This was the time the devil had his opportunity." But it was not the last phase. In section after section, we came through the tunnel to daylight and though the differences did not disappear—they did appear within the background of our agreements. "There came a certainty we were being used together for an over-ruling purpose," and we became a team!

Yet—there is so much ahead of us. Amsterdam was only a beginning and as Pastor Martin Niemoller said in a private conversation, "This marks the end of the Ecumenical Movement as it has been in the hearts and minds of individuals devoted to a great cause. It is now officially organised, and it remains to be seen whether we have killed or reconsecrated it."

The task ahead is not easy. "The World Council has been born into an overstrung world in which the forces of disintegration are feverishly at work." The Ecumenical Movement must face this challenge from outside at the time when it is only just beginning to enter into the life of the Churches themselves.

How then can the Churches discover each other and grasp their privileges and responsibilities as partners in a worldwide fellowship of Churches.

Dr. H. P. Van Dusen holds that we must all face two facts and own to them, viz., the facts of ignorance and unreality. We know practically nothing of the faith and life, the traditions and practices of other Churches who are within the membership of the World Council. How many students for the Ministry are required to study, even as a post graduate task, expositions of Christine doctrine by theologians beyond their own Communion. No wonder we are provincial in our outlook. Bishop Oxnam suggests that a handbook be prepared at an early date to help us all by study to overtake the ignorance, that is a legacy from the centuries when the Churches "ignored each other" and indeed sometimes "spoke against each other."

Professor Nicolas Berdyaev has gone so far as to say "the Ecumenical Movement often fails to be quite sincere." For absolute sincerity would presuppose on the part of every Christian denomination a sense of its own incompleteness and a striving for completion. It would mean a "Church would be prepared to question itself and to allow itself to be questioned by other Churches." It would be unreal to rest in "interconfessionalism." As in "internationalism," the "inter" has no positive meaning. It stands for emptiness or for a minimum. What is needed is completion of every Church, a "wholeness" wherein we should meet not on the basis of renouncing any of our faith, but of a faith grown broader and deeper so that it could come closer to others. If we go deep enough into Christ we shall find our unity. A loyalty to one's own church is no longer to be true to itself without a larger and more ample loyalty to the Church which is to come.

How then can we seek this in common. The main hope lies in our developing the prophetic aspect of Christianity and turning to evangelism in the power of the Holy Spirit.

It was here that the younger churches had and have a message for us. They told and can tell of co-operation in evangelism, of the way "the scriptures were searched for the Doctrine of the Church and of their conviction of the unbiblical nature of Denominations. They would like to tell of their thrilling discovery of the power of the Holy Spirit to lead men into further truth when they wait on God in prayer.

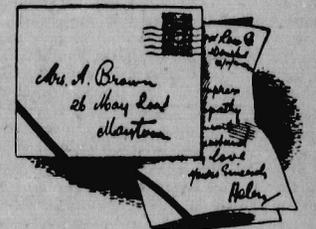
They would like to tell of what Church Union meant for evangelism and for the life of local congregations." Through co-operative evangelism can the Ecumenical Movement get to the local level at the "grass roots" and proceed upward and outward.

So far, the originating experiments have taken place at the world level.

Nevertheless, at some point the reverse movement must take place and it would seem that evangelism wherein every member of the Church, cleric and lay, is called to bear an effective part by prayer and witness, is the way to this end.

Athanasius in his letter to the Bishop of Africa said of the first Ecumenical Council, "What God has spoken through the Council of Nicaea endureth for ever." What can be said of the last Ecumenical Council! Will its words spread to local congregations, reinforcing the faith of believers, creating new expressions of Christian love, inspiring youth and converting the indifferent? Only the local congregations can answer!

Note.—Much of the material for these two articles has been taken from Christendom Autumn 1948, and The Ecumenical Review Autumn 1948, and Winter and Spring 1949.



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SYDNEY ACCEPTS CONSTITUTION

Sydney Synod sitting in special session has by a large majority assented to the second reading of an ordinance accepting with provisos the new Constitution for the Church in Australia. Later in the debate it rejected by a four to one majority an amendment that the Constitution should be accepted with an unqualified assent. At the time we go to press Synod is in committee considering in detail what those provisos should be.

