

Proper Psalms and Lessons

Feb. 22. 1st Sunday in Lent.

M.: Gen. xviii or Eccles ii; Matt. iii or Heb. vi. Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Baruch iii 1-14; Mark xiv 1-26 or 2 Cor. iv. Psalms 6, 32, 143.

March 1. 2nd Sunday in Lent.

M.: Gen. xxvii 1-40, or Eccles iv 11-28; Matt. ix 1-17, or Heb. ix 11. Psalm 119, 1-32.

E.: Gen. xxviii 10 or xxxii 3-30, or Eccles. v 1-14; Mark xiv 27-52 or 2 Cor. v. Psalm 119, 33-72.

March 8. 3rd Sunday in Lent.

M.: Gen. xxxvii or Eccles. x 12-24; Matt. xviii 1-14 or Hebrews x 19. Psalm 119, 73-104.

E.: Gen. xxxix or xlii or Eccles. xvii 1-28; Mark xiv 53 or 1 Cor. v 20-vii 1. Psalm 119, 105-144.

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The English Church and Catholicity

(By the Rev. C. Sydney Carter, M.A., D.D., F.R.Hist.S.)

"At the Reformation the Church of England became Protestant that she might be more truly and purely Catholic."
"Theophilus Anglicanus," p. 177. 1874.)

This is the assertion of the learned mid-19th century High Church Bishop of Lincoln, Christopher Wordsworth. Probably to-day no word is so much used, abused and misused by Christians as the word "Catholic," and Evangelical Churchmen must take their share of blame in this respect. For they are often guilty of calling Romanists "Catholic," and extreme Churchmen "English or Anglo-Catholics." But is Bishop Wordsworth correct in declaring that the Reformed English Churchmen are more truly and purely Catholic than the pre-Reformation "Catholics" whose descendants persistently continue to claim its exclusive application to themselves?

Original Use.

The word "Catholic" came into use by the Early Fathers, like Ignatius Irenaeus, Origen and Athanasius, to denote the Apostolic Truth and Faith set forth in the Holy Scriptures which "were able to make men wise unto salvation through faith in Christ Jesus" (2 Tim. 3.15). It was through the preaching of salvation through faith in Christ's atoning Sacrifice by the Apostles and others that the Christian Church was founded and organised, and the Gospel truths which the Apostles taught were treasured and faithfully preserved in every fresh Society of believers. By the second century they were enshrined in the Writings or "Memoirs" of the Apostles called "Gospels," which, together with the Old Testament and the generally received Epistles, were regarded as the inspired Word of God. So that St. Athanasius declared that "the holy and divinely inspired Scrip-

tures were perfect as being spoken by the Word of God and His Spirit" ("Writings" Bk. 2, Ch. 28, p. 220 1868).

Origen adds "If anything remains which Holy Scripture does not determine, no third Scripture ought to be received to authorise any knowledge" (Hom. v in Levit.). But very early false teachers set aside this "rule of the Primitive Church" and "considered themselves wiser than the Holy Spirit," since they claimed to have received unwritten traditional Apostolic teaching which they declared to be superior to these Apostolic Writings. Consequently the Early Fathers called them "heretics" and those remaining

IS THE CHURCH OF ENGLAND CATHOLIC?

In view of the constant claims of the Church of Rome to Catholicity—claims which will be spectacularly urged at the forthcoming Eucharistic Congress in Sydney—we are pleased to commend this article by Dr. Sydney Carter to the careful attention of our readers.

faithful to the Apostolic teaching of Scripture were called "Catholics" or orthodox and were regarded as true members of the Catholic or Universal Church. "Catholic" teaching therefore stood for Apostolic teaching based on what was now termed the "Holy Scriptures," and it embraced all those who continued, as we are told in Acts 2.42, "in the Apostles' doctrine and fellowship."

"Protestants" for Catholic Truth.

Thus when the German Reformers at the Diet of Spire 1529 appealed from the decisions of the Romanists to the "Word of God" as "the only sure rule of all doctrine and life which can never fail nor deceive us," they were positively witnessing for the "Catholic" Rule of Faith of the Primitive Church as opposed to the mediaeval corruptions of it based on unscriptural Traditions. On account of this Catholic Appeal to Holy Scripture these Reformers were called "Protestants," i.e., "Witnesses for" the Truth, and this name was also applied to our own English Reformers, who asserted this same Catholic "rule of Faith," when they clearly stated in our Article VI that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be believed as an article of the Faith, or be thought requisite or necessary to salvation." In this assertion they were really re-echoing St. Augustine's dictum that "the Holy Scripture fixes our doctrine."

Non-Catholic Romanism.

On the other hand the Mediaeval and Roman Church declared that "all necessary doctrine concerning faith and morals is not necessarily contained in Scripture and that beside the Written Word is needed an Unwritten One" (Bellarmine "De Verb dei lib iv, 83) or in the language of the Council of Trent "the Word of God is contained in the Written Word and in the unwritten Tradition preserved by continuous Succession in the Catholic Church" (Sess. iv Canon i). This claim was of course a denial of the early Apostolic and Catholic rule of the Scriptures as the sole standard of Truth. And Bishop Chr. Wordsworth was therefore absolutely correct in stating that the Church of England "became 'protestant' at the Reformation that she might become more truly and purely Catholic." For in her "witness for" Scriptural Truth she rejected such mediaeval corruptions of the Catholic Faith as Papal Supremacy,

Off the Record

Dr. Leland Wang, the Chinese scholar and evangelist who is visiting Australia at present, calls Australia Robinson Crusoe's Island—because all the work is done by Friday!

But Australia is not alone. The 4th commandment from the lampoon published recently in England in the "Church Times" on the "alleged faith of the alleged man in the street," states:—

"Remember that thou keep not too strictly to the hours of work. Five days shalt thou labour, and not do too much of what thou hast to do. On the sixth day thou mayst do overtime at double rates, for this is the law of the trade union. The seventh day thou shalt stay in bed and read the lurid Sunday news."

Dr. Alan Cole, now learning Chinese in Malaya, says in a newsletter, "Our teacher, Mr. Su, presented us with little Chinese brushes and ink-slabs, so here we sit like pavement artists swishing away hour after hour. There is a lot of subtle humour in some characters: 'two ladies under a roof' is the symbol for 'discord,' while 'wife and son' is the symbol for 'good.' We think of the symbol for 'school' best; it is made up of two signs, the first meaning 'filial respect' and the second 'to beat'—showing the Chinese ideas of the respective duties of student and teacher! Professors and teachers, please note!"

The Presbyterian Church in Omeo, Victoria, now has two Italians in its congregation. Their employer is a Presbyterian, and one day they approached him and asked him for a ride to church. When he tried to drop them off at the Roman Catholic Church en route they made a great clamour and insisted on going on with him. After the service he told them he had thought they were Roman Catholics, to which the reply came—"In Italy—Catholic; in Australia—Protestant!"

When in Rome . . . !

The Rev. C. H. Nash, whom I referred to in this column recently, gave the Bible Readings to the Sydney ordinands at "Gilbulla" during the few days before March 1st, and told them he was himself ordained 63 years ago by the great Bishop B. F. Westcott, who had also been his first tutor at Cambridge.

VISITORS WELCOME!

With my own eyes I have seen the following recent entry in the visitors' book in St. Philip's Church, Church Hill, Sydney: "Rev. ——— Roman Catholic priest (Italy)." The reverend visitor, I am told, took his seat near the front of the church and witnessed a marriage service.

the Sacrifice of the Mass, transubstantiation, Reservation and Adoration of the elements, purgatory, auricular Confession and Masses for the dead. But she retained and accepted the three Creeds of the Catholic Church "because they may be proved by most certain warrants of Holy Scripture" (Article VIII).

The Roman Church claims to be "the sole judge of the true sense and interpretation of the Scriptures" (Creed of Pope Pius IV) whereas the Anglican Homily exhorts "the humble man to search any truth boldly in the Scriptures without any danger of error" (p. 6. 1844). The Anglican Bishop warns ordinands that "they are not to teach anything as required of necessity to eternal salvation but what they shall be persuaded may be concluded and proved by Scripture." The Anglican therefore believes that the Holy Spirit still guides the spiritually awakened conscience of the individual believer so that he can discover and "receive with meekness the engrafted Word which is able to save his soul" (James 1.21).

Wrong Terms.

With this evidence of the true catholicity of our Church, we can see how wrong it is for English churchmen to allow Romanists to usurp the title "Catholic" and call orthodox Protestants "non-Catholics". In 1625 the learned Dr. Thomas Jackson, President of Corpus Christi College, Oxford, truthfully claimed that "We Protestants of Reformed Churches who are the truest Christians on earth and the most conspicuous members of the

holy Catholic Church, dare not vouchsafe to bestow the name of Catholic upon any Papist, for their faith not purified from the additions of the Second Nicene and Trent Councils, can be no Catholic Faith." (Works, xii 158 1844). It is equally incorrect to allow an extreme body of Anglicans to monopolise the term "Anglo-Catholic," since in their recent pamphlet "Catholicity," they assert that the Scriptures were "canonised" "as an authoritative witness and standard for the maintenance of Tradition, rather than as an independent theological authority in themselves" (p. 15). They declare that "the authority of Tradition with that of Scripture" must be recognised and that this includes the doctrine of "Apostolic episcopal Succession" "as a fundamental." But this appeal to a nebulous and uncertain "Tradition" contradicts the Catholic appeal of the Early Fathers to Scripture as the final standard of Truth, and as our great Anglican divine, Richard Hooker, declared "they which add traditions as part of supernatural necessary Truth, have not the truth but are in error since Scripture is such a perfect storehouse of wisdom and knowledge that nothing can ever be added" (Bk. xiv, 5 & ii viii 6). As Archbishop Cranmer rightly said, "The Scriptures ought to be to us the rules and judges of all Christian doctrine" ("Reformatio Legum" Tit. i, c. 15).

