

CENEF.

The 13th Annual Meeting of CENEF and the S.D.C.A. was held in the Chapter House on Friday, 24th October. The Archbishop presided over a very successful gathering. The Speakers included Bishop W. G. Hilliard, the Rev. H. M. Arrowsmith, Archdeacon F. Hulme-Moir, and the Rev. R. G. Fillingham. Lady Hallstrom cut the birthday cake.

ABORIGINES INLAND MISSION.
GENERAL ANNUAL MEETING,
FRIDAY, 7th NOVEMBER,
CENTRAL BAPTIST CHURCH,
GEORGE STREET, SYDNEY

Sessions, 3.30 & 7.30. Interval Meeting 6.30.
Knife & Fork Tea, 5.30. All welcome

Chairmen:

Afternoon: Rev. K. Shelley, Rector of
St. Paul's Church, Chatswood.
Evening: Mr. A. A. Mosely, President N.S.W.
Baptist Union.

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His Grace the Archbishop of Sydney
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Nov. 2. 21st Sunday after Trinity.

M.: Ezek. xiv; Luke xiv 1-24 or 1
Pet. iv 7-v 11. Psalms 116, 117.

E.: Ezek. xviii 1-4, 19 to end or
xxxiii 1-20; John xvi or 1 John iv.
Psalms 128, 129, 130, 131.

Nov. 9. 22nd Sunday after Trinity.

M.: Ezek. xxxiv 1-16; Luke xiv 25-
xv 10 or 2 Pet. i. Psalm 118.

E.: Ezek. xxxiv 17 or xxxvii 15;
John xvii or 1 John v. Psalms 132,
133, 134.

Nov. 16. 23rd Sunday after Trinity.

M.: Prov. i 20; Luke xvi or 1 Cor.
i 1-25. Psalms 110, 135.

E.: Prov. ii or iii 1-26; John ix or 1
Cor. xiii. Psalms 137, 138, 139.

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**THE AUSTRALIAN
CHURCH RECORD**

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

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NOVEMBER 13, 1952

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

The Church on the Move

On Tuesday, November 11, the Church Mobile Unit, built for
work in the Diocese of Sydney, was opened for inspection and
dedicated by the Archbishop of Sydney in the grounds of St.
Andrew's Cathedral.

The Unit has been built by the Anglican Building Crusade of the Diocese, and will be used in various places where Church people have not yet been able to erect their own building. In some districts the Church possesses a block of land but no erection has yet been possible. The Unit can be employed in a number of different places in the course of a day, and carries comfortable accommodation for 50 people. All the fittings are of tubular steel.

This Mobile Unit is believed to be the first of its kind in Australia. The

Anglican Building Crusade is to be commended for their enterprise and imagination in this valuable project. The Unit (which it is to be hoped is only the first of many in different parts of our large country) should be greatly used in establishing and building up churches in new housing areas and in scattered communities.

The Unit will first be used at Sefton Park by the Rev. Ken Le Huray, and then will serve in the French's Forest area among the scattered communities there.

**THE CORONATION—
A CHALLENGE**

On the occasion of Remembrance Day, Sunday, 9th November, 1952, an important statement was made about the Coronation of Queen Elizabeth.

Speaking on the anniversary of the Call to the People of Australia, Sir Edmund Herring, Chief Justice of Victoria, and Chancellor of the Diocese of Melbourne, said that, as the Queen was about to dedicate herself to the service of her people, the pre-Coronation period should be one of preparation by the people to be worthy subjects of Her Majesty.

Sir Edmund Herring said: "One year ago, Church leaders and members of the Judiciary joined to put out a Call to the People of Australia.

"The past year has confirmed the hope that many Australians would understand the Call and respond to it.

"May I thank all those who have responded, all those who have helped to spread its message and make clear its meaning.

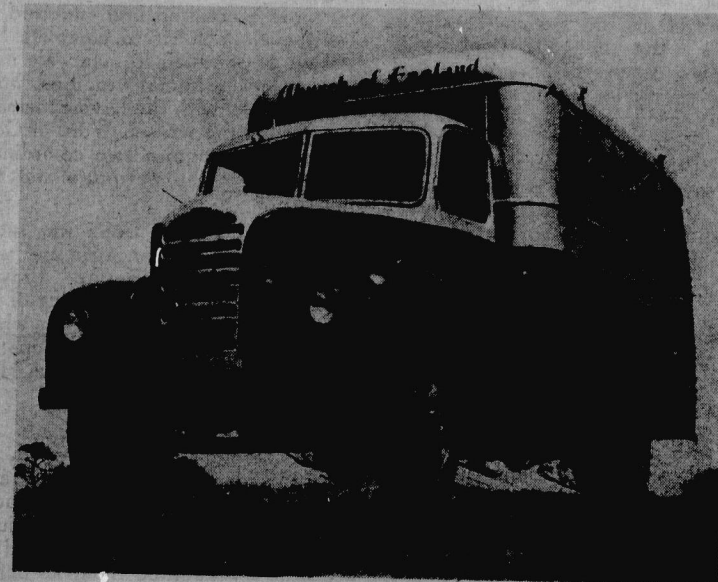
"The coming year is the year of our Queen's Coronation.

"We are inclined to think of the Coronation as being no more than a great pageant. But it is much more than this. It is essentially a service of deep religious and spiritual significance.