At the beginning of the Session, the Archbishop of Sydney, in his charge to Synod said:—

Brethren of the Clergy and of the laity, You are called to deliberate on one of the most important questions that can occupy the mind of Synod. It is not too much to say that upon your decision the future of the Church of England in Australia may depend.

I know I need not urge upon you the great necessity of approaching this important subject in an attitude of prayer. God giveth wisdom to those who ask Him in faith and I am sure we are all deeply conscious of our need of wisdom.

May I also plead that where differences of opinion may become manifest we shall always remember that we are brethren and give earnest heed to the scruples, even — if you will — the prejudices, of those who find themselves at the moment unable to accept the positions which to others appear almost self-evident.

It has frequently been said that the Church in Australia at present has no Constitution. That is an error. Synods acting under Constitutions approved by each Diocese have regulated the affairs of the Church since 1854, and a "Constitution of the General Synod" was drawn up at a general conference held in Sydney in 1872. This is substantially our present Constitution, and it contains the following safeguard: "Provided always that no determination of the General Synod shall be binding upon the Church in any Diocese unless and until such Determination shall be accepted by the Church in such Diocese, and the mode of accepting in any Diocese the Determinations of the General Synod shall be laid down by the Church in such Diocese."

However, the Federation of the Australian Commonwealth in 1901 was followed by a strong movement in Church circles to amend the existing Constitution of the General Synod, and since 1905 this has been discussed in numerous Conventions and Committees. There are two sides to this question both of which closely affect the Diocese of Sydney.

In 1926 a General Convention was held in Sydney and a draft Constitution was recommended to the various Diocesan Synods for acceptance. In 1928 Sydney Synod passed an Ordinance accepting this draft subject to certain provisos.

But in 1932 a fresh Draft was brought before another Convention. In order to reach a basis of agreement, concessions were apparently made on all sides. This Draft was then referred to each Diocesan Synod for approval, and it had to be accepted by eighteen out of the twenty-five Dioceses in order to become effective for the Church as a whole. Thus in 1934, it was adopted by Sydney without amendment, and this was done in the desire to further the cause of unity in the effort to provide a Constitution for a self-governing Church in Australia. But it failed to secure assent in the requisite number of Dioceses elsewhere, and the Constitution Committee appointed by General Synod then proposed certain amendments to meet

their objections. The Standing Committee of Sydney Diocese felt that at least two of the proposed amendments were of a major character which made it necessary to refer the whole matter back to Synod in 1935. The nett result was that by a majority of one hundred votes, Sydney formally rescinded the resolution of assent passed in 1934 and resolved to preserve her freedom of action.

In 1936 the Sydney Synod passed a resolution to affirm the view that no Constitution would be acceptable which did not incorporate at least eight points which were regarded as absolutely essential. Then in 1937 the General Synod appointed a Constitution Committee to draw up a fresh draft, and some of these points in modified form were embodied in the new draft which was sent out in 1939. This Draft was then accepted in February, 1940, by the Synod of Sydney through its Standing Committee, with certain provisos. Thus for the third time Sydney Diocese showed its desire to go forward with a Constitution in the interests of the Church as a whole. But on July 30th, 1941, the Bishop of Newcastle informed the Constitution Committee that as it had already been rejected by eight Dioceses, it was impossible to secure its acceptance for the Church in Australia.

In November, 1941, the Bishop of Newcastle brought forward a proposal to suspend the vexed question of the Appellate Tribunal until the rest of the Constitution had come into operation. This idea was incorporated in the new Draft of 1944, but it proved so unacceptable to General Synod in 1945 that a Resolution was passed referring the Draft to the Continuation Committee with instructions to restore from the 1932 draft the sections dealing with the Appellate Tribunal and to make all necessary consequential alterations. This has been done and the result is

the Draft which this Synod is called upon to consider.

