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# THE AUSTRALIAN CHURCH RECORD

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

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## THE WORLD SITUATION AND THE CHURCH'S DUTY

(By the Bishop of Goulburn)

I have been asked to write about the place of the Church in the present world situation, and to suggest what the Church's present duty. The Church, of course, exists principally in the hearts of the people who honestly profess and call themselves Christians. According to the reality of their Christian loyalty they bear their witness in the Spirit of Christ to the Christian way of life. Their duty, which is the Church's duty, is to bear this witness faithfully and spontaneously and to proclaim this gospel to all the world. The nature of this witness and the content of this gospel have not changed since the Christ gathered disciples around him, and they in turn found themselves impelled to spread the news of him around the countryside or wherever they might go. The gospel has not changed, nor will it ever change. It is fundamentally a personal relationship between the Christ and the Christian, so there is no need for it to change. But the world has changed, and the gospel can become better and better understood as its implications get worked out in the experiences of Christian living.

Even the changes in the world since the first days of the Christian Church, are not so great fundamentally as they seem. Men schemed for power over their fellows in the days of the Christ, and they are doing the same to-day. They have learned to use elaborate machines, and now have the means of quick communication which enable them to control millions of men and even whole continents; but this elaboration of machinery has increased the nature of his purposes. The unregenerate heart of man still seeks power over his fellows, and this has been going on through all recorded history. It is going on to-day on a scale never before equalled in history, but that is

only because man now has the machinery and the knowledge to enable him to work on this scale, as well as the will to do it. He has always had the will to do it, but never before has he had the means. Civilisation in its latest industrial form is still extending and elaborating the means, and is showing few signs of any deep-rooted change in the intensity of its belief in, and love of, power in personal relations as the way of life. In the course of its six thousand years of history civilisation has made man neither better nor worse than he was at the beginning of the story. It has improved vastly the conditions of life for an increasing minority; it has multiplied population, and elaborated man's equipment beyond all imagination. The process is still going on apace. But civilisation has also increased poverty, misery, degradation and suffering beyond anything that could ever enter the mind of the pre-civilised man. It has constantly created problems beyond man's capacity to solve, and now it threatens to create weapons which will finish the history of the race in one great orgy of slaughter.

Civilisation, obviously, marvellous as it all is, is not enough. No form of it, capitalist, socialist or communist, gives any promise at all of getting beyond the point where man is content to trust in power in his relations with his fellows. But give a man power, even in a small way, over his fellows, and he usually begins to become offensive; give him power in any absolute form and he will almost certainly become tyrannical and corrupt. No man is fit to be entrusted with great power for very long.

Now the fact of the matter is that, whether we like it or not, and no matter how Christian we are, we are all caught in the toils of one form or an-

other of this civilisation of ours. We cannot get out of it by "wishing" or in any other way. Churches, in so far as they are historical institutions, are involved in property organisations which relate them closely to civilised states. They have compromised heavily with the world around them, and have not always withstood the fascination of the ways of worldly power. Just because churches are historical institutions they also partake of the things that belong to Caesar and get caught in Caesar's ways.

What then can the Christian churchman do about it? He finds that community action inevitably involves him in working through institutions. The best he can do, therefore, is to realise the instrumental nature of the institutional side of the Church's life and get all the Christian spirit he can into its working. Christian institutions should be under constant criticism to see that they do not harden into devices for exercising institutional power rather than Christian service. Few people are such adepts at deceiving themselves as professional Christians who identify their own desires with the will of God, and thus impress God into the service of themselves.

Next the Christian Churchman will try to see the real nature of civilised life. He will not be swept off his feet by the terrible rush of political partisans, or get confused by the din of party strife. He will do his best to find out what the capitalist is really after and what the communist is after. He will note the quality of the life that loyalty to these political creeds inspires. He will try to see why the American should be so keen on his way of life, and why the Russian is so confident that he has a gospel for the whole world. This, I know, is a large task, and only a few can get near it, but it needs to be done from the Christian point of view and with the impartiality of truth. No matter what Americans or Russians or British or any others think or do, they all in turn or together stand before the judgment seat of his-

tory, and history is, provisionally, the working out of the judgment of God. The last word is not with any of these political systems, although they are important while they are playing out their part on the stage of history. But they come and they will all go. They make their contributions to the experiences of the human race. Christian churchmen should watch this process closely and objectively, even while they are taking part in it. It is the Church's part to see that none of the lessons taught by the rise and fall of nations and empires is lost. It should be ever gathering up the fragments of wisdom and making them available for future generations. In this way the Church might gradually reduce the sufferings that unregenerate flesh is heir to, and by its patient and disinterested service find ways and means to guide man's feet into the ways of peace. The Christian churchman personally and through Christian institutions should serve in the spirit of Christ wherever opportunity offers, and he should be quick to see these opportunities. On the civilised and unregenerate level man cannot be fully satisfied. He can be excited and thrilled; his sensations can be stimulated to the point of supreme intoxication, but none of these things can be made to last, and in the end they make death look grizzly. Having found no real meaning in life, they cannot get death into focus.

There is no foreseeable solution of the problems of human life; there is no salvation in any political creed or economic device; but things can be progressively improved, and Christians should help in this in every way they can. There will be constant change in economic organisation in order to get the best out of industrial developments. The more that men of understanding and good will can be set free to order the necessary economic changes, unbedevilled by political strife, the better it will be for justice in human relations. Here Christians should be able to help and by their in-

tegrity and trustworthiness become the leaders in whom the rank and file will put their trust. To establish trust between men and nations is a great and urgent task for Christian leaders. The absence of trust makes the world a slippery and dangerous place at the moment. The Christian should not be surprised at this. He is not likely to find this world a stable and secure place. It is where man begins to learn the lessons of life. It is a rough school. But there is kindness in it as well as cruelty, love as well as hate, goodness and beauty as well as their opposites. The Christian knows the One who is "the way, the truth and the life" for all men.

### A CHURCH CONFERENCE CENTRE AT SYDNEY.

The Archbishop of Sydney has acquired an attractive property in the village of Menangle called "Gilbulla"—for the purpose of holding Retreats, Quiet Week-ends and Conferences, and, when not in use for these purposes, supplying accommodation for individuals who are desiring spiritual and physical refreshment in comfortable and attractive surroundings and in the heart of lovely country scenery.

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### DEVELOPMENTS IN NORTH AUSTRALIA.

With the advent of Sister E. Dupen, a triple certificated nurse, formerly at the King George V Hospital, Sydney, the medical side of the work at the C.M.S. Roper River Mission has been extended. Special emphasis has been given to the correct diet for the people, the care and training of the children, and the mothers, the commencement of a Kindergarten for pre-school children, and general welfare. Special equipment has been provided for the use of Sister Dupen and those under her care at Roper River.

Sister Villiers, a C.M.S. Missionary in North Australia, has been doing a course in Pathology in Brisbane. She writes: "It is marvellous how the Lord opened the way for this and how He is supplying the needs for equipment. The doctors at the Health Department have been very good in tutoring me. To be able to give the new treatment for leprosy one must be able to do blood-counts. So I have been doing these and learning how to stain slides and test for leprosy, tuberculosis, malaria, etc. Also I spent a week at the Leprosarium at Peel Island and everybody was very good to me there. I had a very happy time and was able to take a service on Easter Day.

A lot of publicity has been given me in Brisbane. "The Courier" Mail Radio Station has been appealing for the money for a microscope for me. The publicity served a good purpose, as when I went down to Peel Island I didn't need any introduction. They knew who and what I was. Usually they resent strangers. They are very well looked after. The food and treatment is excellent. Some of the patients have their own boats and are out fishing most of the day. They have pictures twice a week. The lad who plays the music hasn't got one whole finger on either hand—he keeps excellent time, too. He has also got a brass band together. I leave here for the North on the 24th May."

### THE VOICE OF PROPHECY.

"More than Conquerors." An interpretation of the Book of Revelation. By Rev. W. Hendriksen. 16/6.

"Prophecy and the Church." By Oswald T. Allis. 20/.

"Exposition of late Revelation of Jesus Christ." Walter Scott. 19/6.

"Some Practical Aspects of the Blessed Hope." H. R. Munro, LL.D. 1/3.

"The Apocalypse." By John A. Anderson, M.D. 3/2.

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## NOTES AND COMMENTS

The following note occurs in our daily press. It is terse and to the point:

### TRACKERS.

**The Colour Problem Again.** Police unionists don't like police blacktrackers wearing the police buttons, badges, and stripes now officially issued to them.

They complain that these externals suggest equality with white constables. It is sad to find an important group of intelligent white Australians raising the colour bar against Australian natives.

Color will have no bearing on the respective appeals of the former "police tenor," Kenneth Neate, and the aborigine tenor, Harold Blair, to world concert audiences.

The note might well have called attention to the part our aboriginals and the men of New Guinea played in the war. No one complained of the stripes and uniform worn by the men of darker skin when they showed their loyalty and fighting side by side with their "white fellows."

Let us be generous-hearted toward our coloured brethren and give them a fair deal. Our common humanity suggests it, but our Christian profession demands it.

On Sunday next (June 19th), Services of Thanksgiving will be held throughout the Anglican Communion for the publication of a "Book of Common Prayer" in the language understood of the people."

The 1st Prayer Book of 1549 has for weighty reasons been revised and superseded by the present P.B. of 1662. The purpose of the celebration of this 400th anniversary is to mark the important departure of a Book of Common Prayer in English and to give thanks to God who, by His Holy Spirit, led our Church leaders to give us a form of worship that has been truly described as "our incomparable Liturgy." The Archbishops, in drawing up a form of thanksgiving, make it abundantly clear that there is no thought of harking back to those difficult days when men were groping their way from the darkness of the pre-Reformation medievalism.

We are rather interested in a series of articles in our contemporary entitled "What's wrong with the Liturgy?" The writer is a member of "the Protestant Episcopal Church of America" and apparently, from his point of view, the main thing which is wrong with the Liturgy is that Arch-

bishop Cranmer did what he intended to do, that is to say, "changed the Mass into a Communion." In this connection we welcome the appreciative words of the Bishop of Wangaratta, who, writing in his diocesan letter, said:

"The Homily, which has been inserted in the special form of service for the occasion, ends with a true appreciation of the Book of Common Prayer; 'In using the Prayer Book men of diverse temperament and understanding, and not Englishmen only, have as its authors desired—profited more and more in the knowledge of God and been the more inflamed with the love of His Religion to the advantage of the whole Church. This Book has shaped and sustained the devotion and disciplined the enthusiasm of more than one religious revival. Moreover, its influence has spread far beyond the Church in the British Isles. So it is that, although revised in some cases to suit local needs, and translated into many different languages, the English Prayer Book constitutes, for all the Churches of the Anglican Communion, one common and enduring foundation of faith and order.'"