"At the Coronation our Queen will dedicate herself under God to the service of her people, and that means you and me. So the Coronation should be for us, as for our Queen, a time for dedication and an outward sign of the devotion and duty that we owe to God and mankind. The new reign is an occasion to review our life as a people; as Australians and as members of the British Commonwealth.

"At this time we should renew our loyalties to the Crown and acknowledge and accept our responsibilities to one another.

"These and many other great con-



(Photo by courtesy of Rev. C. A. Goodwin)

siderations suggest that we join with Her Majesty in a period of preparation for the Crowning.

"We should all recall the Queen's own pledge as she gave it to us on her twenty-first birthday. She said, you will remember:

"I declare before you all that my whole life, whether it be long or short, shall be devoted to your service and the service of our great Imperial family, to which we all belong. But I shall not have strength to carry out this resolution alone, unless you join in it with me, as I now invite you to do. I know that your support will be unfailingly given.

"God help me to make good my vow, and God bless all of you who are willing to share in it."

COMMUNIST TURNS CHRISTIAN.

Bjorn Hallstrom, author of a recent series of articles in the "Church of England Newspaper," became a Communist during his schooldays in Germany, was a public speaker for the party at the age of sixteen, spent some years in Communist activity in Australia before returning to Sweden, where he entered a teachers' training college, but was expelled for political activities after organising teachers and students in a Communist-sponsored "Teachers' International." He joined the staff of the Communist daily newspaper "Norrskensflammen," serving on it for eight years, chiefly as political editor. He was also a Party District Organiser for Northern Sweden, and later Moscow correspondent of the Swedish Communist newspapers. After coming into contact with Christian circles, Hallstrom recognised the spiritual vacuum of Communism, clashed with the Politbureau, was sacked from his newspaper post, and expelled from the party for "Humanitarian deviations." Is now London correspondent of the Christian daily newspapers of the Scandinavian countries and is writing a book "From Hammer and Sickle to the Cross."

His four articles in the C.E.N. were of considerable value.

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1552-1952

Primate's Thanksgiving Sermon

The Archbishop of Sydney and Primate of Australia, the Most Rev. H. W. K. Mowll, preached in St. Andrew's Cathedral, Sydney, on Sunday, 2nd November, at a service to mark the 400th Anniversary of the second English Prayer Book of 1552. The Archbishop said:—

Our Service this morning commemorates the 4th Centenary of the 1552 Prayer Book. It was first used on 1st November, 1552, in St. Paul's Cathedral, London. This Prayer Book was the flower of the English Reformation. It is the book which, with few alterations, has gone into every land and has been translated into many languages. It is, as we have seen by using it this morning, practically the present manual of worship of the Church of England.

The publication of the 1549 Prayer Book was a notable event. At a time when worship was part of the people's life, it was common prayer in contrast to the variety of uses which had hitherto prevailed in England. It was prayer in the language of the people, in contrast to the Latin prayers which had been so meaningless to the congregations of the middle ages. It was scriptural prayer, in contrast to much in the former liturgies.

New Liturgical Family.

The Communion Service of 1549 was, as a whole, a revised Sarum use. It belonged to the Roman Family of liturgies. But the 1552 Book, while it makes great use of Sarum and other ancient materials, in its structure follows an order peculiar to itself. In other words, as Dr. H. B. Swete, the Regius Professor at Cambridge in my time, says, it "heads a new liturgical family, and one which has taken root, in slightly divergent forms, wherever the English tongue is spoken."

"There is no reason," continues Dr. Swete, "why English Churchmen should regret the fact or pine for a restoration of the Roman Mass. It was fitting that the Church of England should possess, not merely a unified use, but one which, while in accordance with ancient precedent in things essential, should proclaim her independence of foreign dictation in the order of her worship."

Not only does the 1552 Prayer Book head a new liturgical family, an essentially English use, but it embodies in a very clear and emphatic way the two doctrines which lie at the

heart of our Anglican belief and practice — the Sufficiency of the Holy Scriptures for Salvation, and Justification by Faith only.

Scripture Supreme.

As to the first doctrine, we decline to put any other authority on the same level as the Word of God. We insist that the revelation of God contained in the Book we call the Bible has no peer in the great realm of authority. As Article VI says, "Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be received as an Article of the Faith, or be thought requisite or necessary to salvation."

To-day, once again, we are being told that the true guide of the Church is not only Holy Scripture, but also tradition. That would go far to rob the Divine revelation of its unique character as a direct intervention of God. The Voice of God, speaking out of the midst of the fire, is regarded as a unique event, separating the Children of Israel from all other peoples; so also is the Voice of the Incarnate Son of God, and those accredited and endowed by God the Holy Spirit to complete His message of goodwill to men. We dare not equate any human tradition, however valuable, with the Divine Message preserved in the written Word of God. We cannot recognise two co-ordinate authorities — the Scripture and the Church.

The 1552 Prayer Book was saturated both with the language and with the spirit of Holy Scripture. Prayers which were true to the teaching of the Bible were retained, and prayers which were marred by the spirit of superstition or teaching not proved from Holy Scripture were omitted.

Justified by Faith.