We see how carefully and faithfully our Church follows this protestant witness for the Catholic "rule of Faith" in its emphasis in restoring the aim of the "Ancient Fathers" for the reading of the whole Bible every year in our Church services, in the Preface "Con-

cerning the Service of the Church," and it adds that "nothing is ordained to be read in Church but the very pure Word of God, the holy scriptures or that which is agreeable to the same." This revival of Scriptural reading made, as Archbishop Benson declared, our English Reformation "the greatest event in Church history since the days of the Apostles because it brought back the Church of God to the primitive model" i.e., to the Apostolic and Catholic standard of the Holy Scriptures as the sole rule of the Church's Faith.

Protestant Because Catholic.

Our Prayer Book and our Thirty Nine Articles of Religion which the Convocation of 1562 put forth "for the establishing of consent touching true religion" were both thoroughly Scriptural and therefore thoroughly Catholic standards of devotion and doctrine, and Preb'y Rogers, the first Commentator of the Articles, rightly entitled his book "The Catholic doctrine of the Church of England." The Medieval Catholic party had unscrupulously "mistaken" and misinterpreted some devotional phraseology of the First (1549) Prayer Book and this led Cranmer and others to have it "faithfully and godly perused and made fully perfect" scripturally, in the 1552 Book, the fourth centenary of which we have recently celebrated. It was therefore this protestant close adherence to the Scriptures which made English churchmen "more truly and purely Catholic". They gloried in being Protestants for this very reason. Bishop Sanderson, the Author of the Preface to our Prayer Book, called himself "a downright sober English Protestant who makes the Written Word of God the sole and perfect rule of all matters of Faith" (Wordsworth "Christian Institutes" iv. 559), while the High Anglican Dean Hole in 1895 told American churchmen "to rejoice in the truth that our Church is Protestant because it is Catholic" ("Little Tour in America," 161). Let us therefore as Evangelical Churchmen be always careful to challenge the use of the word "Catholic" as proper, for Romanists or self-styled "Anglo-Catholics," and like our Reformers be "never weary of declaring ourselves Catholics" remembering that our Prayer Book describes the "Catholic Church" as "all who profess and call themselves Christians," and yet our authorised liturgy is officially termed "the Protestant Reformed Religion as by law established" which at her Coronation our Queen will swear to uphold. The Protestant is after all the truest Catholic.

ST. ANDREW'S CATHEDRAL ORGANIST, and MASTER OF THE CHORISTERS

Mr. Kenneth Long, M.A., Mus.B. (Cantab.), F.R.C.O., A.D.C.M. (Archbishop's Diploma in Church Music) has been appointed Organist and Choirmaster of St. Andrew's Cathedral, Sydney, in succession to Mr. H. Hugh Bancroft.

Mr. Long first studied music under Mr. Gerald Knight at Canterbury Cathedral and later under Sir Walter Alcock at Salisbury, and Sir Edward Bairstow.

During the war he served for six years with the R.A.F. During this time he was stationed in Africa and made a study of African Folk Music.

After the war he went up to Cambridge as a Bass Choral scholar at King's College. There he not only sang in the Chapel Choir but also in the Cambridge Madrigal Society, a select body of singers. During vacations he sang professionally in the Canterbury Cathedral Choir. In 1949 he was appointed Organist and Choirmaster at St. Mary, Redcliffe, Bristol, where he became known as an outstandingly good choir trainer and conductor. He formed a Probationers' Choir and a Choir Club for social activities. Club programmes included a fortnight's summer camp

—the second was held in Switzerland where the choir sang from one end of the country to the other, being broadcast and receiving ovations wherever they went. The third was at Canterbury relieving the Cathedral Choir. His book on choir management is recommended in the report of the Archbishop's Committee "Music in Worship." Mr. Long is unmarried and aged 32.

Mr. Long has had a wide experience with the construction and management of Cathedral organs, and is a recognised expert in this field.

(Cantab. is the abbreviation of Cantabrigiensis, the Latin adjective for Cambridge.)

ORDINATION.

The following men were ordained to the diaconate in St. Andrew's Cathedral, Sydney, by the Archbishop, on March 1:—

D. M. Hewetson (to Bondi); T. D. Croft (to Hurstville); L. J. Wiggins (to Haberfield); K. J. Leask (to East Balmain); N. S. Pollard (to Rose Bay and Vaucluse); K. N. Wray (to Eastwood); W. R. Wade (to Miranda); D. H. Crawford (to Manly); G. C. Bingham (to Miller's Point); K. A. Tutt (to Balgowlah; Mobile Church); J. B. Schofield (to Hammondville); S. W. Gissing (to Dee Why); W. R. Hogben (to Warrawamba).

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THE HERMIT OF CORNWALL

(By "Anon")

One summer afternoon in June, 1950, I drove with a friend through Cornwall to visit the Rector of Warleggan; they were the days when Dr. Frere as Bishop of Truro had done so much to foster extremes of Ritual and Ceremonial throughout Cornwall. The new Rector found that Mass was being said daily in the Church, and he promptly discontinued it as an illegal form of service. Two years later Bishop Frere held an inquiry in the Church to hear a list of complaints brought against the Rector by the people of the village. They said that he had closed the Sunday School, and would not hold services at times when they wanted them; that he had converted Church property to his own use, and had threatened to sell the organ which had been built as a memorial after the first World War; and, most remarkable of all, that he had worn black cotton gloves when engaged in the administration of the Holy Communion. But it could not be shown that he had broken any ecclesiastical law. There was no legal ground on which he could be removed from his living. The inquiry came to nothing.

We found that the Rectory grounds were surrounded by heavy barbed wire entanglements, and there was no possible means of access. We did not know that for years none had been allowed inside the grounds without an appointment. But the front gate was secured by iron chain and padlock, and made us think of the feelings of the spies in the land of Canaan to whom the hostile cities appeared to be "walled up to heaven." Barbed wire and iron spikes made the gate at least six feet high! Just outside however, there was a large box in which food and letters were evidently placed. And there were six empty petrol tins and three punctured buckets hanging from the iron bars. A heavy stick nearby seemed to have been provided for visitors to make their arrival known. Accordingly we beat on the buckets until we felt almost ashamed; we beat in fact until the stick broke. But all to no purpose, "there was neither voice, nor any to answer, nor any that regarded."

Thus foiled, we repaired to the Church, a thirteenth century building not many yards further along the lane and up the hill. As we entered the porch, we were impressed by a little notice which hung on the wall for the benefit of parishioners. It told them that they would be welcome to call on the Rector on Sundays in the afternoon between 2.30 and 4 p.m., on condition that they had been present at Divine Service that morning. Otherwise three days' notice in writing would be required. There was also a Roll of Church Communicants; the list of four names was headed by that

of the Rector. He was eighty years old.

In 1931, the Rev. Frederick W. Densham was appointed as Rector of Warleggan; they were the days when Dr. Frere as Bishop of Truro had done so much to foster extremes of Ritual and Ceremonial throughout Cornwall. The new Rector found that Mass was being said daily in the Church, and he promptly discontinued it as an illegal form of service. Two years later Bishop Frere held an inquiry in the Church to hear a list of complaints brought against the Rector by the people of the village. They said that he had closed the Sunday School, and would not hold services at times when they wanted them; that he had converted Church property to his own use, and had threatened to sell the organ which had been built as a memorial after the first World War; and, most remarkable of all, that he had worn black cotton gloves when engaged in the administration of the Holy Communion. But it could not be shown that he had broken any ecclesiastical law. There was no legal ground on which he could be removed from his living. The inquiry came to nothing.

The Church Council resigned in a body, and the parishioners made up their minds to boycott the Church. The state of affairs which then ensued was to last for twenty years. The people might stay away from church, but the rector followed his own way. There were regular Communion Services, and each Sunday the bell tolled for Morning and Evening Prayer. The rector robed and read the prayers in the empty church, singing the hymns without an organ, reading the lessons without a congregation, and preaching a sermon to his ghostly hearers. It was said that since the people did not attend the Church, he had written out their names, and had placed the cards on which they were written in the pews where they

ought to have been sitting. He would preach to them in spirit, if not in person. The names of his predecessors right back to the thirteenth century were said to be on the cards which were placed in the six front pews. At least they could not protest aloud against any change or innovations in the service! When the service came to an end, he would lock the Church and attend the Methodist Chapel.

And now news has come that in January this year, at the age of 83, the old rector has passed away. Police had to force an entry through the barbed wire at the gate, and his body was found lying on the staircase. He had been dead for at least twenty four hours. For many years the grounds had been roamed day and night by a pack of dogs, mainly Alsatians; but one by one the dogs had died and the grounds became a waste of bramble.

There was undoubtedly a note of real sadness in the closing years of the Hermit of Cornwall. But may we be allowed to feel a little wistful at the passing of those eccentric characters who have lent colour and piquancy to the Church in other years?