Two important references have recently been made to this great venture of faith. The Bishop of Gippsland calls the recent implementation of this union as "a notable event, crowning 30 years of prayer, study and conference between the leaders of the Anglican, Presbyterian, Methodist and Congregational Churches, who had gone forward with the blessing, approval and counsel of the Lambeth Conferences of 1920 and 1930. . . . It unites 1,000,000 Christians in a land of caste and division. . . . Lambeth advised, a measure of intercommunion between Provinces of the Anglican Communion and the Church of South India but felt that full communion must await complete clarification of her ministry—the clearing up of some few doubts as to her faith and future developments."

The Bishop went in to express the hope that "we in this Province will give this new Province of the Universal Church the right hand of fellowship and encouragement and inter-communion."

Bishop Blackwood does not stand alone in concern over what one reviewer of Temple's life describes as the "cheese paring" attitude taken up towards this new Church in the Lambeth statement.

The other important statement has been issued by the two English Archbishops and has reference to the loss

of financial support caused by the withdrawal of some £15,000 per annum by the Society of the Propagation of the Gospel—the S.P.G., because the missions the society supported in the new Province are for the time being not in communion with the Church of England. That support terminated at the close of last year and the withdrawal has caused considerable financial anxiety to the new Province. At the same time if the S.P.G. missionaries have to be withdrawn the influence of the Anglican Church would be seriously weakened in the growth of the new Church.

Consequently the S.P.G. has consented to have a separate Trust Fund into which S.P.G. supporters may, if they so desire, direct their subscriptions. The Archbishops are anxious that that fund should receive generous support. We hope that a similar fund will be started in the several dioceses of our Australian Church in order to show our practical sympathy with this new development and close what otherwise would be a very serious gap in financial support.

It is distressing to see churches and church buildings crowded onto small blocks of land. Sometimes Sydney this is the fault of those who in Church the first instance acquired an Sites. area too small for future needs; but in other cases the fault

lies with those who make no endeavour to acquire more land, even though vacant land may be available. Lack of finance often restricts good intentions, but this cannot be pleaded in the Diocese of Sydney. For as far back as 1860 leading laymen of that diocese banded themselves together to form the Sydney Church Endowment Fund for the purpose of providing the Church with endowments in land. This fund now stands at more than twenty thousand pounds. One of its activities is to lend money to parishes in order to enable them to buy suitable land. The fact that more than a third of the fund lies idle in the bank is an indication of the lethargy in this matter of the local churches. It should be remembered that land added to the church property (indeed any land used for church or school purposes) does not pay rates, and may in the future become very valuable. Men of foresight in the past have collected the money to make possible the purchase of such land. It is a pity that through local inertia, this money is not being used to the full.

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# The Gambling Craze Rots Character

PHENOMENAL GROWTH OF A GREAT SOCIAL EVIL.

The Rev. Dr. MALDWIN EDWARDS.

Dr. Edwards, a leading Methodist, is Superintendent of the Birmingham Central Mission. He is well known as a sociologist and an authority on gambling.

When the war was over we lit our bonfires and put out our flags. But the biggest bonfire sinks to ashes and the gayest flag becomes bedraggled. We have lost the bright hopes of international understanding and Wendell Wilkie's "One World" appears in our disenchantment to be a mere wisp of the wisp. We are saved by hope, and nothing is more menacing to our future than the present mood of despair. When the State discounts belief in God and exacts for Caesar the things that belong to God, it distorts its proper function and offers a direct threat to Christian values.

When the individual loses belief in God the world ceases to have purpose and meaning, and he no longer asks what is right and what is wrong. Let God go and sooner or later goodness goes. If there is no God to whom we are accountable there is no live sense of responsibility. It is wholly to be expected that with a decay of belief in God there should be a collapse of moral standards. Refuse to tend the vine and you can no longer expect grapes. Our beliefs determine our behaviour, and if a man has no belief in God and therefore in absolute values why should he not "eat and drink and be merry"?

It is against this background of contemporary disillusionment and despair that we must set the fantastic spread of the gambling habit. It is true that the habit is being most skilfully exploited by professional promoters, but this would not be possible if people had a philosophy of life in which gambling could find no defence. For this very good reason you can never laugh a gambler out of his practice by calling him "a mug." He would not be a gambler if he had not left logic and common sense far behind, and believed, despite all your irrefutable argument, that he was going to be "the lucky one." In the same way he refused to be intimidated by learning that a thousand million pounds was expended on the various forms of gambling last year. Talk of the baleful effect on sport, or of deplorable economic consequences, and he is still unmoved since gambling and a quickened social concern do not go together.

We do not, therefore, rest content by saying that gambling is silly or anti-social, but we declare the whole practice to be morally wrong. He may, however, resist even this challenge to his conscience as easily as he resisted the appeal to personal and social considerations. In the end we make out our case convincingly, not by attack upon gambling alone but by the proclamation of "a more excellent way." We convince people most surely when we can show that gambling runs counter to the purpose of God in His fashioning of the world and of men.

The cardinal truth about God is His dependability. Even when we are faithless He abides faithful. He cannot deny Himself. His

love does not depend upon our response. In the words of Charles Wesley, "He hath love, He hath loved us, because He would love."

## AN ALIEN INTRUDER.

This revelation of God's true nature carries two main implications. It means that the world is not the product of chance. It has been fashioned by strong and purposeful hands and has a moral bias: "The stars in their courses fight against Sisera." It is a world in which, as Paul found, it is hard to kick against the pricks. This is an inspiration to the man who would do right. He knows that he has unseen allies and that the universe itself is on his side. He knows that evil ultimately will not work because it is not a natural product of God's universe. It will create pain and frustration and despair just because it is an alien intruder. To do those things that are in accordance with God's mind and purpose is to know satisfaction and reward. As the universe says No to evil, so it says Yes to good. When reformers attack social evils they only echo the condemnation of the universe, and when they press for social righteousness they only underline what the universe has approved.

The belief that creation reflects the moral character of the Creator, and that truth and beauty and goodness are absolute values, gives to the individual a sense of his own significance and of the proper part that he must play in the divine drama. So he is lifted above futility and despair and given the poise and serenity that comes to those who know that in the Father's home they must be about their Father's business.

The indictment against gambling is that it destroys this idea of God's faithfulness with all consequences that flow from it. It substitutes for the faithful God, made fully known to us in Jesus Christ, the fickle goddess Fortuna. "Men became like the gods they worship," and those who worship a capricious deity find themselves in a capricious world.

## NO MORE MEANING.

In "Paradise Lost" Milton made Chance sit next to Chaos, and a man who believes in chance cannot at the same time believe in Providence. The gambler's world cannot have a moral order and a system of values, for both his principles and actions deny it.

There is a further consequence. When the universe ceases to have order, life ceases to have meaning. A universe without values means an individual without significance. When Saul ceased to pin his faith on God and went in the darkening of his mind to the Witch of Endor the descent to ruin was swift indeed. Shakespeare in like manner shows how the fall of Macbeth began when he listened to the witches on the blasted heath. When he abandoned faith for superstition he

lost his compass, and went on without direction. The only road he knew was one that had lighted fools the way to dusty death. Life had become "a tale told by an idiot full of sound and fury signifying nothing."

Let a man in like fashion adopt a gambler's philosophy of life and life ceases to have coherence and meaning. There is no track for the feet, no light for the mind, no objective for the soul. The appeal to chance begets an indifference to moral standards. There is a deterioration of character which quickly shows itself. There is no zest for public service and for works of social reform. Gambling is a concern for private gain, and can hardly run in harness with a desire to serve the community. For a man religiously minded gambling sets up an intolerable tension. He lives under the shadow of his own conscience and the unspoken rebuke of the Christian ethic. Sooner or later he must choose, since no man can serve two masters.

## IT SHUTS HIM OFF.

An absorption in gambling shuts a man off from more worthy pursuits for which he has neither time nor inclination. It spoils his appetite for things that are true and lovely and of good report. The sensibilities are blurred, for gambling is a fever, and a man in a high temperature cannot live a normal life. Witnesses before the Royal Commission on Lotteries and Betting testified that once young men in youth clubs frequented dog tracks they lost their interest in the work and life of the club. This is but a particular illustration of a general truth.

## VICIOUS AND HURTFUL.

Gambling is inconsistent with stewardship, and so the gambler makes a wrong use of money. An increasing number are to-day concerned with the economic consequences of gambling. It is also a vicious habit which feeds itself, and so the gambler sacrifices other things that his passion may be appeased. But no one lives to himself, and so it means that his indulgence actively affects others. Probation officers and social workers have not been slow to point out that in the home gambling can be a prolific cause of worry and misery.

If one was able to track down the havoc and misery caused by gambling in the home, in business, in sport and in society at large, how astonished and dismayed the defenders of the habit would be! And yet if gambling is a denial of God's nature and His purposes; if it does not fit in with the basic principles of true living, small wonder that men speak of it as a terrible "problem." The answer is not limited to the field of legislation. It lies also in the advocacy of that abundant life in which no hurtful thing can find a place.

(From C.E.N. and "Record.")

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## "WE HAVE AN ALTAR."

The words forming the caption to this article, quoted from Hebrews xiii 10, have often been used by Sacramentalists to support the theory that a modern "priest" offers a "eucharistic sacrifice" unto God in the Lord's Supper, for here, it is said, we have express testimony that the Church has an "altar," that is, a place of sacrifice; and "offered" to God by the "priest" upon this "altar," an "offering" shown forth or exhibited before God, and pleaded, for the deprecation of His wrath due to the sins of the faithful, both of the living and the dead. The question must be raised, however, whether this "altar" is a Christian altar. To get the context let us read the whole passage:

8. "Jesus is the same yesterday and to-day, and for ever." 9. Be not carried away by diverse and strange teachings; for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited. 10. We have an altar, whereof they have no right to eat which serve the tabernacle. 11. For the bodies of those beasts, whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. 12. Wherefore Jesus also, that He might sanctify the people through His own blood, suffered without the gate. 13. Let us therefore go forth unto Him without the camp, bearing His reproach. 14. For we have not here an abiding city, but we seek the city which is to come. 15. Through Him therefore let us offer up a sacrifice of praise to God continually, that is, the fruit of lips, which make confession to His name. 16. But to do good and to communicate forget not; for which such sacrifices God is well pleased." (Heb. xiii 8-16, R.V.).