The second doctrine, which so clearly underlies the 1552 Prayer Book, is that of the unique character of God's work in the soul. The justification of the sinner, the ground on which he is accounted righteous before God, cannot be due to any merit in himself, but, as Article XI states, "We

(Continued on page 11)

"LITTLE BILNEY"

2.—FISHER OF MEN.

(By the Rev. Canon Marcus L. Loane)

Bilney was by nature shy and gentle, but this new light could not be hid. "There was never a more innocent and upright man in all England than he was," so Foxe declares (Foxe iv:619); and his guileless sincerity soon began to attract his friends to share his faith in Christ.

He now knew no Canon Law but Scripture, and no Master but Christ, and there was in his heart what Foxe calls "an incredible desire" to lead others into a like joyful experience. (Foxe iv:620.) And his labours were not in vain; quite a remarkable group of men were either won or strengthened by means of his loving witness. There were Thomas Arthur of Trinity Hall and St. John's College, and John Thixtill of Pembroke Hall. Then there was George Stafford who had become a Reader in Divinity, and was widely admired for his blameless life and learning. And there was John Lambert who had read the Classics while at Cambridge, and had become "a mass priest in Norfolk." (Foxe iv:620.) Then in 1522 Matthew Parker was enrolled in Corpus Christi and was strongly drawn to Bilney. They both came from Norwich, although we do not know whether they had known each other at home. But it was through Bilney that he first heard of the new and better way of faith and was soon numbered amongst them that believe. Bilney and his friends then turned their thoughts to Robert Barnes who became in 1523 Prior and Master of the Augustines in the Peasmarket. Barnes had won for himself no mean name in Cambridge as one who was mighty in the Scriptures and was fearless in his preaching, and yet he was still blind to the full truth of the Gospel message of grace. But Barnes was the doctor who had to put Stafford through his oral tests for a degree in divinity, and the disputation proved that Stafford was well able to hold his ground to the consternation of Barnes and the other unenlightened doctors. It wrought such a sense of need in his own heart that Bilney was soon able

to lead him to a clear faith in Christ as Saviour (Foxe v:415). These men were all noble converts, found and won for Christ through Little Bilney whose heart never ceased to yearn for those who were still out of the way.

The White Horse Set.

Thus to Bilney must be ascribed the first movement of the Reformation in the schools of Cambridge, and the Reformation itself had its birth-place in the meetings which took place at the White Horse Inn. This Inn was just across the street from the gates of Corpus Christi and stood on a block of land which belonged to St. Catherine's. There was a small postern door which opened on to Milne Street, or Queen's Lane as it is to-day, and this allowed men to slip through without too much ado. The Inn came to be known in more hostile quarters by the nick-name of "Germany," with reference to the Lutheran interests of those who met behind its doors. Bilney was the leading spirit in the group of friends who used to thread their way down Milne Street in the dusk of evening, and an impressive group it was. Thomas Arthur and John Thixtill, Robert Barnes and George Stafford, Matthew Parker and John Lambert, came night after night for new light and inspiration. There were others as well who had begun to feel the new sunrise and who were glad to join hands with Bilney and his friends at the White Horse Inn. There were Richard Smith and William Paget, of Trinity Hall; there were Crome and Shaxton, of Gonville Hall; there were John Rogers, of Pembroke, and Miles Coverdale, of the House of which Barnes was the Prior; and to all these perhaps we may add the names of William Tyndale, who studied in Cambridge, from 1516 to

1521, and of John Frith, of King's, Tyndale's bosom friend and convert. They were men of all years, Fellows, Doctors, Masters, Students, but all intent on the study of the New Testament, and men to whom "thoughts of reform still came as by fire and lightning." (Perry p. 38.) They met in the shelter of the White Horse Inn as long before others had met in seclusion in the catacombs, and the recovered loveliness of personal devotion and Christian fellowship bound them in heart and mind with bands of gold. It was the glad morning of the Reformation, still too early to see the dark shadows that all too soon would fall. "So oft," said one of the younger members as in after years he looked back upon those days, "so oft as I was in the company of those brethren, methought I was placed in the new glorious Jerusalem." (See Perry, p. 37.)

Hugh Latimer.

But quite the most famous convert to be won by Bilney was still outside the fold. In 1524 the name of Hugh Latimer appears with that of Stafford, Rogers and Thixtill in the list of Divinity Degrees, and he had now reached an age when there would seem no great risk of a change in his way of thought. Yet his mind was still far from ease, and the rise of controversy made him sigh at times for the quiet of the cloister. But it was the custom for those who had taken a degree in Divinity on their graduation to deliver an oration on some aspect of their studies before the University. Latimer determined with the zeal of one who was full of a strong indignation at the spread of Reformation Truth in Cambridge to press home the attack. He left Stafford for a much more illustrious adversary, and set out to castigate Melancthon who had lately impugned the School Doctors and had dared to maintain that their teaching must be brought to the test of Holy writ. It was a strong and most intemperate declamation, too strong in fact to ring quite true. It would seem that there was something in the preacher's manner, perhaps in the tone of certain remarks, which showed that this was zeal without knowledge; nay more, zeal that knew no peace or comfort within.