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VALEDICTORY MEETING

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(Overseas Missionary Fellowship)

Outgoing Workers: The Rev. and Mrs. F. J. Robert (Malaya)
The Rev. C. R. Flatau (Malaya)

DATE and TIME—
Tuesday, 24th March, 1953 at 7.30 p.m.

PLACE—St. Philip's Hall, York Street, Sydney

CHAIRMAN—The Most Reverend H. W. K. Mowll

VALEDICTORY ADDRESS—The Rev. A. E. S. Begbie

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NOTES AND COMMENTS

The aim of these periodical Conferences, arranged by the authorities of the Roman Catholic Church, is to impress on the minds of its adherents and those who do not belong to her communion, certain peculiar dogmas of the Church of Rome. These dogmas are related to the nature of the presence of our Lord in the Holy Communion and to the offering of His sacred Person to God the Father as a propitiatory sacrifice. In relation to these Christian truths the peculiar feature of the modern creed of the Church of Rome has been definitely repudiated by the Church of England. She has formally disowned the doctrines of transubstantiation and the sacrifice of the Mass. In view of the public presentation, in a most spectacular form, of beliefs which we reject we propose to devote a portion of each issue of the Record up to the 16th April to questions concerning these important matters. We hope to furnish our readers with the grounds of our facts and to enable them to answer those who may enquire of them concerning these aspects of Christian truth.

There are now only two large Church newspapers in England; the "Church Times," which is Anglo-Catholic, and the "Church of England Newspaper,"

which, though vigorous and outspoken on many issues, is broad and non-committal in regard to churchmanship, and critical of both Anglo-Catholics and Evangelicals.

A "scrap" which has taken place between these two influential organs reveals the confused and even dangerous state of affairs in regard to a vital issue in the English Church.

The "Church Times" reported that the Bishop of Rochester (Bp. Christopher Chavasse) had requested that the use of vestments be discontinued by celebrants in two churches in his Diocese, and it suggested that the disappearance of vestments from certain other parishes had been "under similar diocesan pressure." It deplored what it called "deliberate diocesan policy to abolish Catholic privileges."

The "Church of England Newspaper" quite rightly revealed that the

facts were otherwise, and that the discontinuance of vestments in these parishes had nothing whatever to do with the Bishop. But then the "Church of England Newspaper" made this extraordinary statement: "While a quarrel about vestments may seem a small matter, the insinuation that the Bishop of Rochester is issuing directives in these questions and upsetting faithful parishioners without cause is very serious indeed."

It is curious, to say the least, to find a church paper deploring as a "very serious insinuation" an allegation that a Bishop might be doing his duty! For, in its zeal to ensure that everybody is allowed to do as he likes—"the genius of the Church of England"—the "Church of England Newspaper" entirely ignores the fact that it would be not only the right, but the duty, of a bishop to issue directives to discontinue the use of mass vestments in churches under his care.

This is not the first time the "Church of England Newspaper" has come out as the champion of the new ecclesiastical morality. Bishops are no longer to uphold the law of the church. No longer, apparently, are they to keep the vows taken at their consecration to be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word, and both privately and openly to call upon and encourage others to the same."

Political warfare commands the headlines in the daily Press, and when we say warfare, we mean Statesmen or Politicians. Our political life has become so demoralised that the good of the country seems to have been forgotten and men who offer themselves for our Parliaments have more regard for "party" than for our national progress. We are not surprised to find that the new President of the N.S.W. Methodist Conference has made an urgent protest against the political party warfare that is threatening our political security. The President said:—

"A new spirit is needed in the political life of Australia."

"We have had far too much of the fierce antagonisms which follow the law of the jungle. These are not confined to relationships between the parties. They exist within parties themselves to the degradation of our political life."

"The party system is the natural expression of a democratic form of Government, but when antagonisms have reached the pitch they have in Australia it is time to call a halt. This is a time that demands unity of purpose."

"Never were we so menaced by dire possibility, but still the old party game goes on, carried to perilous limits at a time when we should stand together."

It is some years since one of our older clergy rebuked strongly a young churchman of his parish who was bidding for Parliamentary honours, for referring to his opponent as "my enemy." He showed him the wrong-headedness of his attitude of mind. But unfortunately that is an attitude of mind so general that it is a real threat to our security as a nation. The Broadcasting of Parliament reveals a sordid mentality on the part of many of our so-called legislators. The function of an Opposition is not to throw a spanner into the wheels of government. Rather is it its duty to use its powers of utterance and vote to criticise positively all proposed legislations with a view to set forward good government.

A criticism of the tendency of one great philanthropic profession to lower and then lose its great ideal The Loss of vocation to service is of Ideals. justly true of professions generally. One reason for that loss was the strong insistence generally of one's rights, with the concurrent query as to the reasonableness of refusal to follow the great Christian ideal of love which in scriptural definition means self-devotion to God and man. A great bishop, in his commentary on St. Paul's exhortation to the Philippians, to let their "moderation or yieldingness be known to all men," makes the remark, "The Christian's right is to give up his rights." There can be little doubt that such an ideal would make for more sympathetic carrying out of our real duty to our fellow men. But when we are tempted to regard the needs of our fellowmen as mere opportunities of turning our service into hard cash or its equivalent, then our service loses all sense of vocation and becomes to a very large extent perfunctory, loveless and inconsiderate. And so professions with large opportunity of expressing sympathy and compassion, as well as leading to discovery that makes for the alleviation of human suffering are prostituted to the winning of riches, ease and pleasure and no longer are filled with the satisfaction that a true sense of vocation alone can afford.

"Pre-Coronation" Service

For use on Trinity Sunday, 31st May, 1953.

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

[Editor's Note.—It was reported in "The Anglican" of February 27 that copies of the Order of Service for Trinity Sunday, May 31, being the Sunday preceding Her Majesty's Coronation, "have been sent to the bishops and archbishops of Australia for their approval, and most have given assent to its use."

While the bishops have every right to direct the attention of their clergy to this Order of Service, they have, as Mr. Johnstone points out, no 'jus liturgicum,' and it is not legally within their competence either to give or withhold authority for the use of this service in particular, which has apparently been authorised by the Queen as supreme Ordinary in the Church of England.]

The Order of Divine Service which is "recommended for use in all Churches of the Church of England" on Trinity Sunday, 1953, has been issued by command of the Queen. In form, the services ordered for that day are modifications of the Prayer Book services, containing much of Morning Prayer, Evening Prayer, and the Accession Service, with other prayers. It is a State Service comparable with the Accession Service, which has been issued, and modified on occasions, at the commencement of each reign by the authority of a Royal Proclamation, since the days of Elizabeth I, when it was first issued in 1576, after the first three Acts of Uniformity had been passed. There were formerly three other State Services authorised by Royal Proclamation, but they were removed from the Prayer Book by royal warrant in 1859, following a petition from Convocation and Parliament. It is interesting to note that the Litany was ordered by Henry VIII, and the first Prayer Books were ordered by Edward VI, and issued by Royal Injunction, and were afterwards enforced by Statutes of Parliament with severe penalties.

The Queen is not in general bound by Acts of Parliament unless the intention that she should be bound is expressed in clear and specific words, and it appears that the power to authorise State Services has been used by monarchs most closely associated with the English Reformation, and

their successors, presumably because the Acts of Uniformity were not intended to exclude such State Services.

The fact that this power resides in the Queen and was not taken away by the Acts of Uniformity is supported in principle, though not in express terms, by a provision in the Act of Uniformity of Elizabeth I (1 Eliz. I c.2), itself. Section 26 provides, "And also, that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church by the misusing of the Orders appointed in this Book, the Queen's Majesty, may, by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of God's glory, the edifying of his Church, and the due reverence of Christ's holy mysteries and sacraments." Far from excluding the Queen's power to authorise State Services, the Act of Uniformity specifically empowered her to authorise other ceremonies or rites, should certain events occur.

The Queen is the supreme Ordinary and visitor in the Church of England, and is also the "lawful authority" mentioned in Acts of Parliament, in the absence of any provision for an inferior judge to act in the first instance. (Halsbury, "Laws of England," vol. xi). The Declaration of Assent which must be made by all clergymen of the Church of England

before Ordination is now prescribed in the Clerical Subscriptions Act (1865) (English) and contains a solemn undertaking in the words "in Public Prayer and Administration of the Sacraments I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority." At the time when that Act was passed there had been no statute passed giving even a limited power (such as that contained in the later Shortened Services Act of 1872) to a bishop to authorise special or additional services. It has been decided by the Privy Council in England in several cases and by the Supreme Court of N.S.W. and the High Court of Australia in the recent "Bathurst Case," and that the bishops have no "jus liturgicum," and they are therefore not the "lawful authority" referred to in the Declaration required by the Clerical Subscriptions Act. It appears therefore, on the basis of the assertion quoted from Halsbury, that the Queen is that "lawful authority," where there is no inferior judge invested with power to authorise the particular kind of service required, as for example that now ordered by command of the Queen. This does not mean that the Queen has a general power to dispense with the Prayer Book or the Acts of Uniformity. Halsbury states that the Queen "has no general power to dispense from the laws ecclesiastical" and quotes the Bill of Rights (1 Will. & Mary, sess. 2, c. 2), in support of the statement. The Coronation Oath, the Bill of Rights (1688), the Act of Settlement (1700) and a statute of 1910 substituting a modified Accession Declaration for the previous Declaration against Popery afford guarantees in this regard.