With regard to the "altar" spoken of in verse 10, Dean Alford, in his Greek New Testament, has listed five main interpretations: (1) The "altar" is merely a term to help the figure used, (2) The "altar" is Christ Himself, (3) It is the Lord's Table, (4) It is the Heavenly Place, (5) It is the Cross. The last of these interpretations was advocated by Thomas Aquinas, and was held by Dean Alford. But Dean Alford has apparently overlooked another interpretation which has been held by such scholars as Bishop Handley Moule, Archdeacon Perowne and others, who hold that the "altar" spoken of here was the Jewish Brazen Altar of the Tabernacle, with special reference to the great Sin-offering which was made on the Day of Atonement for the entire sins of the Children of Israel committed during the previous year. The present writer believes this is the true interpretation, and his reasons for this opinion will appear presently.

But the late Canon Sadler, a representative of the Anglo Catholic School, strongly upholds the view that the "altar" in question refers to the Eucharistic Table, on which, according to this view, the Body and Blood of Christ is said to be "offered" to God as a propitiatory sacrifice. He has said: "If we examine the context . . . we shall see that the only interpretation which makes tolerable sense is that which refers the words 'we have an altar' to eating from the Eucharistic Table" (The One Offering, p. 38a). Holding this interpretation, he takes the words "they which serve the tabernacle," which follow, to refer to the unbelieving Jews of the time when the Epistle was written, who had no right to eat of this Christian altar or table.

But it is significant that Canon Sadler has admitted that the "reason" given in the next verse "for the exclusion of these unbelieving Jews" from this "altar," namely, "for the bodies of those beasts, whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp," is, to use his own words, "very difficult" to understand (Idem, p. 38b); and the explanation of this "reason" offered by him is most involved and difficult to follow.

But is not this "difficulty" one of his own making? If indeed the "altar" is a Christian altar, then unquestionably the connection between verse 10 and 11 is most "difficult." But if the "altar" is that of the Jewish Tabernacle, then the connection is perfectly clear, and the argument truly coherent. But before explaining this connection, which has a direct bearing upon the nature of the "altar" in question, let us call to mind the fact that this Epistle was written expressly "to the Hebrews," and not to the church in general, though, of course, it is full of instruction for the latter. This is a truism which is often overlooked; but it is essential to right interpretation. Those addressed were Hebrews, some of whom had believed on the Lord Jesus as their Messiah, but others of whom were wavering, being tempted, despite a mental assent to the claims of Christ, to revert to the effete sacrifices and ritual of Judaism. It appears then that the "we" who "have an altar" stands for "we Hebrews," not "we Christians," and the statement is not "we (Hebrews) have (at the time the Epistle was written) an altar," but "we (Hebrews) have an altar (as it is found in the ceremonial Law of Moses, with a special reference to its use on the Day of Atonement)." This will appear plainly when we examine the passage verse by verse:

"Jesus the same yesterday and to-day, and for ever." (Ver. 8.)

In contrast with the transient Levitical priesthood, which "by death" was "hindered from continuing" (Heb. vii 23), the Lord

Jesus, "because He abideth for ever, hath His priesthood unchangeable. Wherefore He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them" (Heb. vii. 24, 25). Our assurance then rests upon the fact that the priesthood of Christ is eternal and intransmissible, it is therefore efficacious, "yesterday, to-day, even for ever."

"Be not carried away by diverse and strange teachings; for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited." (ver. 9.)

The concluding words of this verse show that the "diverse and strange teachings," to which the Hebrew believers were in danger of reverting, had partly to do with the Jewish ceremonial distinctions about meats and drinks, and "carnal ordinances," which had been "imposed until a time of reformation, but which had now passed away, and were "strange" to the present dispensation (Heb. ix 10). Indeed these ceremonial distinctions had never given a "perfect conscience" to those occupied with them (Heb. ix 9), and certainly did not now profit those who observed them. On the contrary Grace, as exhibited in the work of Christ on the Cross, and made real to the Hebrew believer through the indwelling Spirit, did "establish" him. How foolish then to revert to these ceremonial distinctions.

"We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people through His own blood, suffered without the gate. Let us therefore go forth unto Him without the Camp, bearing His reproach" (verses 10-13).

The writer of the Epistle has already said that the heart of the believed is to be "established by grace." But Grace is only made possible, and exhibited, through the suffering of Christ on the Cross. The writer of the Epistle therefore goes on to speak of this. But he introduces his subject by means of the well-known type of the sacrifice of Christ, namely, the great Sin-offering made on the Day of Atonement; "We (Hebrews) have an altar whereof they have no right to eat which serve the tabernacle; for (the reason that) the bodies of those beasts . . . are burned without the camp. Wherefore Jesus also . . . suffered without the gate. Let us therefore go forth unto Him without the camp." Admittedly to "eat" of the "altar" in question means to eat of the sacrifice offered in connection with it. As already noted, many Sacramentalists take the persons referred to in the words "they . . . who



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serve the tabernacle" to refer to the unbelieving Jews who were then clinging to the effete Temple services; but, as elsewhere in the Epistle, the writer does not refer to the ritual of the Temple as it then was, but to the Tabernacle in the wilderness, the record of which was found in the Law, of which Aaron was the high priest. "They . . . which serve the tabernacle" refer then to the Levitical priests of that era, and with a special reference to their service on the Day of Atonement, and the reason why these priests had "no right to eat" of the "altar" on that Day was because "the bodies of those beasts" (the bullock and he-goat) which were "an offering for sin" were "burned without the camp," so they could be eaten by no one. In certain of the sacrificial offerings part of the offering (exclusive of the "memorial" which was always totally burnt up on the brazen altar) could be eaten by the priests (Lev. v 13; vi 16; vii 6, 14, 15, 31, 33); but of the yearly sin-offering nothing whatever could be eaten, the "fat" of the offering being burnt up on the altar, and the remainder (of both bullock and he-goat) being carried forth "without the camp" (exo tes paremboles, lxx of Lev. xvi 27) to be totally "burnt in the fire," hence all was consumed. It is to this fact that the writer of the Epistle refers in verse 11, since he quotes the very words of the LX rendering of Leviticus xvi 27, "the bodies of those beasts . . . are burned without the camp" (Gr. exo tes paremboles). It is quite certain then that the "altar" sacrifice of verse 10 is the same as that spoken of in verse 11, being the great Sin-offering of the Day of Atonement.

#### THE APPLICATION.

The writer of the Epistle therefore goes on to make the application of the type: "Wherefore Jesus also (to whom the great Sin-offering pointed), that He might sanctify the people through His own blood, suffered without the gate (which answered to the words "without the camp"); let us (Hebrews) therefore go forth unto Him without the camp (of Judaism), bearing His reproach," in sharing in the same contempt as was meted out to Him by the nation.

#### THE CHRISTIAN SACRIFICES.

"For we have here no abiding city, but we seek after the city which is to come. Through Him therefore let us offer up a sac-

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rice of praise to God continually, that is, the fruit of lips, which make confession to His name. But to do good and to communicate forget not; for with such sacrifices God is well pleased" (verses 14-16).

There is probably a reference here to the coming destruction of Jerusalem, the city of the Hebrews, which destruction effectually brought to an end the Jewish sacrifices and ritual. The Hebrew believers were to seek rather after the "heavenly Jerusalem" (Heb. xii 22), of which the Church on earth is a foretaste, in which there are now no propitiatory offerings since the one sacrifice of Christ has brought all such to an end. Instead of an "altar" sacrifice therefore the Hebrew believers were to "offer up the sacrifice of praise to God continually," which is defined as "the fruit of lips which make confession to His name," together with the sacrifice of helpful service and practical benevolence, for "which such sacrifices God is well pleased." There is also, of course, as the Apostle Paul has told us, the presentation to God of the believer's body with its faculties for His use, a "living sacrifice," this is the Christian's "reasonable service" (Rom. xii 1).

It was because that Lord's Supper was a very special occasion for the "sacrifice of praise" on the part of the participant that this service came to be called the Eucharist, that is, "the Thanksgiving." It is this aspect of worship which is made by the whole congregation after the reception of the Sacred Symbols in the Service of Holy Communion according to the rites of the Church of England.

—N. C. DECK.

(Bishop Handley Moule's exegesis of the words "We have an altar" may be found in his book, "Messages from the Epistle to the Hebrews," pp. 106-109).

#### C.M.S. OBJECTIVE.

The financial year of the Church Missionary Society ends on 30th June, and the N.S.W. Branch requires the sum of £5000 this month (which includes a deficit of £900 from last year).

A record income has already been received, but rising costs necessitate still further efforts if the work is to be maintained. A live work is a growing work.

It is most important that this objective should be realised, in order to avoid curtailing the witness which is so vitally necessary in these days of Communist advance, in China and elsewhere.

Parishes are asked to send in amounts on behalf of C.M.S., before 30th June; and C.M.S. supporters are urged to make a special effort to pray, work and give, that the budget may be balanced, and the missionaries in the field supported in their labours for the Kingdom of God.

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## CHOOSING CLERGYMEN IN ENGLAND

(By Donald Lindsay)

For about the last forty years all men under the age of forty who have wished to be ordained into the Ministry of the Church of England in England have had to undergo the experience of facing a Selection Board before proceeding with their training. It may be of interest to record the impressions of one who sat as the lay member of a Selection Board and who approached this task with no previous bias for or against the scheme.

The present plan really dates from the appointment by Archbishop Temple in 1944 of the late Dr. Leslie Owen, then Bishop of Jarrow and later Bishop of Lincoln, to the position of "Bishop of Maidstone". Dr. Owen was to be, as Temple described him, "a kind of Provisional Suffragan" in all matters relating to the Forces. Not only was the bishop to be a co-ordinating link between the archbishop and the chaplains in the Forces, but he had to concern himself with the 2500 men in the Services who had offered themselves for ordination. The broad outlines of the present scheme had been laid down as early as 1941, in the report of a Commission specially appointed for this purpose. It was tried out experimentally at the end of 1944 with the ex-service candidates, and the new regulations are now virtually compulsory for all men under the age of forty. The ultimate authority for deciding whether any man shall be ordained still rests with the bishop of the diocese. Nevertheless, the bishops have agreed among themselves to accept the present organisation to be Central Advisory Council of Training for the Ministry — known in these days of initials as C.A.C.T.M.—which puts into effect the decisions of the bishops.

#### The Quality of the Parish Priest.

The primary purpose of the scheme is to raise the quality, intellectual, pastoral and spiritual, of the parish priest. Accordingly, the regulations insist that before he embarks upon his training, a candidate under the age of forty must have at least reached Matriculation standard, must be found medically fit and must be approved by the Selection Board. For men over forty the decision rests with the bishop alone, though frequently such candidates are sent to a Selection Centre. If accepted for training, all candidates under the age of twenty-five must obtain a university degree and spend two years in a theological college. Between the ages of twenty-five and thirty-nine a university degree is not insisted upon; but usually three years' training at a theological college is advised.