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But there was one who heard Latimer's oration almost hidden in the crowd on account of his diminutive stature, and to him the secret disharmony in the preacher's heart was clearly disclosed. This was Bilney, and to his quick insight it was plain that he stood in the presence of a man who was now caught in the same web in which his own soul had once been tangled. Foxe tells us that he was "stricken with a brotherly pity towards him, and bethought by what means he might best win this zealous ignorant brother to the true knowledge of Christ." (Foxe vii:438.) His heart went out to him as one who was still in error in spite of his rugged honesty and his homely eloquence, and he longed to win him for Christ. He was only Little Bilney and would never do any great service for God; but let him win the soul of that one man, and what great things would he do in His Name!

Therefore after a short delay, he sought out the preacher in his study, and prayed that for the love of God he would hear his confession. There was Bilney with his pale face, and his wasted features, and his perfect sincerity, asking him to shrive his soul; what could it all mean? Latimer did not understand all at once, but he could never forget that scene. "Bilney desired me for God's sake to hear his confession," so he declared in his first sermon before the Duchess of Suffolk: "I did so, and to say the truth, by his confession I learned more than afore in many years." (Sermons, 334.) Latimer thought to hear a confession

of sin, and would listen without mistrust; but there can be no doubt as to what the tenor of that confession must have been. Bilney would tell him with touching simplicity his own story of conflict and anguish, how he had gone about seeking health and healing for a soul that was sick. He would tell how he had once been bruised and broken at the hands of those Church physicians whom Latimer would commend, and how at last he had been healed as he had read the New Testament which Latimer would denounce. And would he not take that Book out of his pocket and let it fall open at the words which he had read so often: "It is a true saying and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners; of whom I am the chief and principal." The great preacher had been taken by storm. He had heard the voice of the Holy Ghost as well as the voice of Bilney, and he could not resist. Bilney had brought him a revelation of the grace of God such as he had never heard before, and the change was instant and decisive. His first act no doubt would be to procure that Book which he had so despised, and the clouds and darkness passed away in the sunlight of God's Presence. He would gladly recall that hour to the end of his life, and could hardly speak of Bilney without an accent of divine animation. "Master Bilney, or rather Saint Bilney, was the instrument whereby God called me to his knowledge. For I may thank him next to God for that knowledge I have in the Word of God." (Sermons 334.)

MATRON SHAW, O.B.E.

Matron Shaw, who has resigned her position as Matron of Crown Street Women's Hospital, Sydney, after 34 years, is well-known as a churchwoman.

She is the daughter of the Rectory. Her late father, the Rev. A. R. Shaw, was an incumbent of parishes in the dioceses of Goulburn and Sydney and was well known for his staunch evangelical witness. In Sydney he was Rector of Belmore, Bulli, and Sutherland. Prior to his death he lived in retirement at Neutral Bay.

Matron Shaw has shown always a keen interest in church matters and has been ready to help not only in her parish of St. Michael's, Flinders St., but in various parishes where she has been called upon to speak and open functions.



MATRON SHAW, O.B.E.

Two years ago she opened our Annual Church Record Sale of Work and commended the paper as one worthy to find a place in Church of England homes. It always had a place in her father's Rectory.

Matron Shaw has had a large share in helping worthy causes. During the war she took her place in the C.E.N.E.F. Cathedral Huts in serving meals to the men of the fighting forces and helping in other ways. Over the many years at Crown St. she kept in close touch with her parish church, where she was a regular worshipper and helper in parish affairs. She will be missed from St. Michael's. Her interest also helped many nurses on the staff to take part in the church and many of them found a spiritual home there.

On the Sunday before Matron Shaw retired, some new offertory plates were dedicated for use in St. Michael's in appreciation of her connection and interest in the church.

The Same as Ever.

He comes to us as One unknown, without a name, as of old by the lake-side He came to those who knew Him not. He speaks to us the same word, "Follow thou Me," and sets us to the task which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings, which they shall pass through in His fellowship; and, as an ineffable mystery, they shall learn in their own experience who He is.

—Dr. Albert Schweitzer.

NOTES AND COMMENTS

It is difficult for Evangelicals to look out with equanimity on many of the trends in Church life at home and overseas today.

We are frequently told that militant Anglo-Catholicism has begun to wane and that a great swing has set in towards a via media. Stubborn facts, however, still remain, and we cannot close our eyes to the insistence with which Anglo-Catholics continue to hold their ground. Already the weakness of the proposed vestment clause in the seventh canon of the revised Canon Law in England is beginning to appear. It has not composed the long-standing controversy between Evangelicals and Anglo-Catholics.

The situation may be illustrated by three matters of current interest:

Last month the official opening of St. Augustine's, Canterbury, took place as a pan-Anglican College for post-ordination study for the Church of England clergy. St. Augustine's was founded in 1848 as a missionary training College and became a main source of supply for the S.P.G. It continued this function for a hundred years, but in the post-war re-organisation of theological training, it was decided to discontinue studies at St. Augustine's with a view to preparing men for Ordination. The College was founded on one of the historic sites of English Christendom just outside the walls of the city, and almost within the shadow of Canterbury Cathedral. It possesses a fine library and has the unusual attraction of the historic ruins of one of England's oldest monasteries within its grounds. It was resolved to reconstitute the College under a new Charter as a centre for post-ordination study for Church of England Clergy from all quarters of the world.