The Report of the Standing Committee on this Draft is in your hands, and an Ordinance of assent has been prepared at your request; the Standing Committee has refrained from any express recommendation in its favour, though the Ordinance of Assent provides for certain safeguards. Members of Synod now have to consider whether they can accept this Draft in good conscience, and whether they consider the safeguards which have been proposed by the Standing Committee as adequate. No doubt further safeguards will be mentioned in the course of debate, and Synod will do well to give favourable consideration to any amendment that will strengthen the Constitution in preserving the truth. It is wise for us to remember that Sydney is a very large Diocese, numerically stronger than any single Province outside New South Wales, and the Synod therefore has a sacred duty to scrutinise this Draft with the utmost care both for its own sake and for the Church as a whole.

Synod will bear in mind that the issue before it is one of far-reaching and long-lasting consequences. The Constitution will prove very difficult to amend once it has been adopted, and no Diocese will be at liberty to revoke its decision once the Constitution is in force. Important therefore as is the need for accuracy in draftsmanship, even more so is the need for securing all vital principles with proper safeguards. Sydney will be anxious to go as far as it is possible to promote a more unified form of Church Government in Australia; her assent to the Drafts put forward in 1926, in 1932, and again in 1939 is indisputable proof of this fact. But Synod will remember that to maintain Truth is an even more sacred and imperative obligation than to promote Uniformity.

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

ARCHBISHOP ENTERTAINS CLERGY WIVES.

Sixty-seven wives of Sydney clergy were entertained to lunch by the Archbishop of Sydney and Mrs. Mowll on August 19 last. The occasion was the regular meeting of the Clergy Wives Association at which the Archbishop gave the devotional address. He had arrived back that morning from Norfolk Island. After lunch, which was served in the private dining-room attached to the restaurant in the new CENEFF Building, the company listened to a very interesting address by Mrs. McSpeerin, of ZCH, who described her experiences on her recent visit to North America.

THE LADIES' HOME MISSION UNION.

The Annual Exhibition of Work will be held in the Chapter House on Friday, 2nd September, at 2 p.m. This is held each year and concerns the various Mothers' Fellowship meetings taken by our Deaconesses in the Mission Zone Area. The competitions comprise knitting, crocheting, tatting, plain sewing, cooking and gardening. Prizes are given in each section.

The Annual Communion Service will be in the Chapter House on Friday, 30th September, at 11 a.m. The Rev. R. G. Fillingham will give the address in the Cathedral. After the service there will be a basket luncheon in the basement of the Chapter House at which some of the Deaconesses will tell of their work.

The Deaconesses would be glad to welcome anyone who feels that they can help in a voluntary capacity in the Mission Zone Areas. Here are some of the needs—Sunday School Teachers for Holy Trinity, Erskineville, St. Alban's, Darlington, St. Peter's, Cook's River, St. David's, Surry Hills. Teaching scripture in the Public Schools at Gardiner's Road (Waterloo Parish), Tempe School (Cook's River Parish), someone to play the piano on Monday nights for Young People's fellowship. (St. Peter's, East Sydney). Also helpers for distributing parish papers.

AUSTRALIAN DEACONESS CONFERENCE

The 7th All Australian Deaconess Conference will be held at the Retreat House, Belair, Sth. Aust., from 29th Aug. to 2nd Sept. The conference subject is: "Living Problems for the Faithful"—being some of the findings of the Lambeth Conference.

SEWING MACHINE NEEDED.

Avona Hostel for under-privileged lads needs a sewing machine for the repair and renovation of the lad's clothing. Would anyone who has a machine that they want to dispose of please inform the Secretary Home Mission Society, Church House, George St., Sydney. Phone: MA 5632.

TEMPERANCE LEADER'S VISIT.

Mrs. Forrester-Paton, World's President of the Women's Christian Temperance Union, is visiting the Australian Unions. On Aug. 29th, the W.C.T.U. plan to welcome Mrs. Forrester-Paton at Beaumont House, Elizabeth St., Sydney, at 2.15 p.m.

ST. GEORGE'S, GERRINGONG.