Few have questioned the need for a Ministry intellectually equipped to meet the challenge of the twentieth century. It is around the Selection Board and its power to determine a candidate's true vocation that the controversy has raged. These Boards meet almost every week and are composed of five members, one of whom is a layman, drawn from a large panel of names submitted by the bishops. The candidates, between twenty and twenty-five in number, arrive at a Selection Centre (usually held in Lichfield) after tea on a Monday and remain until lunch time on the following Thursday. Each candidate is interviewed for half an hour by each of the selectors. Services in the chapel, lectures and discussions fill in the remainder of the time.

Is this a good system? Is it an improvement upon the old method whereby a parish priest with an intimate knowledge of a candidate commended him to the bishop? Is it possible for a body of selectors to judge a man fairly in the inevitably strained atmosphere of a Selection Centre?

#### The Fairness of the Selectors.

The candidates arrived quite obviously suspicious of the whole proceedings; they left feeling that infinite trouble had been taken over them and apparently convinced of the fairness of the selectors. There was, for instance, not the slightest sign of bias in favor of the Old School tie. Furthermore the report of the parish priest and of other referees is given great weight in coming to a decision. The most remarkable thing was the unanimity of the selectors. It is apparently very rare for there to be serious disagreement over a candidate. In the event of disagreement the decision is deferred or an appeal can be made to another body. Rejected candidates have equally a right of appeal against the decision of the selectors. Above all, it is important to remember that the decisions are not arrived at lightheartedly but after three days of prayer and intense concentrated effort.

The success of the experiment will turn largely upon the attitude of the parish priest. On his shoulders lies a heavy responsibility; for it is frequently as a result of his suggestion and encouragement that a man decides to offer himself for the Ministry. Thanks to the work of the parish priest, excellent candidates are annually coming forward, and a recent report states that in 1948 not only were the numbers of men selected higher, but the quality of the candidates was better. At the same time it would help the scheme if some parish priests, doubtless acutely aware from their own over-worked lives of the shortage of clergy, could prevent certain weaker candidates from believing that their vocation is the ordained Ministry of the Church. A brief experience of interviewing suggested that there are two types of candidates whose parish priests might well have intervened to prevent disappointment later.

Many candidates are being rejected, or at least deferred, who have much to recommend them but who, through no fault of their own, have little intellectual background. Such men will be ill-equipped to meet the challenge of present-day thought. In discussion it became evident that many of these men were devoting their leisure to good works in the parish—youth clubs, visiting, social activities and the like—and it is easy to sympathise with the relief of an over-worked vicar at finding an unpaid curate close at hand. But this should be work not so much for the intending ordinand as for the Christian layman. The kinder advice for the ordinand's chances of success would be to curb these activities, and to urge him by reading and study to make good the deficiencies of his schooling and to fit himself for the intellectual discipline of his later theological training.

#### The Harder Problem.

The harder problem for the selectors is the large number of desperately virtuous and rather callow young men who weekly appear before them. These men appear to have little idea of the world which they hope to

convert, for they have grown up in a hot-house atmosphere of devotional piety in which it is surprising that more of them do not become prigs. Choir boys, soloist, server, acolyte—surely, they feel, and the parish priest may agree, that to take Orders is the inevitable next step. The fond parents are delighted that their child will continue along the path marked out for him. Let it be clear beyond any doubt that there is no question whatever of a candidate being rejected on the grounds of his particular brand of Churchmanship. It is the candidate who has come to believe in the putting-off of correct vestments or the changing of altar frontals as ends in themselves who is in danger of rejection; for outside the intensely narrow "Church" atmosphere in which he has always moved, he will be lost. Such men cannot hasten the conversion of England, for the "waste land" which lies outside the Church porch is unknown territory. To minister to the faithful must always be the task of the parish priest, but his peculiar task in the mid-twentieth century is to increase the number of the faithful. "I came not to call the righteous but sinners to repentance."

"The trouble about the clergy is that there is only the laity to choose from." This is a fair retort by an over-criticised body of men. Nevertheless, even in the present world, quality must remain more vital than quantity, particularly in the Ministry. The Archbishop of Canterbury has stated that to-day more than ever before the Church looks to its laymen—the parish priest cannot convert England single-handed. The call to the ordained Ministry comes to comparatively few; the opportunities for the Christian layman are unlimited. Much unhappiness and even bitterness would be avoided if, before offering themselves, candidates and their advisors would ponder even longer upon their qualifications for ordination. Selectors are being criticised for the number of candidates whom they are rejecting; but in the long run—which, as William Temple used to say, is the only run which counts—they may be well advised always to remember the saying of Bishop Henson: that no man will be respected as a parson who is not first respected as a man.—The English "Guardian."

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## CERTAIN PRAYER BOOK PROBLEMS

The age of the Reformation introduced a great change in the attitude of men to the problem of Church and State. A great deal has been written on this subject, but it is doubtful if even yet a true solution has been found. Most of our endeavours are in the nature of convenient compromises. This is particularly true of the highly modern notion of separatism. It is such a convenient way of ridding ourselves of a persistent and knotty question to say either: "The Church is free" or "The Church ought to be free." Most followers of this convenient epigrammatic solution add as a rider "to manage her own business." But then the awkward question arises: What is the Church's business? We are at once plunged into the disturbing discussion of what Mr. Marshall, the American lawyer, calls "the twilight zones." The Roman Catholic declares that marriage and education are both spheres over which the Church, if she is to be free, must be allowed to exercise undisputed sway. The Mothers' Union of the Church of England plump-wholeheartedly for jurisdiction over marriage in theory with a few gaps in practice. There was a time when the Church exercised jurisdiction over Probate of wills. She has long surrendered that particular claim. And so earnest people when the issue is raised are often divided as to the answer. It is for that reason that we deprecate the use of such question-begging titles as Caesaro-Papalism and Western Papalism, which may describe conditions, but really explain nothing. It is better for us to realise that in our imperfect condition there are bound to be anomalies in the relation of Church and State, as there are anomalies even in the discipline of any existing congregation of faithful men. We can then more readily face the actual facts as they appeared in Reformation times. Much will remain indeterminate. As Baan put it long ago: "In theology and in philosophy many things have to be left abrupt."

### The Reformation Situation.

The Reformers inherited a curious situation: In the declining days of the Roman Empire the state took the Church under its protection. At first harassed Christians were eager to avail themselves of this change of heart. The old burden of being a "religio illicita" no longer threatened them. They were not only permitted to worship as long as the State felt that their

worship was innocuous, but now they had the dignity of a recognised place in the body politic. It is only necessary to read the fervent adulations in Eusebius' "Life of Constantine" to realise what an immense relief first toleration and then State recognition brought to the worshippers in those far-off days. But the Roman power declined and the barbarians flooded many lands. Christians had once more to forfeit their privileges. Augustine's "City of God" gives a picture of their dismay as well as opens for them a door of hope. They sought cohesion in correspondence one with another. Gradually the eyes of men turned to Rome, the great city of the west. It was remembered that in former days her missionary zeal had planted churches and that her bishops had withstood the conquerors and won peace for those in peril. The idea of a Catholic Church suffered from its association with the old idea of an autocracy. Rome stepped from the position of adviser to the position of controller. The disintegrated natives found so far as they were Christian a certain measure of unity in their connection with the bishops of the Imperial city. It is not sufficiently noticed in this connection that the old idea of a paternal control of the State continued. The Holy Roman Empire is a witness to it. The Emperor alone of all laymen communicated in both kinds at the Holy Communion and was invested with a quasi-sacerdotal character. This is yet another illustration of the fact that ideas which become dominant die hard. But national unity became more and more evident. Order, law and religion manifested themselves in relation to settled groups. The Emperor became more of a shadow, the king possessed more and more of the substance of authority. Rome held on to her claim to spiritual autocracy. Frequently she quarrelled with the Emperor. With increasing frequency she quarrelled with kings. Her pretensions to extended control were based upon the Forged Decretals. Nicholas I employed these documents a few years after their appearance. Scholarship was slow but surely destroying their claim to acceptance. The pretentious system was crumbling under the fierce sun of unclouded truth. But the relation of Church and State remained and the solution seemed as far off as ever. The Reformers as men of their time had no option but to discard the false claims of Roman Supremacy. They

had no other resource but to fall back upon the power of the State as it had developed in the providence of God. To them the right of national Churches to govern themselves in subjection to the Word of God which controlled alike States and Churches was fundamental. They may have failed to find a full solution of a vexed problem as is so confidently urged to-day in certain quarters (though we are bound to add with a poverty of demonstration that suggests the solution is yet to seek) but they were right in following the natural development which formed part of the providence of God. The nations found freedom from an unreal and cramping authority. The Churches within them sought to follow suit. Hence the insistence on the rights of national churches which opened the way for a new liberty for the sons of men. The Reformers were at once confronted with difficulties. Although there was not the large measure of national intercourse which we have to-day there was a considerable amount of inter-relation. This natural experience was fostered and developed in particular directions by persecution. Hospitality was offered to exiled Reformers in various parts of Europe. Hospitality was offered in England to Reformers from the Continent. How did the idea of national churches ordering their own affairs fit in with the interchange of minds which had different traditions?

### The Prayer Book on Polity.

We may see the underlying principle even if it cannot be said that it issued in a practical unity in experience. One of the outstanding problems was connected with the emergence of different forms of Church government. In England a goodly number of bishops were ardent Reformers. The names of Cranmer, Latimer, Ridley, Hooper are still cherished as men who laid down their lives for their faith. Abroad the situation was wholly different. The bishops set themselves resolutely against any reform. Those who did not do so like Hermann von Wied, Archbishop of Cologne, were speedily discredited. Calvin fell back on what he could collect from early materials and formulated a type of Church government that he believed to be in accord with ancient usage. It is interesting to notice the effort made by Cranmer to support the changing condition; to accord to national churches the right to preserve their independence and yet to bind all true supporters of a spiritual reformation into a unity. The Pre-

## A SOLEMN THANKSGIVING.

face to the Ordinal exhibits an attitude of mind which even Keble admits was characteristic of the Reformation, but which has passed away from the minds of many in the Church of England to-day. Cranmer in face of a revolutionary system that overthrew the old landmarks was content to urge that men diligently reading the Holy Scriptures and ancient authors would perceive that from the Apostles' time there were three Orders of ministers in God's Church; Bishops, Priests and Deacons. He avowed the intention of the Church of England to retain those Orders. Calvin, for his part, while he supported a presbyterian form of government was ready to acknowledge the ancient dignity of the Episcopal Office. He contended that bishops arose from the exigencies of the situation, rather than from any direct provision of our Lord and His Apostles. Time sharpened asperities. Political expediencies further accentuated the differences. Followers of Cranmer pressed his language to an extreme. Followers of Calvin did likewise. But the man who held that a king could make a bishop as Cranmer did could scarcely have held that the three Orders soundly established in the records of antiquity as they were, represented an indispensable condition for the being of a Church. Bucer, who held to the Lutheran presbyterian system, was given an honoured place in Oxford. It is too much to ask us to believe that such a concession would have been made in his case if the Church of England at the time was compelled to repudiate entirely his friends and followers and regard them as lying wholly outside the Church Catholic and Visible. It may be yet that the firm defence of an ancient form of government that stops short of the demand that it is part of the sacred deposit of truth that is enshrined as essential in Holy Scripture may help to solve our divisions and bring us to a closer unity in diversity than can be readily envisaged at present. Cranmer writes to Calvin where the Genevan regiment had already been established. He speaks of the Roman Synod of Trent as constituting "our enemies." To him, and it ought to be to us, the crucial test is conformity to the Word of God. There is a liberty which does not destroy faith and there is a limit beyond which the faithful may not pass.