This is a splendid ideal, but in practice it bristles with difficulties. The College Chapel Services are conducted with full Anglo-Catholic ceremonial, and as was explained by the late Principal of the College, the purpose of those who come into residence is that they may share in a life of guided study, guided worship, guided fellowship and guided discipline. Indications appear to be that this guidance will be

in a certain ecclesiastical direction. The financial support for the College is provided by a levy upon the Church of England at home and overseas. At the last General Synod it was resolved that the Church in Australia should contribute as a beginning £1,000 per annum, with the various dioceses paying a proportion.

It has become the custom in many Dioceses to require candidates for Ordination to wear the stole at an Ordination Service. As a rule, however, Bishops have

readily allowed an individual ordinand who may feel some scruple to wear a black scarf or tippet as laid down in the Prayer Book Rubric. Stoles are so commonly worn by many Clergy in the Church of England that it is largely forgotten that in the Roman Catholic Church they are regarded as part of the Mass Vestments. This was the reason why in 1549 the stole was discarded by the framers of the Prayer Book, and it was on this ground that Sir Robert Phillimore as the Dean of the Arches pronounced it illegal in the Church of England. The significance of the stole as a Mass Vestment in the Church of Rome is made quite clear by the words which are used in the Roman Pontifical in the form for the degradation of a priest. The stole is taken away with the words: "inhabilem (te) reddimus ad omne sacerdotale officium." In view of these facts, it is most disturbing to learn that at the last Michaelmas Ordination in the Diocese of London when two Ordinands declined for conscientious reasons to wear a white stole, they were refused Ordination by Bishop Wand. The Bishop of London has now made it clear that he will not ordain any man who is not prepared to wear a stole. The Ordinands concerned have made an appeal direct to the Archbishop of Canterbury as the Primate of all England, and the matter is now in his hands.

A letter from Bishop Collins in a recent issue of "The Anglican" with regard to the 1552 Prayer Book is exceedingly disturbing for all those who will be called upon to vote on the next draft of a Constitution for the Church of Eng-

land in Australia. The Assistant Bishop of Bathurst declares that Anglican Worship was "nearly killed in 1552," and that it is only by the mercy of God that it did not prevent the revival of worship which, he says, has since grown up in the Church in the true Catholic tradition. Bishop Collins has made it clear that in his judgment the formularies of worship in the 1552 Prayer Book (which are virtually the formularies incorporated in the Prayer Book of 1662), are not consistent with "the true Catholic tradition."

Many of those who are extremely anxious to procure a new Constitution for the Church of England in Australia have as their avowed object a revision of the present formularies of worship. However, many Clergy and Laymen throughout Australia will feel extremely reluctant to surrender the Book of Common Prayer which has now been hallowed by centuries of use, and to consign the preparation of a new Prayer Book to those who may share with Bishop Collins so strong an ambition to restore a way of worship in what they conceive to be the "true Catholic tradition."

It is hard to realise that Australia has been called to mourn the departure to the Life Beyond of one of her most remarkable leaders in the death of the Right Honourable William Morris Hughes.

In some 50 years and more he has been in the forefront of Australian politicians, and because of his loyalty to the Empire and the cause of righteousness he has attained a world-wide respect and admiration. The honours showered upon him overseas not only redounded to his own credit but have brought honour to the land of his adoption. His fine conduct of the War I as Prime Minister and his sincere regard for our soldiers have won him a worthy regard amongst the men who went to fight for their Empire and country. "The Little Digger" as he was affectionately termed, will live long in the memories of the men and women who recognise his valuable services to Australia and the Empire. A very fine token of England's appreciation of his great service was Her Gracious Majesty's representation and floral token at the great State Funeral on the day of his interment. His country will not soon forget him.

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WORLD OF BOOKS

We have sometimes wondered at the lack of stress placed upon what should really be the characteristic letter of the Y.W.C.A. Originally the two organisations had a decidedly Christian foundation, built well by earnest Christian founders. At one of the earliest meetings of the Y.M.C.A. it was laid down, "That no person shall be considered a member of this association unless he be a member of a Christian Church, or there is sufficient evidence of his being a converted character." Later on when the movement became of world-wide character at a conference in 1855 the following basis was adopted:

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men!" This is the basis that is now being threatened, if it has not already been changed. A visitor to Sydney, a Miss Catherine Ashton, general secretary of the Y.W.C.A. in Auckland, has been alarmingly outspoken, if a report of some statement by her in the Sydney press correctly records her words. Miss Ashton is returning to N.Z. after attending a Y.W.C.A. conference in Germany and in passing through Sydney referred, with regret, to the fact that social and education programmes in the Y.M.C.A. and Y.W.C.A. in Germany and Scandinavia were comparatively restricted because only members of churches could be members of the "Y's." Miss Ashton went on to say—

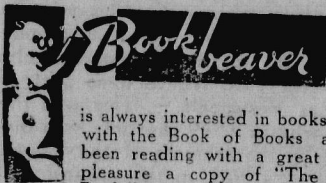
"Delegates felt it would be wonderful if these countries could extend beyond the churches as there is so much need for youth work in new fields. There is some tendency for it to do so, particularly in the Y.M.C.A."

"In these countries the Y was originally an adjunct of the churches and worked through them and this tradition has to be broken down. Their constitutions would have to be changed to include non-church members; but it would be a very good thing; broadening the work a great deal."

So quite frankly, by a recognised leader in New Zealand, it is admitted that a policy is at work which would seriously alter the time-honoured basis of these great Associations. In former days both Y.M.C.A. and Y.W.C.A. were great spiritual forces. Are they to-day?