It is clear, therefore, that such a State Service neither requires nor derives any lawful authority from authorisation by a bishop, who has, in fact, no power to authorise it. Its proper authority is derived from the Queen, in virtue of the Royal Supremacy.

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THINK ON THESE THINGS

A WOMEN'S COLUMN

Conducted by June Dugan

It seems a very fitting thing that this new column of ours—by a woman for women—should appear during Lent, the time when we must "think on these things" and face up to some of the challenging thoughts that at other times may be relegated to the attic of our mind.

First let us see what Lent means to us. I can remember about two years ago talking to a lady who always had a block of chocolate presented to her each week-end, and when Lent came she decided to impose a self denial in the form of doing without her chocolate and putting the equivalent money in the Missionary Box. This was very good, but when I questioned her as to what she would do with the chocolate when Lent was over she said she was going to have a wonderful feast! This conception of Lent is all too common. It is very well for us to impose small denials such as giving up our sweets or magazines or whatever thing we indulge in for a time to prove to ourselves that they have no mastery over us, but let not these outward things become the essence of the season to us, and let us not think we can go back to our old ways once Lent is over.

What then must be our way to observe this season? First of all we must begin by taking stock spiritually and reviewing our sense of values. The negative way of self-denial is not enough; we must be logical in our use of time and money saved during Lent so that we should have more time for Bible Study and prayer at this time and more money for our church or missionary societies. If we see to this then will follow also a life of greater consecration because just as the cross preceded the Resurrection so the crucifixion of self is the first step to a new life of whole-hearted consecration.

There is always a great tendency for us to decide that we must really do something about our spiritual life, especially at a particular season in the Church's calendar and then to keep procrastinating till such season is over and we have lost the desire and the urgency. Could we be very definite and determined this Lent in our soul searching and self conquering that the impact of individual consecration may be felt across the continent?

This is not reaching for the stars, it is possible when we realise we are working with the "Almighty and everliving God" who knows no limitations save those we impose upon Him by our own will and self-assertion. The wonderful opportunity Lent provides, if we are to use it, is to deal with these hindrances to God's working in a very practical manner, realising that no one, not even God Himself, unless we so will it, can deal with our inner selves and our wills.

Let us then ask God to show us ourselves and to give us the grace and power to overcome the things in our life that hinder His working.

Our Prayer—

O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.

Christians and Nervous Breakdowns

4. A SOCIAL WORKER'S VIEWPOINT.

The psychiatrist, in his definition, included both the psychotic and neurotic forms of breakdown, but I am dealing only with the neurotic forms.

First of all, the Christian faith can and does reduce the possibility of nervous breakdowns. Secondly, in spite of this it is possible for Christians to have nervous breakdowns. There is a commonly held opinion among Christian people that Christians ought not to have breakdowns. If we believe this common opinion we are confusing the spiritual with the physical-mental health of the patient. Conversion does not bring an alteration of the original mental equipment. Nervous breakdowns are partly the result of early experience which are not completely wiped out by conversion. Complete mental health would be a feature of a state of perfection which we have not yet reached.

Nervous breakdowns are caused by three groups of factors: 1. Inherited constitution of the patient; 2. Early life history of the patient, and 3. The precipitating situation.

As a social worker I am trained to deal only with the precipitating situations which are really a minor part of the problem.

Let us look first at the situations which confront all patients suffering from nervous breakdowns, and later we shall consider those which are peculiar to Christian people.

A nervous breakdown can be precipitated by any normal life situation which involves stress or strain. Usually there is also an element of conflict. Very often we find that the conflict exists between a desire to please oneself and a sense of duty or a fear of consequences. The fear is often the primitive fear of losing love and approval.

What are the situations which we find precipitating breakdowns?

1. Breakdowns do occur in children especially with those who have over-

severe or neurotic parents. There is a conflict between the desire for self-expression and a sense of duty towards the parents. Breakdowns occur also in adolescents who are wanting freedom.

2. A precipitating situation is seen with the student facing examinations. He is under strain from pressure of work, realises that he does not have sufficient information, but fears failure, and has conflict about losing the approval of his parents and teachers.

3. Conflict is faced by the young adult wanting to marry, but facing opposition from his parents.

4. Breakdowns are frequently precipitated by unsuccessful marriages: There may be an alcoholic husband or wife and the other partner is undecided about leaving; there may be strain produced by the infidelity of the other partner; or by violent ill-treatment; or by difficulties with parents-in-law. There is not only the burden of living with a difficult partner, but conflict about the ethics of separation.

5. Nervous breakdowns are seen among soldiers in the front line of battle. All soldiers feel weariness and tension, but if conflict and fear are also present a breakdown can occur. Such a breakdown may take the form of hysterical paralyses, loss of memory, etc.

6. Overwork is often the precipitating factor. Very frequently a breakdown does not occur simply because a person overworks. It occurs where the patient drives himself too hard because of some other conflict; the job may be too demanding or too hard for him, or he may be afraid of his employer, or he may have a general insecurity and may dread further failure if he cannot hold his position.

7. Conflict situations appear in later life, for example, among parents who suffer great anxiety about their children if the children act in ways which offend them.

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What suggestions are there for handling these conflict situations?

Firstly, it is wise to keep the conflict on a conscious level. It is important not to run away from it or deny its existence; but consciously to set about finding a solution.

Secondly, where there is fear or anxiety it is wise to ask whether the fear is justified, or, in actual fact, exaggerated. For example, the over-anxious parent may find himself in a state of great concern about behaviour which is normal in children of the age of his own child.

Concerning the problem of over-work, if a patient realises that he is driving himself too hard he should try to find the reason why he is doing this.

He should endeavour to take adequate rest and recreation and to remember the value of one day's rest each week.

Again, it is important to discuss such conflict situations with people who are qualified to help, if the patient feels that the situation is becoming too severe for him.

Finally, let us remember that special resources exist if the patient becomes a Christian. These include strength, peace, wisdom, guidance, balance and a purpose for life. The effect of the Holy Spirit is to give calm and maturity. This is seen in all the situations listed above. Becoming a Christian can give to the adolescent, balance; to the young adult, peace and confidence; to the person caught in an unworkable marriage, peace, patience and strength; to the student, guidance and concentration; to the soldier, peace and confidence that God's way is best.

With Christians the situations which precipitate breakdowns are much the same as those which are seen to affect the large group of sufferers; they are normal life situations involving stress and conflict but aggravated by a keener sense of duty and a greater fear of breaking with the code generally

accepted among Christians. Additional precipitating factors may be—

1. A clash of loyalties, seen particularly in the Christian child who grows up in a home where the Christian faith is opposed.

2. Conflicts about standards of conduct in the everyday social groups where their lives are spent. Such conflicts can be very severe. A Christian frequently feels ostracised in sporting groups, school and college classes, recreation clubs, etc., when his conscience will not permit him to join in the activities of other members.

3. Conflicts concerning standards of conduct in business. The situation frequently arises where the Christian employee cannot carry out the requests of him by his employer. He is faced with the alternative of losing prestige and perhaps his position.

4. Strain and anxiety for the Christian who does too much Christian work. A Christian person may overwork from a sense of insecurity or guilt or from a fear of criticism if he gives up work which is proving too severe.

5. Conflicts about sex. There is a feeling among some Christian couples that sex in marriage should not be enjoyed to the full. This can lead to considerable frustration and guilt, and so precipitate a breakdown.

6. Conflict about the behaviour of children. Christian parents are often caught in a wave of anxiety concerning the behaviour of their children who cannot conform to the pattern set by the parents. It becomes difficult for Christian parents to pursue a wise course when they are fearful that their children will develop in undesirable ways.

Having examined the situations which can arise, particularly among Christians, let us see whether there are any special solutions to these problems.

Firstly, every Christian should make full use of the resources of Christ and the resources of prayer. Prayer gives a complete expression to the conflict and anxiety, keeping it to some extent on a conscious level, and brings also the direct intervention of God.

Secondly, every Christian can help to reduce the conflict by avoiding an attitude of criticism. Mental health in general will be improved if the body of Christian people can be discreet in their criticism.

To conclude, I wish to say that the resources of Christ are very great and can play an important part in the prevention and cure of nervous breakdowns. Nevertheless, it is possible for Christians, because of their inherited personality, early life experiences and conflict situations, to suffer from nervous illnesses. These can be avoided to a great extent by full use of the resources of Christ and by understanding on the part of every Christian.



QUESTION BOX

(Questions should be addressed to the Editor. Every effort will be made to procure a clear and accurate reply to questions submitted.)

Is it permissible to read The Revised Version or The American Revised Standard Version in Morning and Evening Prayer?

The Canons require "the Bible of the largest volume" to be provided but do not specify any particular edition. The Bishops' Bible was authorised by Convocation in 1511. The Authorised Version gradually supplanted the Bishops' Bible since 1611, but although it has tacit sanction in the fact that the Lectons in the Prayer Book were made to conform to it in 1662, with the exception of the Psalms and The Comfortable Words, there is no official sanction traceable either by a decision of King, Convocation or Parliament. Hence it would appear that it is permissible to substitute another version in English for the Authorised Version.

Congratulations on your new Question Box Column. I wonder if you can tell me anything of the origin and history of The Women's World Day of Prayer being held to-day (20th February)? Also who are responsible for its planning and support? On their literature there is little to indicate what or who are behind the movement.