The Second Jungle Doctor Rally and Farewell to Dr. Harold Anderson will be held in the Presbyterian Assembly Hall on Friday, 17th June, at 8 p.m.

It is Call to Praise and Thanksgiving to Almighty God proceeds upon a very real estimate of the value of "our incomparable Liturgy" in its reverent expression of a people's appreciation of the "Worth-ship" of their God and their fathers' God, Whose redemptive love and power have been manifested in the Sacrifice of Calvary, and in the Providence which has led this people hitherto by various ways in our past history to a position of great privilege and influence in the world of peoples and nations to whom we stand as witnesses of His Grace, Love and Power. That the British character has a recognised "flavour" of its own is in no small manner due to the place the Bible and our Scriptural Liturgy have had in our national life.

As the late Dean Hook, in his well-known Church Dictionary states, quoting Bishop Jebb: "The peculiar excellencies of our Church of England service are to be traced to a variety of causes. One prominent cause is obvious and important; namely, that our reformers most closely adhered to the model of primitive devotion . . . To approach, as near as possible, to the Church of the Apostles and to that of the old Catholic bishops and fathers, so long as they deemed it pure and unadulterated, was the paramount direction of their tastes, their judgments and their hearts . . . In the formation of our liturgy it has been happily, and doubtless providentially, guarded alike from excess and deficiency. It possesses a peculiar temperament, equally remote from extremes and harmoniously blending all excellencies."

In the special Homily which has been provided for our services of Thanksgiving and Praise, our Archbishop's have caught and happily expressed the spirit of our Book of Common Prayer. It reads as follows—

### THE HOMILY.

Brethren, we are assembled together, as our duty is, to offer to Almighty God, through his beloved Son our Lord and in the power of his Holy Spirit, the Christian sacrifice of thanksgiving and praise. This sacrifice, which we call Divine Service, we offer week by week and day by day, using the Bible and Prayer Book in English, as our fathers have done before us for a full four hundred years. It is therefore right that we should at this time render thanks for the Book of Common Prayer.

Consider now the motives of those who fashioned this Book.

First, they desired to follow the practice of the ancient Church as it had been from its foundation. They therefore pro-

vided that the Bible should be read and the Psalms sung, as fully as is convenient and in due order; and that all other parts of the Service of the Church should be in accordance with the Holy Scriptures.

Secondly, they desired that Englishmen should hear God's Word, and offer him worship, in their own language.

Thirdly, they desired that Divine Services should be so simple in structure, and so brief in extent, that all the people might take part daily in the Common Prayer of the Church.

Fourthly, they desired that the whole nation should unite in one order of worship.

How then were their desires fulfilled?

The First English Prayer Book was ordered by King Edward VI to be used in all churches not later than Whitsunday, the ninth of June, 1549. Three years afterwards it was revised so as to be very nearly as it is now. The Latin rite was for a short time restored under Queen Mary. But it was this Second Book of King Edward VI which, reissued with certain brief but important changes under Queen Elizabeth, has become a permanent influence in the spiritual life of our nation. Under King James I, in spite of opposition, it was left unaltered, except for slight modifications in detail and certain additions, particularly to the Catechism. And although, during the Commonwealth, set forms of prayer were forbidden, the Church's worship suspended, and its ministers exiled or suppressed, no ban could remove the Prayer Book from the place it now held in men's hearts. Since 1662, when it was again revised and still further enlarged, it has remained, next to the Bible, the most treasured possession of the English Church.

What then do we owe to the Prayer Book? A Christian tradition of faith and worship that is older, and deeper, than any other particular interpretation of Christianity, and has undiminished power to convince and convert. The Bible records the origins of this tradition, and it is summarised in the Creeds. It governed the making of the Prayer Book, and through the use of the Prayer Book it continues to propagate the highest way of life known to men. For it is the tradition of the living and eternal truth of God as he, the Father, the Son, and the Holy Ghost, has revealed himself in the Old Covenant and the Gospel. In using the Prayer Book, men of diverse temperament and understanding, and not Englishmen only, have—as its authors desired— "profited more and more in the knowledge of God and been the more inflamed with the love of his true religion," to the advantage of the whole Church. This Book has shaped and sustained the devotion of countless men and women. It has inspired and disciplined the enthusiasm of more than one religious revival. Moreover, its influence has spread far beyond the Church in these islands. So it is that, although revised in some cases to suit local needs, and translated into many different languages, the English Prayer Book constitutes, for all the Churches of the Anglican Communion, one common and enduring foundation of faith and order.

Therefore, beloved brethren, let us glorify Almighty God for his great mercy.

in bestowing upon us, and preserving among us, this very precious gift; Praying, as we are always bound to do, for Christ's Holy Catholic Church; that is, for the whole Congregation of Christian people throughout the whole world, and especially for all the Churches of the Anglican Communion, and that he would make us all of one soul and one spirit, who praise him with one heart and voice.

### SYDNEY SYNOD STANDING COMMITTEE.

The following are some of the matters that were dealt with at the meeting of the Standing Committee held on the 30th May, 1949.

Arising out of the death of Archdeacon Johnstone on the 15th May, 1949, the Standing Committee declared vacancies on the various Committees of which the late Archdeacon was a member.

The Rt. Rev. W. G. Hilliard was appointed a Trustee of the Church of England Property Trust Diocese of Sydney in the place of Archdeacon Johnstone.

Although Archdeacon Johnstone was entitled to an ex officio seat on the Standing Committee as Registrar he was also entitled to an ex officio seat as one of the two Senior Archdeacons. He elected to retain his seat as a Senior Archdeacon. Archdeacon Wade now becomes ex officio and a vacancy was declared in his case which will be filled in due course.

The Rev. G. Connolly was elected to fill the vacancy on the Council of the Sydney Church of England Grammar School for Girls in the place of Archdeacon Johnstone.

The Most Reverend the Archbishop informed the Standing Committee that he proposes to summon the Second Session of the 28th Synod of the Diocese of Sydney for Monday, 7th November, 1949, when the Rt. Rev. the Bishop of Chichester will be the preacher at the Synod Service.

The Council for the Promotion of Sydney Church of England Diocesan Schools (Amendment) Ordinance, 1949, was passed through all its stages.

Mr. Alan A. Langdon, B.A., was elected to fill the vacancy on the Committee of the Sydney Diocesan Educational and Book Society in the place of Mr. H. Warren, resigned.

The Standing Committee approved of the leasing of certain lands on the Elderslie Estate at Cobbitty in terms of Section 28 of the Church of England Trust Property Act 1917. This matter had been fully enquired into by the Church Lands Committee.

The resignation of the Rev. Canon R. B. Robinson as a member of the New South Wales Council of Churches was received.

### A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., C.R. Office. Mr. C. P. Taubman, 10/-; Mrs. Pike, 10/-; Mr. J. Williams, 10/-; Mrs. E. Murray, 10/-; Miss A. Scanes, 5/-; Miss A. H. Richardson, 10/-; Mr. M. K. Bishop, 10/6; Rev. R. Dillon, 10/6.

### DEACONESSES GO OUTBACK.

For the first time for many years, two Deaconesses volunteered to go to the Far West to work with the Bush Church Aid. Deaconess Beatrice Clarke is helping the Rev. E. W. Fisher-Johnston, the B.C.A. Missioner at Wilcannia, and Deaconess Peggy Spry is working at Menindie, 100 miles south of Wilcannia. They are doing splendid work under very difficult conditions. Still films of a sacred character will be deeply appreciated by the Deaconesses, and will be used in a projector given by members of the Boronia Young People's Fellowship.

A Christian doctor is urgently needed for the B.C.A. medical centre at Wudinna, in South Australia. If a suitable doctor is not found shortly, a very large area of some thousands of square miles will be without the services of a doctor.

### LIVINGSTONE HOUSE AN ECUMENICAL LANDMARK.

At Rhodes University College in Grahamstown, in the Albany District of Cape Province recently, Livingstone House was opened to enable students from various Christian denominations who are attending classes of the Divinity Department to reside together. This step towards united Christian witness was the culmination of twenty years' efforts by leading English-speaking denominations, to ensure means adequately to train their ordination candidates on South African soil. The home of Livingstone has been chosen to commemorate one who was a pioneer not only in Christian evangelism but also in inter-denominational co-operation.

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### THEOLOGICAL STUDENTS IN RUSSIA.

"The Eastern Churches Broadsheet," quotes Mr. A. V. Vodernikow, lecturer in Moscow Theological Academy, as having stated that there are at present 24 students in the Academy, and 160 in the Seminary. The students are from all kinds of families, but only a few from clerical ones. Many belong to the Soviet intelligentsia, 25 were decorated as officers during the last war, six have been already ordained. The ages of the students vary from 18 to 45, but there are a few older men. 36 graduated from the Seminary, but none yet from the Academy. Leningrad Academy reports good progress, as well as the seminaries in Kiev and Stavropol.

### Proper Psalms and Lessons

**June 19. 1st Sunday after Trinity.**

**M.:** Josh i or Job i; Mark ii 1-22 or Rom. i. Psalms 1, 3, 5.

**E.:** Josh. v 13 - vi 20 or xxiv or Job ii Matt. i 18 or Acts viii 26. Psalms 4, 7, 8.

**June 26. 2nd Sunday after Trinity.**

**M.:** Judges iv or v or Job iii; Mark ii 23-iii 19, or Rom. v. Psalms 10, 12, 13.

**E.:** Judges vi 33-vii 23 or Ruth i or Job v 6; Matt. ii or Acts ix 1-31. Psalms 15, 16, 17.

### PERSONAL

Matron F. I. Claydon, of the Home of Peace, Petersham, Sydney, has been off duty since May, with a very severe attack of sciatica, brought on by devotion to duty at the Home. She was in the Masonic Hospital but is now back at the Home still undergoing treatment.