SHORTER NOTICES.

The Great Churchmen Series of booklets, published by the Church Book Room Press Ltd., and selling at one shilling and three pence per copy, will be of special interest to those who value the spiritual heritage which was won for the English Church at the time of the Reformation. Included among the titles in this series are lives of Thomas Cranmer, Hugh Latimer, John Jewel, Nicholas Ridley, William Tyndale, and Richard Hooker, all of which are most informative, readable and scholarly. Brief biographical details are noted in each instance, together with an account of the part played by each in the life of the Church and Nation and of his distinctive contribution to the reformation of the Church. It is to be hoped that these lives of such eminent, learned, and godly Churchmen will be widely read, especially by young Christian men and women so that there will be in the Church a growing appreciation and understanding of the principles for which they contended and for which, in some cases, they gave their lives. "Whose faith follow."



is always interested in books dealing with the Book of Books and has been reading with a great deal of pleasure a copy of "The Miracle Book," written by Gavin Hamilton of Scotland, who is at present visiting Sydney. It's a most attractive book, very interesting and enlightening and also quite inexpensive. It's priced at 4/3, and can be purchased from either of Dalrymple's Book Stores at 20 Goulburn Street or 5th Floor of the State Shopping Block in Market Street, Sydney.

BOOKS FOR SALE.

At the Church Record Office.

The Sacrifice of Christ.—By Henry Wace, D.D., Dean of Canterbury, 1903-1924. 4/9.

Oxford and the Evangelical Succession, by Canon Marcus L. Loane, M.A. 25/3.

"Cambridge and the Evangelical Succession," by Canon Marcus L. Loane, M.A. 16/.

He that Doeth.—The Life Story of Archdeacon R. B. S. Hammond, O.B.E. By Bernard G. Judd. 15/.

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

A History of the Evangelical Party in the Church of England, by G. R. Balleine. 21/.

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

The Story of the English Prayer Book.—By Dyson Hague, 11/.

"The Background for the Prayer Book," 2/6 set of 4.

BIBLE TRANSLATIONS.

ST. MARK'S GOSPEL IN SIWAI.

The Commonwealth Council of the British and Foreign Bible Society has published 3,000 copies of the Gospel according to St. Mark in Siwai. Sometimes this language has been referred to as "Motuna", and is sometimes also spelt as "Siuwai."

The language is spoken by 5,000 people in and around the District of Motuna or Siwai on South-west Bougainville. The translator has been the Rev. A. H. Voyce of the Methodist Church of New Zealand, assisted by the following native helpers, Ruben Monori, George Tamatimo, Stephen Sukina, Ahai and Ako. The first two of these native translators are important chiefs in their own right.

The first translation of this Gospel had been made prior to the Second World War, but during a Japanese reprisal attack on one of the native villages the earlier manuscript was destroyed. The present edition is therefore that of a second translation.

This edition represents an addition to the Societies' Language List.

BOOKS OF SPECIAL INTEREST.

1. Heroes of the Reformation, by Dr. F. G. Llewellyn ... 8/6 (Lives of some of the great Reformers.)

2. The Fourth Centenary of the Reformation, and the English Bible, by Dr. S. Sydney Carter ... 10d. (Six outline sermons on The Reformation.)

3. What Happened at the Reformation, by Professor W. Alison Phillips ... 10d.

4. History of the Reformation, Two volumes, by Principal T. M. Lindsay, 32/- each (A standard work)

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6. The Life and Times of Martin Luther, by J. H. M. D'Aubigne ... 46/- (A classic on the subject)

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The Anglican Reformation and the 1552 Prayer Book.

(Continued)

(By the Rev. C. Sydney Carter)

The Reformers also made it clear that their "Ministry" had no place for sacrificing priests, although they retained the actual word "priest" as a shortened form of presbyter, and called him such in the Latin. But he is a *pretre* and not a *sacrificateur*.

As Whitgift said to Cartwright, tain the threefold order of the Ministry of bishops, priests and deacons soundeth in our English tongue the historically descended from the word presbyter. As heretofore use hath made it to be taken for sacrificer and make it to be taken for a minister of the Gospel"; and Hooker had also asserted that the name priest no more denoted "sacrificer" than the name senator connoted old age. But in the Bishop's Charge to the priest the Reformer's view was carefully defined when the priest is called "to be the Messenger, the watchman, the pastor and the steward of the Lord, with no mention of any special function "to offer sacrifice" as formerly.

New Ordinal.

In 1550 a new Ordinal, based on a medieval Pontifical, drastically altered, had been issued; but it was most unpopular and it was again revised in 1551 and then published with the 1552 Prayer Book. The ceremonies enjoined were much simplified. The candidate for the diaconate was not ordered, as in 1550, to be vested in "a plain alb" although the New Testament was still delivered to him with the laying on of hands, but the deacon who read the Gospel was not ordered to wear a tunicle. At the priest's ordination, the chalice or cup with the bread, was no longer put into his hands but the Bible was still delivered to him. The 1550 order for the Bishop-elect to be robed in a surplice and Cope was omitted and the Archbishop in consecrating him gave him only a Bible, no longer however "laid on his neck". There is also no mention of a Pastoral Staff being given to the candidate or that it should be used by the consecrating bishops. But in the Ordinal the Reformers clearly stated their intention to re-

tain the threefold order of the Ministry of bishops, priests and deacons historically descended from the Apostles' days. But their intimate association with, and fellowship at the time, with the Continental Reformers (some of whom had been compelled to rely on a presbyterian polity because their bishops "had fallen away into idolatry"), proved that they did not regard an episcopal ministry, however valuable historically, as a doctrinal essential for a valid ministry. Gospel truth and Gospel "grace" they held, with Jewel, "is promised to one who feareth God" and is not "tied to Sees or Successions." Hooper had declared definitely "I believe that the Church is bound to no sort of people, or any ordinary succession of bishops ... but unto the only Word of God and none of them should be believed but when they speak the Word of God."