The Women's World Day of Prayer was inaugurated in America 66 years ago and has gradually spread to 112 countries. It is sponsored by the National Missionary Council and world-wide plans are the responsibility of that body. The officers of the movement are honorary. The income received comes from the offerings on the Day of Prayer. After deducting expenses for the printing, etc., connected with the service the balance of income from N.S.W. is divided between the B. and F. Bible Society and the Pacific Christian Literature Society.

Would you be good enough to explain why there are two Lord's Prayers in Morning and Evening Prayer? Is this not against our Lord's warning on repetition? Why does one contain a doxology and the other not?

The two Lord's Prayers introduce different sections in our service. The first, which contains the doxology, commences that portion of our service which is devoted to the praise of God, the Psalms, Canticles, etc. The second, which has no doxology, is at the beginning of that section which is for prayer and petition.

The doxology is an ancient liturgical addition adopted from the Greek Church; the western or Latin church does not use it. Our Lord's warning is against vain or mechanical repetition. The Lord's Prayer is so condensed that its meaning cannot be exhausted in one utterance.

PERSONAL

We are sorry to record the death of the Rev. Wilfred Henry Chamberlain, who was vicar of Ballan and Bungaree from 1947 until his death on 8th January, 1953. Wilfred Chamberlain was ordained in the Diocese of Melbourne where he served in the parishes of Yarraville, Kingsville, Thornbury. In 1940 he went to England where he was Vicar of Gretton for six years.

The Bishop of Goulburn on Sunday, 15th February, 1953, advanced the Rev. Colin Sheumack and the Rev. L. C. R. Smith to the priesthood and admitted Messrs. S. B. Ford, R. A. Morris and E. J. Rolfe to the diaconate. Mr. Sheumack has been serving on the staff of the parish of St. John's, Canberra, and Mr. Smith on the Cathedral staff. Both will continue in their present positions.

The death occurred on February 16 of Mrs. Mary K. Searcy, widow of the late Rev. Montague Searcy, formerly Rector of St. Paul's, Burwood, Sydney. Mrs. Searcy had been living in Burwood. We extend our sympathy to her children.

The marriage of Mr. Brian Deck to Miss Jean Palmer took place in St. Philip's, Church Hill, Sydney, on Saturday, February 21. The Rev. Alan Begbie performed the ceremony. Mr. Deck is the third son of Dr. and Mrs. Ernest Deck, of Clifton Gardens, and for many years has been closely associated with the work of the Crusader Union. He is at present Manager of the Book Room in the C.S.S.M. Headquarters, Sydney.

Dr. Emil Brunner, noted Swiss Protestant theologian, has been appointed professor of religion at the new Japan International Christian University, located near Tokyo. Dr. Brunner, professor of theology at the University of Zurich, is one of the most widely read and influential European theologians.

Convocation of Oxford University has decided to confer the honorary degree of Doctor of Civil Law (D.C.L.) on Lieutenant-General Sir Edmund Herring. Sir Edmund is Lieutenant Governor and Chief Justice of Victoria, and also Chancellor of the Diocese of Melbourne.

The Archbishop of Sydney will preach the sermon at the consecration of the Rev. Ian Shevill as Bishop of North Queensland in St. John's Cathedral, Brisbane, on Sunday, April 9.

Dr. L. E. Lyons, Lecturer in Chemistry in Sydney University, returned to Sydney on Feb. 27 from London, where he has been doing research in Chemistry for about three years.

It has been announced that the Rt. Rev. Ernest Barnes, Bishop of Birmingham, will retire this year.

The death has been announced of the Rt. Rev. Guy Warman, bishop successively of Truro, Chelmsford and Manchester.

The Rev. Kenneth Childs, has been appointed Rector of Holy Trinity, Erskineville, with Camdenville and Darlington and was inducted last month.

The Archbishop of Sydney and Mrs. Mowll invited a number of friends to meet Miss Alice Hunter, who had been his secretary since coming to Sydney, in the Chapter House on February 14th to bid her farewell prior to her leaving to be married. His Grace paid a very warm tribute to the faithful and efficient service rendered by Miss Hunter and said he would miss her personally, as she would also be missed from Church House. Those present contributed towards a wedding present to Miss Hunter and a silver plated tea and coffee service was purchased and later presented to her by the Archbishop.

We regret to announce the death of the Rev. W. A. A. Brice, Rector of St. Mark's, South Hurstville, for many years. Mr. Brice was ordained in 1911 and exercised his ministry in the dioceses of Riverina and Sydney.

The Rector of Castle Hill, N.S.W., the Rev. Colin Craven-Sands, is looking after the Mission to Seamen in Sydney for three months pending the appointment of a chaplain in succession to the Rev. G. Bennett.

We congratulate the Rev. and Mrs. Andrew Hayman, of Wilberforce, N.S.W., on the birth of a daughter, Barbara Ruth.

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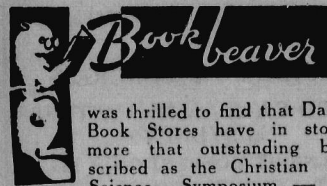
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BOOKS OF INTEREST.

THE KESWICK WEEK, 1951. Price 16/- Full account of the Convention with all addresses.

THE LIVING CHURCH IN THE PARISH. Price, 10/6 A symposium on the pastoral ministry edited by Frank Colquhoun, M.A.

OUR LORD'S APPOINTED FEAST. By Norman C. Deck, B.D.S. Price, 2/- A short enquiry into the meaning and significance of the words, "This is My Body . . . this is my Blood."

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The Layman's History of the Church of England.—By G. R. Balleine, 9/-.

The Catholic Faith. — By W. H. Griffith Thomas. (Revised Ed.) 21/-.

The Church Universal and Local.—By Alan M. Stibbs, 7/6.

Our Lord's Appointed Feast.—By Norman C. Deck, 2/-.

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WORLD OF BOOKS.

PERIODICALS.

"The Churchman," December, 1952. Church Book Room Press.

This issue is largely concerned with the doctrine of the Holy Spirit. The Rev. Geoffrey Lampe, author of "The Seal of the Spirit" (reviewed in "A.C.R." 18/9/52), and recently appointed Cadbury Professor of Divinity in the University of Birmingham, writes on "The Holy Spirit and Baptism." The Rev. R. F. Hettlinger, Professor of Theology in Wycliffe College, Toronto, and recently elected Fellow of St. Augustine's College, Canterbury, writes on "The Holy Spirit in St. Paul's writings." There is an article by the Rev. Ronald Reeve on "The Holy Spirit in the teaching of Charges Simeon," and another on "Evangelism in Modern Industrial England," by the Rev. J. W. Roxburgh, Vicar of a Liverpool parish.

The book reviews are by notable people, but seem a little thin. Of course some books defy review. Fancy trying to review Vincent Taylor's 700-odd pages of commentary on St. Mark (Macmillan series) in 700-odd words!

The editorial has some words on the American Revised Standard Version of the Bible, and takes Dr. Oswald Allis to task for daring to criticise the new work. It is a pity that the writer of this editorial did not use his valuable space to consider some of Allis' weighty criticisms, especially in regard to the O.T., instead of sowing prejudice on the basis of some of his remarks about punctuation, etc., in the N.T., which, in any case, Dr. Allis made known years ago when the N.T. first appeared in the R.S.V.

The Journal of Theological Studies, October, 1952. Geoffrey Cumberlege, London.

This is the theological journal for the learned. It is now published twice yearly, and always includes articles, notes and reviews of a high order of scholarship. It costs 18/- a time, English currency.

Some features and points in this issue may be of general interest.

1. The Rev. Henry Hart of Cambridge has a valuable article on the relations between Judaea and Rome between 63 B.C. and 138 A.D., as illustrated in the coins of the period — the "official commentary," as this most significant mode of ancient propaganda has been described. For students of this period Mr. Hart's article is of first importance. It is accompanied by a fascinating series of plates showing the coins on which the writer's exposition is based. Mr. Hart had a no less interesting article in the previous issue of the J.T.S., also based on coins of the period, putting forward the suggestion that the crown of thorns mentioned in John 19: 2-5 was intended, not as an instrument of torture — (Clement of Alexandria seems to have been the first to maintain that view)—but as a caricature of the radiate crown of the divine ruler, such as various kings and emperors are represented on coins as wearing.

2. An 11-page note is contributed by the Vice-Principal of Ridley College, Melbourne, Dr. Leon Morris, on "The Biblical Use of the term 'Blood'." This is a most important study on a critical point. Dr. Morris surveys all the relevant biblical evidence, and supports Denney, Moffatt, Armitage Robinson, Behm and F. J. Taylor against Milligan,

Westcott, Hicks and Vincent Taylor in the view that "blood" in the scriptures signifies not "life released for other purposes" but "life given up in death"; that, in fact, "blood" is practically a synonym for death, not for life. This view, of course, cuts the ground from under a good deal of modern theory about the Atonement, as well as from under much popular teaching about the Eucharistic sacrifice.

3. Prof. T. W. Manson has a devastating review of the 2nd part of Rudolph Bultmann's "Theology of the New Testament." He acknowledges that it is a "vivid, and stimulating piece of work," giving many "new insights into the detailed exegesis of the Fourth Gospel and the First Epistle," but he finds Bultmann's doctrine of Revelation most unsatisfactory.