Mrs. Robert Taylor is a patient in the Home of Peace, Petersham. She was the first Deaconess to be Set Apart in Australia in the year 1889. She has been a member of the Deaconess Council for many years.

Sister Maud Ross, of Sydney, has been accepted for service with the Bush Church Aid Society and will leave Sydney early in July for a Mission Hospital in S.A.

Rev. Canon C. M. Statham has resigned the parish of Albury in the Diocese of Goulburn (N.S.W.).

Rev. F. M. Hill, of Young (N.S.W.), has been elected rector of Albury. The Bishop of Goulburn intends to collate Mr. Hill as Archdeacon of Albury.

Rev. E. J. Davidson, of St. James', King Street, Sydney, will be attached to the staff of All-Hallows-by-the-Tower while in England. He left Sydney for London on May 31.

The rector of the Kogarah (N.S.W.) Church, Rev. A. A. Mutton, on May 15 dedicated windows in memory of those who served in World War I. The windows, erected through the efforts of Mr. Bert DeLancy, of Kogarah, were unveiled by Dr. S. R. Stafford.

At the close of the evening service in St. Andrew's Church, Lismore (N.S.W.), Rev. and Mrs. M. De Burgh Griffith were recently farewelled. Mr. W. C. Tippett, rector's warden, on behalf of the parishioners, presented Mr. Griffith with a wallet of notes.

The Rev. John Greenwood, Bush Church Aid Missioner at Minnipa, S.A., will be visiting Sydney in September to speak at the annual rally of the B.C.A. on 2nd September.

Rev. and Mrs. L. J. Bakewell, and family have returned to Tanganyika and will settle at Katoke.

Rev. F. McGorlick will be returning soon to Tanganyika to take up work in Uha, where there is such a great opportunity.

Rev. H. G. S. Begbie, Rector of Campsie, N.S.W., has accepted nomination to the Parish of Wollongong, Diocese of Sydney.

### INDUCTIONS.

Three Inductions have taken place recently in the Diocese of Sydney:—

On Thursday night, June 9th, Rev. R. C. M. Long, to Gladesville.

Friday night, June 10th, Rev. W. G. A. Tooth, to Jamberoo.

Wednesday, 15th June, Rev. S. G. Stewart, to Roseville.

To-night, June 16th, Rev. W. N. Rook, will be inducted to the parish of Epping.

### THE LATE ARCHDEACON OF SYDNEY.

It was as far back as forty-seven years ago that the late Archdeacon Johnstone was ordained in St. Andrew's Cathedral.

He served two curacies—St. Matthew's, Manly, and St. Barnabas, Sydney. Some still living remember the happy reception held in St. Barnabas' Hall at the time of his marriage and the welcome given to his young wife.

During these years he had two special interests outside the limits of his parochial work. He was privately reading for an Arts degree. This was conferred on him by the Royal University of Dublin in 1909. His other outside interest was Foreign Missions. He was joint secretary with the Rev. D. J. Knox, of the C.M.S. Junior Clergy Union. Amongst other activities of this small body Missionary Missions were conducted (each lasting ten days) in a number of parishes. These included St. Mary's, Balmain, St. James', Croydon, Holy Trinity, Dulwich Hill, and St. Barnabas', Mill Hill.

This interest in Foreign Missions led to two further results. He accepted the secretaryship of the N.S.W. Branch of C.M.S. in 1910, and later wrote a History of the C.M.S. in Australia.

In the opening years of this century the missionary obligation of the Church was far from taken for granted.

### PARRAMATTA.

In 1911 the new Secretary of the C.M.S. was appointed Rector of St. John's, Parramatta, in succession to Archdeacon Gunther, who had been in charge there for 42 years.

The historical associations of Parramatta interested the new Rector and led to his writing the life of his famous predecessor the first Incumbent, Samuel Marsden, and also a history of The King's School. This latter involved a great amount of research.

### ARCHDEACON AND REGISTRAR.

One of the first acts of the present Archbishop of Sydney on coming to Australia was to appoint the Rector of Parramatta, Registrar of the Diocese and make him an Archdeacon.

The Archdeacon was afterwards elected to many offices in the Church including those of Hon. Sec. to the Standing Committee of General Synod and Registrar for the Province of N.S.W.

He worked indefatigably, for he was ever a slave to his desk.

When the second world war broke out he helped to form C.E.N.E.F. and acted as its first Secretary. It would have been hard for the Archbishop and Mrs. Mowl and their helpers to carry out the great work that was done in this connection without their Hon. Organising Secretary.

His last bit of extra work was to help in the establishment of a Synod Council for Diocesan Schools. This was the fruit of a life-long interest in Religious Education.

The Archdeacon's death leaves a great gap. The list of his activities and of his writings recited at the funeral service in St. Andrew's Cathedral by the Archbishop was a surprise to all who heard it except perhaps his most intimate friends. And the large assembly present indicated the wide respect in which he was held.

The Archbishop in the course of a touching tribute said "He passed in his sleep last Sunday morning, as he had always wished; and we who loved him can only thank God and take courage. Psalm 103 which we have just recited was often on his lips during these last weeks: "Bless the Lord O my soul and forget not all his benefits; who forgiveth all thy sin and healeth all thine infirmities."

S. M. Johnstone was a loyal friend of this paper. Our readers will remember an article of his at this season twelve months ago on the subject of "The Holy Trinity."

The choir of St. John's, Parramatta, at the suggestion of their new Rector sang at his Induction in 1911 as the Anthem "Patrick's Breastplate" (Mrs. Alexander's version). This was no doubt intended as a declaration of his faith. We quote the opening and closing lines.

I bind into myself to-day the strong name of the Trinity.

Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me,  
Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.  
I bind unto myself the name,  
The strong name of the Trinity,  
By invocation of the same,  
The Three in One and One in Threé,  
Of whom all nature hath creation,  
Eternal Father, Spirit, Word  
Praise to the Lord of my Salvation,  
Salvation is of Christ the Lord.

The Archdeacon is survived by Mrs. Johnstone and by a son, the Rev. Roderic Johnstone, LL.B., Rector of Beecroft (Sydney), and Mrs. Stafford Needham, of Wagga.

### THE PASSING OF A GREAT EVANGELIST.

Evangelical religion in Australia, and particularly within the Presbyterian Church has suffered a great loss in the death of the Rev. Hugh Paton. Mr. Paton told the story of his conversion in a little booklet published some years ago. He was trained for Christian work at the Glasgow Bible Training Institute and came out to Queensland as an Evangelist in 1904, at the suggestion of Mr. Alexander Stewart of Edinburgh.

This was forty-five years ago. Of the two young men who accompanied him one is now the Rev. David Galloway, an honoured Presbyterian minister in Queensland, who has been Moderator of the State Assembly there. These men and a number of others who followed, assisted by Mr. Stewart, worked under the general direction and with the help of the Queensland Evangelisation Society of which the late Mr. W. J. Tunley was for many years the Hon. Secretary.

Mr. Paton's work as an Evangelist brought him sometimes to Sydney where he was ordained to the Presbyterian Ministry and eventually became minister of St. Stephen's.

But it is for his work as an Evangelist and a speaker at Katoomba and other conventions that he will be remembered. In his address at the funeral service the Rev. R. J. McGowen spoke of him as perhaps the greatest evangelist in Australia.

His wonderfully attractive personality and singular gifts will be greatly missed.

## NEW ENGLISH BOOKS.

(Written for "A.C.R." by the Rev. T. H. L. Palmer, Vicar of Brotherhood, Lincoln.)

Soren Kierkegaard has become well-known in the English speaking world quite suddenly. He was not unknown before; for we find James Denney and P. T. Forsyth, for example, quoting him. But during the war his works began to appear in English for the first time, translated mostly by the tireless enthusiast, Dr. Walter Lowrie of Princetown. Appetites for him had, indeed, been whetted beforehand for those who gave ear to what Karl Barth had to say, by the knowledge that Kierkegaard, with his "dialectical audacity," was one of the influences lying behind Barth's work. He has now become a fashionable philosopher, taken up by men who often leave out his most distinctive characteristics, and thereby rob him of his sting. We can imagine that he himself would view his popularity with dismay.

It is therefore all the more important that the true Kierkegaard should be presented frequently and forcefully. Two recent books on him are to be commended. The first is "Kierkegaard Studies: With Special reference to (a) the Bible, (b) our own age"; by T. H. Croxall (Lutterworth Press, 15/-, pp. 227). This is the most imposing work on Kierkegaard that has yet appeared in England. Mr. Croxall not only knows his Kierkegaard well, but he also knows him in the original, having learnt Danish for the purpose of reading him. He has the further advantage of being what Kierkegaard himself called a "lover" of the man. This, of course, carries with it a disadvantage also, in that it leads him at times to make Kierkegaard the canon by which all thought is to be measured. It is true that he regards himself as free to criticise him, but the tendency is present—and not least in that he cannot always prevent himself from interpreting the Bible in terms of Kierkegaard rather than Kierkegaard in terms of the Bible. (This I felt particularly in the chapter on Hope, in which Romans 8.24f.—one of the leading motifs in the N.T. idea of hope—is not taken into account.) When this has been said, however, we must say that this is a most important book for anyone who wishes to understand Kierkegaard. In the first part Mr. Croxall examines Kierkegaard's aesthetic teaching—the chapter on Music stands out in its excellence; in the second, he gives an exposition of Kierkegaard's most characteristic concepts—Dread; Despair; Paradox; Hope; Time-Eternity; Repetition. And the third part is concerned with his doctrine of God. This last seemed to me weak, after the rest of the book. But that is not Mr. Croxall's fault, I think, but Kierkegaard's. He was a pre-eminent psychologist; a very

great thinker and philosopher; and his theological ideas ought always to be taken seriously—but was he a theologian? The second part will perhaps prove the most useful part of the book for its careful and perspicacious exposition of the central themes. Kierkegaard is not a really difficult author to read, especially if, as he wished, he is read aloud. But it is easy to fail to reach a full understanding of such ideas as Dread, for example, or Repetition, or Despair. Mr. Croxall's exposition is illuminating! he has helped at least one reader of Kierkegaard to read him with better understanding.

The second, and smaller, book is "Soren Kierkegaard, A Study," by Melville Channing-Pearce (James Clarke, 4/6, pp. 104). Mr. Channing-Pearce will be well known to most readers as the writer of "Midnight Hour," under the pseudonym of "Nicodemus." In this new book we find the same qualities as these; intense feeling for the beauty and tragedy of life, and an intellectual and moral honesty and severity. It is these qualities that make him fitted to be an expositor of Kierkegaard, in whom they are to be found also in a pre-eminent degree. For those who do not already know Kierkegaard this would be a good introduction to him. Mr. Channing-Pearce covers pretty well the same ground as Mr. Croxall, but his approach is rather different. Thus he explains what Kierkegaard means by "existential thinking" and "inwardness," and "the instant," and "Religion A and Religion B". But what I liked the book for even more than for its expositions, was that it has the true

Kierkegaardian tang about it. It is not only an introduction to his thought but also to the spirit of his life and work.