A Godly Synod.

Cranmer was specially anxious to call together a "godly Synod" of all Reformers "to secure an agreement upon the chief heads of ecclesiastical doctrine," and especially upon the Lord's Supper. But adverse political conditions prevented the assembling of such a Conference. The Anglican "Forty Two Articles" of 1553 had definitely denied that "the body of Christ could be at one time in diverse places" (Art. 29) and thus they agreed rather with the "Reformed" than with the Lutheran teaching on the Presence of Christ in the Sacrament. But Cranmer, who confessed that he had till recently been in "the error of the Real Presence and transubstantiation," now brought eucharistic teaching to the touchstone of God's Word, and so he declared that in order to quieten the contention of those "who abused the

Sacrament as a propitiatory sacrifice" and "of those who lightly esteemed it" the "most sure way is to cleave unto Holy Scripture." He was determined that in the new Prayer Book there should be no possibility of reading into it "the roots of the weeds" of the medieval teaching of the sacrifice of the Mass and transubstantiation, and as Gasquet and Bishop say, "it was not a little significant that anything in the 1549 Book upon which Gardiner had fixed as evidence that the new liturgy did not reject the old belief was in the revision carefully swept away and altered."

More Scriptural Alterations.

In the Baptismal Service the use of exorcism, anointing with chrism and the chrysom or white garment for the baptised, were discarded and the Sign of the Cross in Confirmation and Extreme Unction for the Sick. The Forty Two Articles accepted the Catholic Creeds of Christendom "because they may be proved by most certain warrants of Holy Scripture" (Art. vii). Article vi enunciated the basic principle of Anglican Reform — that no man should be constrained to believe as "an article of faith" anything which "is not read in" nor "proved by" Holy Scripture. This ruled out Rome's claim that Scripture must be interpreted by "holy Tradition," and Cranmer insisted that the Holy Scriptures must be "both the rules and judges of all Christian doctrine." Article xxx restored the cup to the laity and Article xxxi the Scriptural liberty of the clergy to marry.

Permanent Value.

Cranmer and his helpers were keenly anxious to demonstrate the unity of the Reformed Movement, and not only its common appeal to the final authority of Holy Scripture. Accordingly he had invited the leading foreign Reformers, Peter Martyr and Martin Bucer, to fill Divinity professorships at Oxford and Cambridge and he incorporated several of their suggestions or additions in the 1552 Prayer Book. In spite therefore of numerous later additions, especially in the 1662 Book, the 1552 Book as a devotional expression of Anglican Reform was practically the same as our present Book. We should therefore greatly value it and especially for its reiterated appeal to

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the Word of God as "the sure rule of all doctrine and life" and as "God's treasure house wherein are found all things needful for us... for the attaining of eternal life." We do well therefore to praise and thank God for its profound influence on the religious life and character of our nation during the past 400 years, and above all to be diligent to see that any of the suggested "permitted deviations" from it, do not in any way impair or alter its doctrinal character or outlook. In the commencement of Mary's reign Cranmer courageously offered to defend "the whole doctrine and order of religion" "set forth" in the 1552 Book "as more pure and agreeable to the Word of God than any sort of religion that had been used in England these thousand years." It should never be forgotten that he and his fellow Marian martyrs sacrificed their lives in defence of the 1552 national Book of devotion, the popularity of which was evidenced from its eight editions in so many months! The Protestant exiles on the Continent also refused to alter its teaching and order of worship or to accept the Puritan contention, which Cranmer denounced as "the root error of the sects," that "what is not commanded in Scripture is unlawful" in public worship. A modern assertion by prominent Anglo-Catholic liturgiologists that the "Religious Settlement" of the 1559 Prayer Book (with its clearly specified three unimportant alterations and "none other or otherwise") "safeguarded the Catholic position of the Anglican Church" and "was a complete doctrinal change" from the position and teaching of the 1552 Book (in which Dr. Frere declared "English religion reached its low water mark"), will not bear any serious or careful investigation.

(Dr. Carter, in his usual careful manner, documented this article with references to the works of the Reformers and others quoted. These references have been omitted in printing, but are available for any who care to investigate them.—Ed.)

A CHURCH FOR HOUSEWIVES.

A new church is one of Nottingham's largest housing estates was dedicated by the Bishop of Southwell, Dr. F. R. Barry, to St. Martha the Housewife.

Housewives throughout Nottinghamshire are subscribing gifts towards the furnishing of the church, and a donation towards its cost has been received from Field Marshal Sir William Slim, who stated in a recent broadcast that there was no public memorial to the "indomitable housewives of Britain." After the broadcast, the Bishop wrote to Sir William and told him of the scheme for the housewives' church.—C.E.N.