Bultmann is both a radical biblical critic and also a Barthian. This enables him to hold to the belief that Jesus is the supreme "Revealer," while denying that "the words and acts of His life and death" have either authenticity, or relevance to the "Revelation." "Here," says Manson, "is the nemesis of thoroughgoing historical scepticism." There is, in fact, no content to the Revelation. We are left "religiously in the air." "The Believer . . . still has no direct relation to God or Jesus. Instead he is offered union with a Revealer, who . . . reveals nothing but the fact that He is the Revealer. And even this union is not a direct personal relation."

4. A sixth edition of Dr. Albert Schweitzer's "The Quest of the Historical Jesus" (1906) has been published in German (1951). This is not surprising, as it was, on any view, a very influential book. What is surprising, however, is that this edition carries a new Foreword by Dr. Schweitzer himself, dated from Lambarene, containing "a vigorous restatement of the main positions for which the author is now well known." Schweitzer, of course, deserves credit for his manful part in slaying the old German liberalism; but it is odd to find this veteran scholar at the close of his long and sacrificial missionary life still apparently believing uncompromisingly that Jesus was the victim of a great delusion, whose eschatological hopes were shattered by the heroic but quite misdirected offering up of His life. One wonders if anyone really agrees with Schweitzer's eschatology now.

The Reformed Theological Review, February 1953. Melbourne, 3/-.

Prof. G. A. Knight, of Otago, has a careful article on "The Virgin and the Old Testament," occasioned, he says, "by a reading of the section entitled 'Mariology' in *Ways of Worship*, being the Report of a theological Commission of Faith and Order in preparation for the Lund Conference of last August." Many besides Prof. Knight were surprised at this section. 70 out of 315 pages, or nearly a quarter of the whole space devoted to the essays, were occupied with "Mariology," with Roman, Orthodox, Anglican and Reformed contributors.

Prof. Knight examines the basis of "Mariology" in the Bible, in particular in the O.T., and his study is of much value.

The Rev. M. W. J. Geursen, of Melbourne, has a tabulated "approach" to the theology of Karl Barth. There are a dozen book reviews.—D.R.

CORRESPONDENCE

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

THE MOMENT OF MARRIAGE.

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

As against the opinion expressed in your "Question Box" columns (19/2/53), it would appear from its own wording that the Prayer Book considers the "moment of marriage" to occur when the priest joins the parties' hands with the words, "Those whom God has joined together," etc.

These words and this action are the true climax and completion of a rite which is divided into two main parts. The first is preliminary on the human level, including general and individual challenges, consents, agreements, promises and a pledge. The second part, commencing with the prayer invoking the presence and action of God, and signalled by the instruction to the parties to kneel, includes the actual wedding, considered as the act of God.

It is clear that the P.B. regards the above words and action as the significant moment, because it here interpolates an immediate declaration of the fact, at what would otherwise be an awkward and unseemly point to do so, i.e., with everybody on their knees between the Prayer and the Blessing. Also, this declaration itself summarises the order of procedure, concluding with "and by joining of hands," i.e., after "giving and receiving of a ring."

The previous twofold handclasp is merely the action appropriate to the promises (cp. "striking hands on a bargain"); it is the second "joining of hands," kneeling, and after appropriate prayer, which in my view answers your correspondent's query, "What is the moment of marriage in the Marriage Service."

Admittedly, in a Registry Office ceremony the consent constitutes the marriage, simply because that is all there is to it, i.e., no conditions, no promises, no reference to God. But to suggest, as your informant does, that a Christian minister, in a Christian Church has "duly celebrated marriage" by the time he has listened to the parties' mutual consent, i.e., when they have each said, "I will," and before there has been either promise or prayer, seems indefensible on any Christian grounds whatever.

Yours faithfully,

RALPH OGDEN.

The Rectory,
Milson's Point, N.S.W.
21/3/53.

[We thank Mr. Ogden for giving us his interpretation of the Marriage Service, but are inclined to stand by our original answer to our questioner.

First, we do not agree with Mr. Ogden that the P.B. "interpolates" the declaration of marriage, "at what would otherwise be an awkward and unseemly point to do so," for there is no evidence that anyone but the bridegroom and bride are supposed to be on their knees in this part of the service.

Secondly, although the "joining of hands" referred to in the minister's declaration is somewhat ambiguous as it stands and may perhaps be taken as Mr. Ogden takes it, nevertheless, in our view, it more appropriately refers to the first joining of hands

which takes place when the consent is given, and for two reasons: because it is this first "joining" which Barry and others take to represent the "joining" of primitive and pre-Christian usage, and because the "joining of hands" spoken of later by the minister is described as part of the couple's declaration of their mutual consent. Now this is undoubtedly the significance of the first joining of hands where it is the voluntary action of the parties; but scarcely of the second where it is performed by the priest.

Thirdly, the prayer, "O Eternal God," contains no suggestion that anything remains to be performed by, or done to, the couple to enable them to be regarded as married. The prayer is for God's blessing on the future life of those who have already made the vow and covenant of marriage.

Finally, from the point of view of liturgical history, the priest's joining of the hands is as much an "interpolation" as the following declaration. It was not in the English medieval service, and was added in 1549 apparently under Continental influence. It certainly forms the climax of the Reformed service—not, however, because it is the "moment of marriage," but because it is Christ's declaration of the indissolubility of marriages where God has joined the parties together.—Ed.]

CHURCH GROUNDS.

(The Editor, "Australian Church Record.")

Dear Sir,

Last Sunday I was a visitor at the Morning Service at one of our beautiful Churches of the North Shore Line, Sydney. The preacher was also a visitor, and in his message on the spirit of worship, he spoke of the loveliness of the Church and its delightful peal of bells in a suburb which reminded him very much of Suffolk, England. His message was inspiring, but as a visitor I was bitterly disappointed in the setting of this lovely Church.

There were signs of an attempt, probably when the Church was built, of having a garden in keeping and worthy of such an ecclesiastical setting, but now the garden looked disorderly and unkempt.

Why is it that so many grounds surrounding our Anglican Church in this Diocese are so neglected and uncared for? It is very noticeable, by way of contrast, that the gardens round many non-conformist Churches have an appearance of being well looked after.

On Anniversary Day, many hundreds of people visited the old historic Church at Windsor. It was my first visit there, but again I was very disappointed that the grounds looked shabby and untidy, and in fact seemed to be in keeping with the state of the Church both inside and out. The interior of Churches, especially behind doors, cupboards, and organ lofts, etc., where discarded hymn books, anthems and surplices are generally thrown and out of the public eye, is another subject which all Church Committees should be more concerned about.

I was once asked to advise on the layout and upkeep of our church grounds and was promised the necessary manual labour for this purpose. The manual help was always difficult to obtain and the response and interest so weak that very often the heavy duties of mowing the lawns, digging and watering the gardens were left to me.

In this Coronation Year, when the Queen has asked us to support her on that great Day when she will become Queen and Defender of the Faith, is it not possible for Anglicans in this Diocese to willingly make our contribution to ensure that our churches of which our Queen is the Royal Head, have grounds that are worthy of their setting, and that you and I would be proud to own if they were gardens round our own homes?

Yours faithfully,

CHURCHWOMAN.

Sydney.

THE LORD'S SUPPER.

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

The Eucharistic Congress which is to take place in Sydney in April is a sharp reminder to members of the Church of England of the great Reformation struggle to establish a scriptural doctrine and service of the Lord's Supper. It would be of great value at a time like this for church people to think out afresh the teaching of Holy Scripture on the Lord's Supper. May I in this connection suggest to your readers that it would be very profitable to purchase and study a booklet recently produced by Mr. Norman Deck entitled "Our Lord's Appointed Feast." This book of fifty-five pages is on sale in the office of the Australian Church Record for the slight figure of two shillings. It is a most thorough and excellent study of the teaching of the New Testament, and it would be a splendid thing if clergy and laymen were to make a careful reading of Mr. Deck's work before the Eucharistic Congress is held.

Yours sincerely,

MARCUS L. LOANE.

Moore College, Newtown.
17/2/53.

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Man in Society

A Review by Harold Fallding, B.A., B.Sc., Dip.Ed.

Morals and Man in the Social Sciences, by J. V. Langmead Casserley. Longman's, Green & Co., London, 1951. Australian Price, 21/-. Our copy from Publishers.

J. V. Langmead Casserley is a university lecturer in Sociology as well as an ordained minister of the Church of England. We had already some evidence of his comprehensive thought from an earlier book, "The Christian in Philosophy." Now, in "Morals and Man in the Social Sciences" we see him again relating Christian faith to modern knowledge. This time the subject with which he is seeking a rapprochement is Sociology, which lies on the advancing fringe of science. With his usual daring he seizes the toughest knots in the theory of the subject and worries them till they slacken smoothly in his grasp.

God, Man and Nature.

Before taking up any problems, however, he has a vindication for Sociology itself against its detractors. Some people think it degrades man to treat him as an object of scientific inquiry, and fear that social science will destroy our humanism. To answer this Casserley has to distinguish between three kinds of humanism. There are classical humanism (Socrates), modern secular humanism (Rousseau) and Christian humanism. He admits that the modern scientific approach to man, whether through biology, psychology or sociology, has struck very hard against the first two.

But Casserley claims that Christian humanism will prove intellectually more resistant than these other humanisms, simply because it distinguishes man from nature without having to abstract him from it completely. In so far as he is partly immersed in nature by the fact that he is a creature man may rightly be the object of scientific study. Sociology, then, cannot threaten Christian humanism, for this does not place man's dignity in his nature, but in the fact that God has set His love upon him.