A few small books may be mentioned last. In "Amsterdam 1948" (S.C.M. 2/6), Canon H. G. G. Herklots has given an interesting little sketch of the Assembly of the World Council of Churches, which should be a useful introductory view.

Two bibliographies have been published jointly by Lutterworth Press, S.C.M. Press and S.P.C.K., price 3d. each. The first is "A General Bibliography of Christian Theology, History and Apologetic"; the other is "A Popular Bibliography of the Christian Faith." Neither is very impressive, as the choice of books is too haphazard.

And finally, a more reputable bibliography "The Book of Common Prayer, 1549-1949," by Bernard Wigan (S.P.C.K. 2d.). This is a useful guide to the literature on the Prayer Book, prepared for the fourth centenary of the first book of Edward VI.

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## CORRESPONDENCE.

## THE RED BOOK CASE.

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

In your issue of 19th May Mr. E. C. Rowland adversely comments on the action of the Relators in instituting and proceeding with the Red Book Case against the Bishop of Bathurst.

May I be permitted to reply to some of his statements by quotations from official documents in the case.

Mr. Rowland claims that the Relators had means of redress other than a law suit, in particular by a resolution to Diocesan Synod. The Bishop made this claim in his Statement of Defence, paragraph 25, and it was argued as a point of law before Mr. Justice Roper in March, 1945. His judgment of the 23rd April contained this decision:

"It is perfectly clear that The Church Discipline Ordinance 1942 has no application to the Defendant at all because it clearly does not apply to enable its disciplinary measures to be used against the Bishop of the Diocese."

This decision was confirmed by the Full Court on 13th August, 1945.

Again, Mr. Justice Roper's judgment of the 17th February, 1947, contains this decision (Transcript Record for High Court, page 483):

"Further, the informant has no other effective remedy than that which is sought in this action."

Mr. Rowland writes that prior to the hearing of the case the Red Book had fallen into disuse in the Diocese. That statement is inaccurate and misleading. According to the evidence of Bishop Wyld (page 151) the facts were as follows:—

Q. Is the book (the Red Book) now in use elsewhere in the Diocese?

A. No.

Q. Why is it not in use now?

A. The copies were getting old and I decided that I would ask all the priests to send back to me all copies of the Red Book and it should not be used again. I withdrew it and would allow no reprinting unless and until this case is settled.

And again at page 160:—

Q. And you tell His Honour the Red Book is no longer in use, you claim the right to restore the use of the Book if you thought fit—you claim that right to do so?

A. It all depends entirely on how this case goes.

Q. That is not the question; you claim the right to do so?

A. Certainly, yes.

In view of these admissions by the Bishop, it is submitted that the action of the Relators in refusing to accept the withdrawal of the Red Book as more than a temporary measure was completely vindicated. It is hardly to be wondered that very many people have taken the view that the Relators were justified in proceeding to obtain a judicial decision that the Red Book was illegal, and to have it and some of its ceremonies prohibited by law.

The following extracts from the Bishop's evidence will show that opposition to the Red Book was expected, and that being so it is surprising that the supporters of that Book should now criticise the Relators for objecting to it.

(Page 148). I gave permission for the use of the Red Book in some places and I refused permission in some places. Where I refused permission I thought the people would not be quite up to it in their standard of Churchmanship."

What was meant by people not being quite up to the Red Book in their standard of Churchmanship was apparently not explained at the hearing.

And at page 156: Q. Did not it strike you that the issue of this book might cause some strife in the Diocese?

A. I thought it might but I hoped it would not, and if it did we would soon get over it.

On the general question as to the extent to which the Red Book differed from the Book of Common Prayer, may I quote from the judgment of Mr. Justice Roper (at page 471) and direct attention to the words "astoundingly deplorable":

"As to the allegation in effect contained in the statement of defence that the order of service contained in the Red Book does not differ in any essential feature from that contained in the Prayer Book, I should say that deplorable as it is that the members of a Christian community have been unable to settle their religious differences without recourse to litigation, it would be astoundingly deplorable if the Bishop really thought that in fighting this suit he was merely seeking to defend his right to administer the Sacrament according to an order which does not differ in any essential feature from that which the informant contends to be the only legal order."

Yours faithfully,

RELATOR.

### FLYING DOCTOR SERVICE OF AUSTRALIA.

(The Editor, "Australian Church Record.")

Dear Sir,

Some confusion seems to have been caused by the announcement that the Flying Doctor Service of Australia (S.A. Section) is to open a new base at Ceduna.

As is well known the Bush Church Aid Society, an inland missionary society of the Church of England, has owned, operated and staffed a Flying Medical Service at Ceduna since 1948. This service will continue on its present basis and will be altered in no way whatsoever.

The Flying Doctor Service of Australia (S.A. Section) an entirely separate organisation, has offered its co-operation to assist with the transmission of messages to and from the Ceduna Flying Medical Service and this co-operation has been gratefully accepted by the Bush Church Aid Society.

The Flying Doctor Service is, therefore, to build and operate a radio base at Ceduna for the transmission of messages connected with the present medical service. The responsibility of the F.D.S. will cease immediately it has passed on these messages and it will be in no way responsible for the aerial medical service. That will continue to be the sole responsibility of the B.C.A.

The B.C.A. will also be responsible for the installation of transceivers in its hospitals at an estimated cost of £140 each. The appeal to be launched by the Flying Doctor Service on September 25th will in no way financially assist the B.C.A. If it is desired to assist the Society with the expense of installing the transceivers the money must be forwarded to the Bush Church Aid Society, Diocesan

Church House, George Street, Sydney. One transceiver has been promised by a Sydney supporter of the B.C.A. and it is hoped that the many friends will help the Society with the very heavy expense associated with this improvement in the present service.

Thanking you,

Yours sincerely,

(Rev.) D. G. LIVINGSTONE,

Asst. Organising Missioner.

### CLERGYMAN AND FOX HUNT.

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

The response under the above heading has enabled our Parish Council to forward to the Rev. Colin Craven-Sands, Vicar of Launder, Cornwall, the sum of £80 4s. 6d. We are grateful to the management of your paper for permitting space for this appeal.

We attach herewith an additional list of donations received since your last publication.

Yours faithfully,

W. WELLER, Hon. Sec.

H. P. S. MARR, Hon. Treas.

St. John's Parish Council, Rockdale.

Donations.—Previously acknowledged £43 13s. (including Miss Adams £10, not 10/- as printed); Mrs. Lyons, 5/-; Mrs. Hamilton, 10/-; Mrs. W. C. Adams, £1 1s.; Mrs. and Miss Spencer, £1; Mrs. Young, 10/-; Mr. and Mrs. Rittson, £1; Mrs. A. C. Lee, £2 2s.; Rev. N. Woodhart, £1; Mr. H. B. Harris, 5/-; Miss Hall, 2/-; Mrs. Lewellyn, 5/-; Miss Fieldhouse, 5/-; Canon T. C. Hammond, £2; Canon M. L. Loane, £1; Miss B. C. Knox, 6/-; Mr. C. H. Goldie Simpson, ££1 1s.; Mrs. Clubb, 10/-; "Inasmuch," £5 5s.; Miss Argue, 10/-; Mr. R. A. Anderson, £1 1s. 6d.; A Friend, £1; A Well Wisher, £1; Mrs. Forsyth, £5 5s.; Mr. and Mrs. Day, £2 2s.; Anonymous Donor, Victoria, 15/-; Canon R. B. Robinson, £1 1s.; Mrs. Toomey, £5; Rev. E. G. Mortley, 10/-; Total £80 4s. 6d.

[This appeal is now closed, as the plaintiff has accepted the moneys raised in England and Australia amounting to over £2200 as full payment of the verdict for £3000.]

### UNIVERSITY MISSION AT SYDNEY.

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

Christians of all denominations have, over recent years, become convinced of the urgent necessity for evangelisation in a largely pagan world. It does seem that God's Spirit is calling Christians back to what ought to be part of their normal programme and in many places plans are being laid for a vigorous effort of Christian witness and evangelism.

Our universities are no exception to this general trend. For many years members of the Student Christian Movement in Sydney University have been disturbed by the great need for Christian witness there and the inadequacy of work being done. Last year the Evangelical Union held a Mission to the University with Dr. Hyman Appleman as missionary, and this did a great deal to make up the leeway. The Student Christian Movement decided to make 1949 the year for a vigorous Christian Life Campaign which would reach its climax with a mission to the University in the week, June 20th to 26th.

We have asked the Bishop of Armidale, Rt. Rev. J. S. Moyes; Rev. Prof. J. Duncan Macnicol, of Ormond College, Melbourne,

and Rev. Alan Walker, of Waverley Methodist Church, to conduct this mission. During this week, they will relate the basic affirmations of Christian faith to our present situation. The titles of the four main addresses are: "The Crisis of Mankind"; "The Relevance of God"; "God's Purpose in Christ"; and "Living as a Christian". There will also be two main evening addresses the titles of which are "Personal Morality" and "Christianity and Social Issues." In addition to this there will be meetings in several faculties at which practising graduates will tell how Christianity relates to their professions. Ample provision has been made for both public and private discussion by students with the missionaries.

There are many ways by which readers of your journal may associate themselves with this mission. On Sunday, 19th June, at 3 p.m. the Church's Forum of the Air will discuss a topic related to Christian witness in a university and students will participate in it. At 7.15 p.m. on the same date the service to be broadcast from radio station 2CH will be from Rose Bay Presbyterian Church and will be conducted by one of the missionaries, Professor J. Duncan Macnicol. On Tuesday and Thursday, 21st and 23rd June, the devotionals to be broadcast from Station 2CH at 10.15 a.m. will centre around the Mission to the University and will be conducted by Dr. Cumming Thom and Rev. F. Smith respectively. On Sunday, 26th, which coincides with the Students' Day of Prayer, the closing service for the mission will be held in the Great Hall of the University at 3 p.m. and will be broadcast by 2CH. Also the Youth Workers' Session broadcast from 2CH at 6 p.m. on that Sunday will be conducted by members of the Student Christian Movement. Your readers may associate themselves with this mission to the University by listening to some of these sessions.

A great deal of effort and preparation has been made for this week through service to the university, through the maintenance of a high standard of public addresses throughout term, through study and through consistent prayer. We would very much like to have the interest and support of your readers to this effort, through their prayers. In this regard some of them may wish to use the following prayer in their devotions.