St. George's, Gerringong, celebrated on Aug. 9th, the 75th Anniversary of the dedication of the present church. A thanksgiving service was held in the evening of that day. The Ven. Archdeacon T. C. Hammond was the preacher. The Church was crowded for the service. Extra chairs were placed in the churchyard and lit by a row of car head-lamps. After the service, an anniversary supper was served in the new Gerringong Town Hall, which is opposite the Church. Suitable speeches were made by the clergy; the Church officers and members of the municipal corporation, which were interspersed with pieces of music and recitations from local artists.

NOWRA.

August 22nd will mark the commencement of the Jubilee Year of our Parish Church of All Saints', Nowra.

True, there was a little Church of St. John which served the growing township for a period of about twenty years before the present beautiful Church was erected, and the beginnings of our parish history go back to the middle of last century. But the Jubilee of our present Church is surely a festival and should be marked with fitting celebrations.

Nowra has grown considerably since the Foundation Stone of All Saints' was laid by His Excellency, Earl Beauchamp, in 1899, and is growing even more rapidly to-day. It seems fitting, therefore, that the Annual Vestry Meeting should have recommended the opening of an "Assistant Minister's

Fund," and that plans were placed before the meeting for enlargements and improvements to our Parish Hall and Sunday School to provide for the steadily increasing needs of our Church family.—(From the Parish Paper.)

C.M.S.

The Annual Sale of Work held in the Sydney Town Hall on Tuesday, August 16, was an unqualified success.

Full details are not to hand as we go to press, but we understand that £885 has been handed in.

VICTORIA.

DIOCESE OF MELBOURNE.

REV. H. M. ARROWSMITH.

Friends of the British and Foreign Bible Society will be interested to know that the Rev. H. M. Arrowsmith, L.Th., Rector of St. John's, Toorak, Melbourne, has been appointed by the London Committee as the successor to the present Commonwealth Secretary, the Rev. W. H. Rainey, B.A., F.R.C.S.

Mr. Arrowsmith is already well-known in Bible Society circles for he was General Secretary for New South Wales from 1932-35 and served on the China staff from 1935-36. From 1936-38 he was the Society's Secretary for Queensland. After leaving the Bible Society Mr. Arrowsmith occupied important positions with the Church Missionary

C. of E. YOUTH WEEK

17th to 24th SEPTEMBER, 1949

A PERSONAL INVITATION

to you, the youth of Sydney, to share in a Special Christian Youth Week programme.

"YOUTH AND THE GOSPEL"

SAT., 17th SEPTEMBER.—Church of England Boys' Society Annual Sports, at St. Paul's Oval, Newtown.

SUN., 18th SEPTEMBER.—Youth Sunday, to be observed in the Parishes.

MON., 19th SEPTEMBER.—1.15 p.m.: Youth Service in St. Andrew's Cathedral. 7.45 p.m.: Youth Rally in Chapter House.

Chairman — His Grace the Archbishop.

"Youth Needs the Gospel!" — Rev. Norman Fox.

TUES., 20th SEPTEMBER.—1.15: "Things Youth Ought to Know." (Chapter House). "The Bible is True." (Rev. G. R. Delbridge). 7.45: "The First Commandment" (Chapter House). A dramatic presentation by the C. of E. Youth Dramatic Society.

WED., 21st SEPTEMBER.—1.15: "Things Youth Ought to Know" (Cathedral). "The Truth About Communism", Neville Westwood. 7.45: Youth Rally (Chapter House), Community Singing—Youth Brains Trust — Youth Choir. "The Evangelisation of Youth", (Rev. Clive Kerle).

THUR., 22nd SEPTEMBER. — 1.15: "Things Youth Ought to Know" (Chapter House). 7.45: Youth Rally in Chapter House. Community Singing—Youth Interviews. "What the Gospel Means to Me" (Rev. Arthur Deane).

FRI., 23rd SEPTEMBER.—Church Missionary Society Annual Rally (Town Hall), No Youth Rally this night.

SUN., 25th SEPTEMBER.—Youth Sunday to be observed in the Parishes.

SPECIAL FEATURES.—Question Box — Book and Magazine Stall — Sound Films — Brains Trust — Youth Speakers with a Message.

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