"Christianity has always known that man is a creature, that he stands side by side with animals and things as part of the creation. It has always presented him as frail and finite, corruptible and corrupted. It has had the courage to proclaim a humanism without illusions. It ascribes to man neither metaphysical nor moral glories and it sees the essence of man neither in what he is nor in what he has been, but in the wholly surprising and unmerited attitude of God towards him, and in what he may therefore hope to become. We may call this an eschatological humanism, which cannot be refuted, but rather confirmed, by any empirically constructed catalogue of present evidences of man's finitude and dependence. It is my belief that this Christian doctrine of man can serve at the same time as the presupposition and intellectual basis of both the naturalistic anthropology of our social sciences and the humanism of our civilisation." Page 17.

The three major problems with which the author wrestles are those which will have troubled every Christian student of the human sciences. They are these: (1) Does the comparative approach to human behaviour necessarily commit us to the conclusion that all morals are relative? and, if we cannot finally escape some traces of relativity in morals, does this mean that Christian morality is not universally obligatory, or does Christianity itself embrace something relative? (2) Is man determined like the rest of nature, or is he exempt from such causality? What answer is there to the old dilemma: "If man is free, the social sciences are impossible. If the social sciences are possible, man is not free"? (3) Since the Christian view of man requires us to recognise the uniqueness, the singularity, of every person, how can we generalise about human behaviour?

In a review it is impossible to repeat the detailed arguments given in answer to these questions, the most that can be done is to sketch the author's position and give his conclusions.

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Are Morals Relative?

Regarding the relativity of morals Casserley warns that it is misleading to stop on too superficial a level in our comparison of data from different societies. To simply say that each code of morals is good for its own society, and that no standard exists for comparison between them, is to be insufficiently scientific—since in science we must find a level on which we can generalise, or our work is unfruitful. If we grant that the function of a moral code is to secure social health, we should use our data to discover what are the universal conditions of social health. In such an investigation it would be possible to take for one's hypothesis the view that the universal conditions of social health are the laws of God as set forth in the Scriptures. On the other hand something has to be conceded to relativity. The particular conditions of a particular society are determined by its history, environment, economy, etc., and will require a particular expression of the universal laws if these are to be relevant to it. It is necessary that we should remember this in our own society whenever it is in transition, for we tend to cling to the institutional form of a moral ruler rather than to its spirit, forgetting that the principle may have many expressions, and that under changed conditions only a changed expression is appropriate. It is to the credit of Christianity that its values are so fundamental that their actual expressions in different social situations must vary.

To say that our moral judgments are relative is only another way of saying that they are relevant, that they make sense in terms of what we know of life and the world." page 108.

What is Freedom?

Then there is the matter of the apparent opposition between free-will and determinism as this affects the possibility of a science of society. Casserley points out that Christianity is not committed to anything like the absolute conception of man's free-will. It says that he may be free if certain conditions are realised, rather than that he is free. We should, too, carefully analyse the meaning of "freedom" if we are to gain light on the problem. Essentially it means the ability to do what we believe we ought to do, and many things threaten that attainment. There are at least six important conditions which must be fulfilled if freedom is even to be approached. There is (1) a technical condition, by which we have the "know-how" to do what we ought to do. (2) A political condition, by which we are made more or less free from interference from the will of others. (3) A rational condition, by which reason is able to sufficiently order and balance our emotional life. (4) A moral condition, by which the personality is integrated and so able to

act as a whole. (5) A religious or quasi-religious condition, by which we learn to affirm those things which we can neither control nor evade, and, finally (6) A social condition, by which an acceptable system of custom and habit so facilitates the ordinary routines of life as to make all of our energies available for major decisions. Now a being who is able to attain to a free way of life as thus defined can be a proper object for scientific study of the causal kind, for it is plain that such a being has even his freedom caused, and that, once free, he himself is a cause of events and also a cause of his subsequent self. Thus the dilemma is resolved if we remember that man is both caused and causing, and that the things upon which he exerts a causal influence include in their number his own character.

The Problem of Personality.

The final question to which Casserley directs his thought is how to generalise about singulars? How far can personality be the subject of scientific investigation? Again he begins with a reminder that the qualities we have become accustomed to attribute to man are not those attributed to him by Christianity rightly so called—for these are more modest. To Christianity man is not absolutely personal. Only God is absolutely personal, and the idea is applied to man and human relations only by analogy. While it is true that "the good shepherd calleth his sheep by name," and before God man is always this particular man, and for Christian thought this singularity more than any other thing constitutes man's Godlikeness, man's personality is always constituted in a fellowship of kindred beings, and he is only unique in that he expresses the common nature in a distinctive way.

"Social science is thus not incompatible with the fact of the uniqueness of each person, provided it is willing to acknowledge its limitations." page 216.

"The sociologist's basic axiom can now be formulated. There are sociological aspects of all human activities. There is no human activity of which the sociological aspect is the only aspect." page 218.

Throughout all the book Casserley has manoeuvred to bring us round to the point of view that what many are now accustomed to thinking of as the Christian view of man (and what they see threatened by the social sciences) is really a view that has come from the attempt to accommodate Christian doctrine to the prevailing climate of opinion of the eighteenth and nineteenth centuries, and that the authentic, orthodox, fundamental Christian estimate of man is much more modest, for it views him as creaturely and partly immersed in nature, and it is nature which science legitimately investigates — so fruitfully.

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FOR THE WAYFARER.

Mercy, Mercy, Mercy.

(By the Rev. N. R. Graham, Vicar of Granity, N.Z.)

The cold atmosphere of the law court is most uninviting. Here lances are broken as well as hearts, in arguing the fine points of law whilst seeking justice. The experience of those who have seen the law in action dictates: keep out of it if you can, for justice is a cold partner for those seeking reconciliation rather than retribution. Justice is figured as one blindfolded; she cannot see the anguish of a tortured pleader. Leave the stone-throwing to others — be oil-pourers upon troubled hearts and souls adrift on life's stormy ocean.

Chapters 10 and 15 of St. Luke's Gospel are the mercy chapters of human experience. In these classics concerning the Good Samaritan and the Prodigal Son we have a reflection of Psalm 101, by David, "Like as a father pitieth his children." The account of the experience of the Prodigal Son reaches its climax in the mercy of the father for the son. Let us behold the father hastening to his son's aid and follow his steps and understand something of his love.

Mercy's eyes of the father quickened by love looked out and recognised him when he was a long way off. Though crushed and humiliated, he knows him covered with rags. He is probably disowned and rejected by the dogs of the homestead which once licked his hand as it fed them. With the movement of the father we see mercy in action. Mercy's feet ran to meet him: they did not stand at a measured distance to survey his wretchedness. Let us move swiftly unhesitatingly to mercy's task, whatever form it may take in this modern swift-moving world. Mercy's lips kissed him. He rained kisses upon him as a mother would upon her babe in an ecstasy of fondness. These times are usually when babe has been bathed; here the boy was dirty and smelling of swine, and his bearded face trembled to utter words. Truly mercy's lips seal the pardon of the penitent soul and are the sweet tokens of forgiveness. Remember Joseph, how he kissed his brothers when he announced their forgiveness.

Mercy's hands clothed and adorned the outcast with a beauty not his own. This showed the putting off of the old life and the putting on of the new. Every part of the new clothing has delightful and mysterious meanings. Mercy's mirth called for rejoicing.

Heaven has its merry-makers as well as Earth. "Joy shall be in heaven over one sinner that repenteth." Mercy's heart had compassion. Here the father is spoken of in the same terms as the description of the Good Samaritan of Luke 10: "He had compassion on him." Compassion is a suffering together with another, so that the heart of one beats in harmony with the other, making the other's sorrow his.

Do we err in making the following confession, that of the pardoned prodigal? Dare we to associate ourselves also with this son? I am mercy's man, a miracle of mercy. I have had millions of miseries, but I brought them all upon myself. But mercy's eyes waited and watched for me; mercy's feet ran to meet me! mercy's lips gave me the kiss of forgiveness; though I did not yield I was starved into returning; mercy's hands clothed me; mercy's merry-making gladdened my home-coming; and mercy's heart will supply all my needs. Justice rejected me but mercy embraced me. "O give thanks unto the God of heaven; for His mercy endureth for ever."

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SYDNEY CLERGY WIVES

Sydney Clergy Wives Association's next meeting will be held on Friday, 6th March, 1953.

11.30 a.m.—Celebration of Holy Communion in the Chapel at St. Andrew's Cathedral. Celebrant, His Grace the Archbishop of Sydney.

12.30 p.m.—Luncheon in the Upper Chapter House, during which Mrs. H. W. K. Mowll will tell of her recent trip to India.

All Clergy wives are cordially invited. Mrs. F. A. S. Shaw, Ashfield Hon. Sec.

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Diocesan News

SYDNEY

Mothers' Union.

The Mothers' Union held a conference at Thornleigh Conference Centre during the last week in February. It was sponsored by the Young Members Department of the Mothers' Union to begin the year of challenge to mark the Coronation, and the programme included addresses, forums and discussions. His Grace the Archbishop and Mrs. Mowll were present for the evening meal on Tuesday night and the Archbishop led the evening discussion. Wednesday was an open day when many visitors who could not stay for the full time came to enjoy the fellowship.

Dee Why.

On Saturday, February 21, His Grace opened and dedicated extensions to the buildings at Dee Why. Afternoon tea was served and many friends came to add their good wishes.

Sydney Preliminary Theological Course.