#### PRAYER.

O God, Who has called us in Thy Son, Jesus Christ, to know Thee, to love Thee and to serve Thee, and by Thy Holy Spirit has promised to guide us into all truth, send Thy blessing, we beseech Thee, on the Mission to the University which is being conducted in Thy Name. By Thy grace, prepare the hearts and minds of students that many may be led to enter into Thy Kingdom, to praise and glorify Thy Name in word and deed; through Jesus Christ our Lord. Amen.

Yours sincerely,  
CLIF. KNIGHT,  
Public Relations Officer.

#### YOUTH EVENING.

The Principal and students of Deaconess House invite you and your friends to a Youth Evening at Deaconess House, Carillon Ave., Newtown, on Monday, 27th June, at 7.30 p.m.

This is the third Annual Youth Evening, and the guest speaker on this occasion will be the Rev. Keith Marr.

The programme will include community singing, musical items, items by students and supper.

## SYDNEY YOUTH NEWS

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

From the 6th to the 13th May twenty-nine members from thirteen branches attended a camp at "Rathane," Port Hacking. House Mother was Miss Margaret Cole, home on holiday from Arusha School, Tanganyika, and other leaders were Miss Beryl Long, on furlough from Mvumi Girls' School, Tanganyika; Miss Mildred Bell of St. Andrew's, Summer Hill; Mrs. Hodgins, Y.P.U. leader from Blacktown and Mrs. Sherrill, who attended to the cooking; and the Y.P.U. Secretary.

Time was spent each morning in Bible Study when the members met in small groups; the afternoons were occupied with hikes and games; and each evening Bible and Missionary games were played, followed by a missionary talk, lantern slides or flannelgraph showing what is being done in other countries as the missionaries work for the extension of the Kingdom of God. On two evenings the Rev. G. Rees visited the Camp and showed lantern slides telling the story of "The Pilgrim's Progress."

On Visitors' Day over sixty parents and friends visited the Camp. Many of them had not seen "Rathane" before and all were thrilled that such a wonderful property is available to our young people. At the meeting held on the lawn during the afternoon choruses were sung and the Rev. H. E. Ctercteko told of an aboriginal boy who, knowing the Lord Jesus as his own Saviour, spoke of the things of God to all with whom he came in contact.

At the conclusion of the Camp fifteen young people asked for a card to sign as an outward indication that they had received

the Lord Jesus as their own personal Saviour, during the week, and others told of blessings received from the Bible Studies and other talks, and also in the half-hour reserved each morning before breakfast for the individual member's private "Quiet Time with God."

Truly "The Lord hath done great things for us; whereof we are glad," and we could sing from thankful hearts as we journeyed back to Sutherland in the bus our well-known chorus—

"Thank You, Lord, for saving my soul,  
Thank You, Lord, for making me whole,  
Thank You, Lord, for giving to me  
Thy Great Salvation, so full and free."

### LUNCH HOUR FILM SCREENINGS.

What do you do on Wednesdays at lunch time? Why not make C.E.N.E.F. Auditorium, 201 Castlereagh Street, Sydney, your meeting place?

Documentary, travel and Religious sound films are being screened every Wednesday from 12.10 p.m. to 12.50 p.m. and from 1.10 p.m. to 1.50 p.m.

Admission is free, and those who wish to contribute to the cost of running the films are able to leave their donation in the plate at the door.

Come and bring your friends and your lunch.

At the time of going to press the Rev. G. R. Delbridge, together with ten other delegates, is in Melbourne attending the Commonwealth Anglican Youth Conference.

We expect to publish a report of the Conference in the next issue of the "Australian Church Record."

## C.M.S.

The C.M.S. of Australia and Tasmania is responsible for:—

- The Diocese of Central Tanganyika.
- St. George's Grammar School, Hyderabad.
- Three Mission Stations in North Australia.

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

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

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

C.M.S. NEEDS YOUR FINANCIAL SUPPORT.

## NEW SOUTH WALES.

### DIOCESE OF SYDNEY.

#### ST. MICHAEL'S, FLINDERS STREET.

As a result of a suggestion made by the Parish Council it has been decided to hold a Pleasant Sunday Afternoon in the parish hall on the last Sunday afternoon of each month. The general scheme for the afternoon is that there will be a time of community singing of hymns, one or two soloists and a special speaker, with an opportunity at the end of the address for questions.

Each month a start will be made at 2.45 p.m. so that the gatherings can be closed at 4 o'clock.

The first of these Pleasant Sunday Afternoons will be held on Sunday, 26th June.

#### RECTOR'S "FIRESIDE CHATS."

The Rector of St. Luke's, Concord and Burwood (the Rev. O. S. Fleck), will hold a series of "Fireside Chats" in the Rectory study on Wednesday nights during June. Separate "fireside chats" will be held for men, women, young men and young women.

The idea will be to gather informally round the fire, and think on some serious matters which will be brought forward. The gatherings will be purely of a spiritual nature, and refreshments will be served.

#### C.E.B.S. RALLY.

Despite wet weather, 150 Cebbs from ten branches attended a Western Federation Missionary Rally at St. Oswald's, Haberfield, on Sunday, June 5. A Fellowship Tea for Cebbs was addressed by the Home Secretary of C.M.S. (the Rev. Eric Mortley), and films of the society's work were shown.

The C.E.B.S. Missionary Commissioner (Mr. Eric Barker) conducted a missionary quiz, which was won by St. Oswald's branch.

At the evening service the various branches presented their banners to the Rector, the Rev. C. E. Hulley. The preacher was the Ven. Archdeacon H. S. Kidner, of the Diocese of Central Tanganyika. A retiring offertory was devoted to the C.E.B.S. Missionary Fund.

#### CHRIST CHURCH, KIAMA.

Rev. George Rees conducted a Youth Camp at Kiama over the King's Birthday week-end. The Christ Church and Methodist Halls were made available to him for the purpose and he erected a marquee on the Church grounds. It is estimated that about

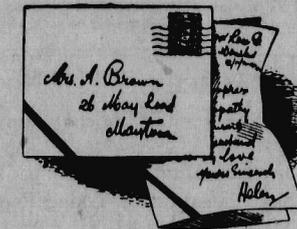
seventy young people were present. Mr. Rees preached at the Sunday Services at Christ Church on 12th June.

#### PARRAMATTA YOUTH PROCESSION.

Blessed with fine weather after days of heavy rain, the 12th Annual United Procecion of Witness of Christian Youth in Parramatta was a real success on Empire Sunday. Crowds lined the city streets when the 1500 young people marched from St. John's Church to the Methodist Church, where a special service of witness was held. The speaker at the service was Dr. Paul White, and among the participants were Bishop W. G. Hilliard, and the Rector of Castle Hill (the Rev. T. G. Gee).

#### ST. PAUL'S OATLEY.

Details of a "Back to St. Paul's Week," to be held from June 19 to 29, have been announced. Special services and meetings will be held throughout the week, and among the special preachers and speakers listed are the Most Rev. the Archbishop of Sydney, the Ven. Archdeacon F. O. Hulme-Moir, Th.L.,



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

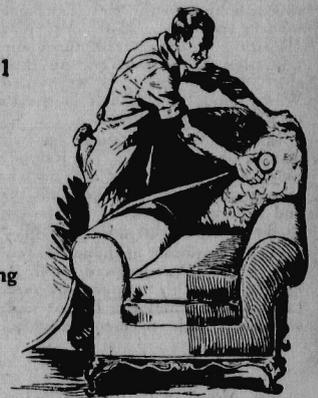
"Ravens Wolves"—Monica Farrell. The record of the massacres of 1,700,000 non-Catholics in Slovakia, etc., by Ustachi (armed Catholic Action) directed by Archbishop Stepinac and others. Taken from official reports and those of U.S. Churchmen's Mission. Photos by Italian Army. 2/-. Posted 2/2½.

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and the Rev. K. N. Shelley, B.Sc., Th.L., Rector of St. Paul's, Chatswood.

In the same parochial district, the Church of St. Peter's, Mortdale, will hold special Patronal Festival Services on Sunday, July 3. Guest preachers will be the Rev. Canon R. J. Hewett, and the Rev. R. C. Bradley. The Minister in Charge of Mortdale-Oatley is the Rev. S. N. Paddison.

#### DIOCESE OF GRAFTON. INDUCTION AT LISMORE.

On Ascension Day at 7 p.m. the Lord Bishop of Grafton instituted and inducted the Rev. Eric Parsons as Rector of Lismore. It was a most impressive and moving service. The Parish Church of St. Andrew was filled to overflowing. The Bishop was assisted by the Archdeacon of the Clarence (the Ven. E. A. Warr), and the Archdeacon of the Richmond-Tweed (the Ven. O. N. Manny). The Bishop was attended by his Chaplain (the Rev. O. J. C. Van). The occasional sermon was preached by the Rev. Canon W. Burvill, Rector of Ballina and Rural Dean of Lismore and Casino. The Rev. J. R. Payne was the Marshal for the Service.

Following the Service, a public welcome was extended to the Rev. Eric and Mrs. Parsons in the Apollo Hall. Mr. W. C. Tippet (Rector's Warden) took the chair and then requested His Lordship, the Bishop to occupy same. Speeches were made by Mr. W. C. Tippet on behalf of the Parishioners of Lismore and others.

Mrs. G. Crandon spoke on behalf of the women of the Parish. The Rector of Lismore received a tremendous ovation when he rose to respond. He thanked all the speakers and said how much he was looking forward to the work in this great Parish.

A presentation of bouquets was made to Mrs. E. H. Parsons and Mrs. J. R. Payne by Fay Blore. Supper was served by the Ladies' Guild and the Rector and Mrs. Parsons were able to meet many parishioners.

Mrs. Mowll, wife of the Primate, was elected Patron of the Mothers' Union at the Australian Commonwealth Council held recently at Camberwell, Victoria. Mrs. Murray, wife of the Bishop of Riverina, was elected President.

#### MISCELLANEOUS ADVERTISEMENTS.

A COMFORTABLE HOME WITH BOARD AND £2 p.w. offered to a Christian Lady with some nursing experience and one who will do light duties. Reply "D.D." this Office.

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We regret to note that Mrs. Rand, wife of the Rector's Warden at Turramurra, passed away recently.

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## REMEMBER!! — 30th JUNE

THE END OF THE FINANCIAL YEAR OF THE  
DEACONESS INSTITUTION, SYDNEY

It may interest you to know that—

- \* raising the fees of students at Deaconess House was considered, owing to increased cost of living, but — it was decided instead to appeal to our friends for special help.
- \* Deaconess House is in great need of paint and repairs — for this, funds are urgently needed.

PLEASE WILL YOU HELP US?

Send your donations to the Hon. Treasurer,  
Deaconess House,  
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