Diplomas will be presented at the Moore College opening ceremony on Friday, 13th March, at 8 p.m. All friends of S.P.T.C. are welcome.

CANBERRA & GOULBURN

Canberra Grammar School.

A record number of boys from the school passed the Intermediate in 1952 — a total of 25. In the Leaving Certificate three boys passed. Harris secured first-class honours in both Maths., being placed 20th in the State. Garnsey secured first-class honours in Latin, being placed 23rd, and second-class honours in modern history. It was disappointing that our other candidates failed, but several were very close to a pass and in some cases this was a very good achievement in view of the great contributions they made to the life of the school. In all cases they gained solid value from the last two years of their course.

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HELP ASKED FOR.

The Board of Directors of the "Church Record" at their last meeting decided to invite their friends to join with them in promoting a Sale of Work to be held on Friday, June 12th, the proceeds to be equally divided between the Maintenance Fund of the paper and the Endowment Fund for a Protestant and Evangelical Church Newspaper at present the "Church Record." It is the earnest wish and fervent hope of the present Directors that the "Church Record" may remain a Protestant and Evangelical Church Newspaper while Australia lasts and enjoys her present freedom. The Endowment Fund now amounts to a little over £500. This is vested with the Church of England Evangelical Trust (N.S.W.) under a special Trust Deed. Every precaution that seems reasonably possible has thus been taken to ensure the right use of this money in future as well as the present. Each member of the Board of Management of the Church of England Evangelical Trust (N.S.W.) must by the terms of his office sign each year a document attesting his continued fidelity to Protestant and Evangelical principles as set out seriatim in the Trust Deed. Copies of the Articles of Association of the Trust are now printed and copies of the special Trust Deed have been typed. These may be had at the Church Record Office, or will be posted on application. A meeting to begin organising for the Sale will be held at the Church Record Office on Thursday, March 12th, at 2.15 p.m. We ask our friends to help us.

HIGH BRITISH AWARD.

Mr. Victor D. Burgmann, son of the Rt. Rev. and Mrs. E. H. Burgmann, has been awarded the Bronze Medal of the British Institute of Navigation. He shares the award with Mr. R. B. Coulson for the best paper published in the Institute's Journal during 1951, entitled, "An Investigation into Air Traffic Control by a Simulation Method." Both Mr. Burgmann and Mr. Coulson are scientists in the C.S.I.R.O.

NEW G.G. ON REVIVAL.

A spiritual revival of Britain through her Armed Forces could be a practical proposition, Field-marshal Sir William Slim said in a broadcast recently in England.

Sir William, who has just relinquished his appointment as Chief of the Imperial General Staff, and is Governor-General Designate of Australia, said there was little hostility to religion among youth to-day.

"It is that there is a blank ignorance of all things spiritual," he said.

"We often hear of the need for the moral revival of this country. Here is an opportunity, indeed an invitation to the Churches unparalleled in our history."

Sir William told parents that if their sons had been brought up in a decent home, had imbibed principles and held religious beliefs they need not fear the Army would corrupt him.—C.E.N.

IRISH NEW TESTAMENT.

The Hibernian Bible Society has just published a new translation of the New Testament into Irish, and that the selling price in Ireland is 6/6d. It is entitled "An Tiomna Nua." A review in the Irish press by Monsignor Padraig de Brun, President of University College, Galway, says that this translation is of marvellous value for its price. The Hibernian Bible Society is to be congratulated on having produced this modern version of the New Testament for Irish speaking peoples.

NEXT QUESTION?

Questions about the sermon, which the congregation might have liked to ask the minister, were asked instead by his assistant at a recent service in a Norwegian church. And the resulting "conversation" was most interesting to those present. The assistant (whose idea this was) was Bishop Berggrav, now retired from his bishopric but carrying on as a pastor.

"ORDINARINESS."

The peril of our modern life is that of "Ordinariness." The aim of the Christian life is to be "Extraordinary." Christ was no "ordinary" person. He lived no "ordinary" life. He died no "ordinary" death. Yet, for many of us, the following of Christ has become an "ordinary" experience.

—Bishop of Wangaratta.

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Proper Psalms and Lessons

March 8. 3rd Sunday in Lent.

M.: Gen. xxxvii or Ecclus. x 12-24; Matt. xviii 1-14 or Hebrews x 19. Psalm 119, 73-104.

E.: Gen. xxxix or xlii or Ecclus. xvii 1-28; Mark xiv 53 or I Cor. v 20-vii 1. Psalm 119, 105-144.

March 15. 4th Sunday in Lent.

M.: Gen. xliii or Ecclus. xxvii, 30-xxviii 9; Luke xv or Heb. xii. Psalm 119, 145-176.

E.: Gen. xlv 1-xlv 8 or xlv 16-xlvi 7 or Ecclus. xxxiv 13; Mark xv 1-21 or 2 Cor. ix. Psalms 39, 40.

March 22. 5th Sunday in Lent. (Passion Sunday)

M.: Exod. ii 23-iii end; Matt. xx 17-28 or Heb. xiii 1-21. Psalm 22.

E.: Exod. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10. Psalm 51.

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The Anglican Reformers and The Eucharistic Congress

On April 19, 1953, the Roman Catholic Church in Sydney will make a public demonstration of the doctrine which 300 men and women of the Church of England died to resist.

Although the Princess Mary came to the throne in July, 1553, it was not until January, 1555, that the authority of Rome and the Laws of Persecution were once again restored to the Statute Book of England. Within six months Rogers, Hooper, Rowland Taylor and some fifty others followed in each other's steps to the stake, and in less than four years nearly three hundred men and women laid down their lives. The martyrs included five Bishops — Hooper, Ferrar, Ridley, Latimer, Cranmer — and many of the leading clergy of the day, such as Rogers, Taylor, Saunders, Bradford. Their death at the stake, and their heroism in suffering, sent a thrill of horrified sympathy throughout the realm. Common people were more impressed by their faithfulness unto death than by all the logic of argument and controversy.

But why did they die? It was not merely because they were opposed to the mediaeval forms of worship or to the political claims of the Papacy. Nothing of the kind. When these men were put on trial, in nearly every case, the charge was narrowed down to just one point of doctrine. That doctrine was the real presence of the body and blood of Christ in the consecrated elements of the bread and wine in the Lord's Supper. Did they believe that the body and blood of Christ were really, corporally, locally and materially present under the forms of bread and wine after the words of consecration were pronounced? Did they, or did they not, believe that this was so? That was the great point in question. On their answer to that question in nearly every case, hinged their life or death.

1. **John Rogers**, Prebendary of St. Paul's Cathedral, was the first to die. He was burned at Smithfield on February 4th, 1555. What did he say? "I was asked whether I believed in the sacrament to be the very body and blood of our Saviour Christ that was born of the Virgin Mary, and hanged on the Cross, really and substantially? I answered 'I think it to be false. I cannot understand really and substantially to signify otherwise than corporally. But corporally Christ is only in heaven, and so cannot Christ be corporally in your sacrament.'"

—Foxe 6:598.

2. **John Hooper**, Bishop of Gloucester, was burned at Gloucester on February 9th, 1555. What did he say?

"Tunstall asked him to say 'whether he believed the corporal presence in the sacrament,' and Master Hooper said plainly, 'that there was none such, neither did he believe any such thing' — Whereupon they bade the notaries write . . . that he believed not the corporal presence in the sacrament; wherefore he was worthy to be deprived of his bishopric."

—Foxe 6:647.

3. **Rowland Taylor**, Rector of Hadleigh, was burned at Aldham Common on February 9th, 1555. What did he say?

"My second cause why I was condemned a heretic is that I denied transubstantiation and concomitance, two juggling words of the papists, by the which they do believe that Christ's natural body is made of bread, and the Godhead by and by to be joined thereto, so that immediately after the words called 'the words of consecration,' there is no more bread and wine

in the sacrament, but the substance only of the body and blood of Christ . . . Because I denied the aforesaid Papistical doctrine (yea, rather plain most wicked idolatry, blasphemy and heresy) I was judged a heretic."

—Foxe 6:688.

4. **Robert Ferrar**, Bishop of St. David's in Wales was burned at Carmarthen on March 30th, 1555. What did he say?

He was asked whether he believed "that in the blessed Sacrament of the Altar, after the words of consecration duly pronounced by the priest, the very body and blood of Christ is really and substantially contained, without the substance of bread and wine." Because he refused to subscribe this article, he was condemned. And in the sentence of condemnation, he was formally said to have maintained that "the sacrament of the altar ought not to be ministered on the altar or to be elevated, or to be adored in any way."

—Foxe 7: 23, 24, 25.

5. **John Bradford**, Prebendary of St. Paul's Cathedral was burned in Smithfield on July 1st, 1555. What did he say?

"The chief thing which I am condemned for as an heretic is because I deny in the sacrament of the altar . . . to be a real natural and corporal presence of Christ's body and blood under the forms and accidents of bread and wine; that is, because I deny transubstantiation, which is the darling of the devil, and daughter and heir to Antichrist's religion."

—Foxe 7:205.

6. **Nicholas Ridley**, Bishop of London, was burned in Oxford on October 16th, 1555. What did he say?

The sentence of condemnation against Ridley declared that he "affirms, maintains, and stubbornly defends certain opinions, assertions and heresies, contrary to the Word of God and the received faith of the church, as in denying the true and natural body of Christ and His natural blood to be in the Sacrament of the altar; secondarily, in affirming the substance of