Reformation Observance in Sydney

The Primate of Australia was the chairman at the 24th Annual Reformation Rally held in the Chapter House, Sydney, on Tuesday, November 4. A large number of people was present.

About 100 people gathered for tea in the Lower Chapter House prior to the meeting, and the Fellowship of St. Paul's, Chatswood, again provided an excellent meal. From 7 to 7.40 the Rev. Donald Robinson gave a lantern talk on "Our Evangelical Heritage," in which he traced the influence of the Evangelical Revival of the 18th Century on the beginnings of the Church in Australia — the first four Chaplains in the Colony were fruits of that revival — and the upholding of the Protestant and Evangelical character of the Church of England in Australia through the ministry of such men

Archdeacon T. C. Hammond, and the Rector of St. Clement's Church, Mosman, the Rev. F. H. B. Dillon, were the two speakers.

Archdeacon Hammond dealt first with some of the features of medieval worship discarded by the 1552 Prayer Book. In regard to the Vestments, the Archdeacon pointed out that, not only were they discarded by 1552, they were not used at all in the Church of England until their revival by Tractarians about a century ago. In this assertion he said he was supported by the eminent Anglo-Catholic liturgical writer, Bishop Frere. Archdeacon Hammond emphasised certain positive values of the 1552 which remain with us.

Mr. Dillon continued, describing other

"THERE ARE MEN . . ."

"There are men who speak of offering the oblation of the Holy Eucharist, and who by their dress, their gestures, and all the accessories of public worship, as well as in express language, proclaim that they do offer a sacrifice, and in some instances do not hesitate to speak of it as 'the Mass.' Now we doubt not that such men are sincere, earnest and devoted, but we may be allowed to doubt whether they are consistent clergymen of the Church of England . . . This is a painful subject, but one which it is impossible to pass over. I notice it chiefly for the sake of observing that it is our duty to keep within the limits of that usage which the general practice of the Church of England has sanctioned for the last three hundred years. Had this been adhered to, we should certainly never have heard in the Church of England of vestments and of incense, of elevation and adoration of the elements, of mixing water with wine, and of that construction and decoration of the Communion Table which are intended to convert it into an 'altar'—a term unknown in the formularies of the Church of England."

—Bishop Frederick Barker.

(Visitation Charge to Sydney Synod, 1868. Quoted at the Reformation Rally, Chapter House, Sydney, Nov. 4, 1952.)

as Bishop Barker, Canon Mervyn Archdall, Bishops Henry and J. D. Langley, Canon Nathaniel Jones and Bishop Kirkby, to the present time.

After prayer by Archdeacon Hulme-Moir and the Scripture reading by Bishop C. V. Pilcher, the Archbishop introduced the subject of the main meeting, "Why we celebrate the 400th anniversary of the 1552 Prayer Book" with a few words on the Book's character and crucial significance for the understanding of the Reformed position of the Church of England.

The Principal of Moore College,

points of significance about the 1552 Book, especially in comparison with the 1549 Book.

In conclusion, Archdeacon R. B. Robinson drew attention to the Bookstall and made a strong appeal for the "Record." He was not appealing to get the paper out of debt, for it was not in debt, but that, though the list of subscribers had never been higher, it needed more subscribers, and donations, both for running expenses and for the endowment fund (which already has reached £500) if the paper were to improve and expand and fulfil the function in Australia that it should. He said that the "Record" had subscribers throughout Australia, and others in New Zealand and elsewhere, and that he knew of a number of English churchmen who read the "Record" with much appreciation.

The King's Garden.

A Devotional Broadcast by the Rev. Dr. A. W. Morton.

"You are walking in the middle of a miracle." This is the thought that came to me last year as I stood in the grounds of the King's Garden, a short distance outside of Seattle. I saw before me a handsome, three-storied building of warm red brick and white sandstone capped by an impressive tower, standing at the end of a long avenue of graceful poplar trees.

A few months before the building was an abandoned hospital. It had been used during the last war and thousands of servicemen and service-women had passed through it. When war ceased the hospital was moved and the building became vacant.

No one in the city of Seattle could use that building. The dilapidation was so great that no philanthropic or civic body could face the cost of repairs. Then God spake to a Christian business man of limited means who went to the authorities of the hospital and leased the premises for one dollar a year, agreeing that if he could not put them to some useful purpose, he would relinquish his lease.

That man was Mr. Mike Martin. To-day, some eighteen months later, the King's Garden comprises a Rest Home for elderly folk, a High School and a Primary School for several hundred children, a lovely garden chapel, and a number of flourishing activities for under-privileged girls and boys of all ages.

In less than two years, Mike Martin has gathered round him some sixty helpers working at a nominal salary of £7 10s. a month, and living on the premises. As a result of their efforts blessed by Almighty God at least £250,000 of equipment and improvements have transformed what was formerly a fast decaying, abandoned memory of the past. Now the King's Garden throbs with life. It is peopled by joyous dwellers, old and young, it is dedicated to the service of the King of Kings.

Yes, it is a miracle, and Mike Martin believes in miracles. "The Lord has done it all," he says, when you ask him for the secret of his astonishing work.

Mike Martin believes in the miracle of the New Birth. My friend, the Rt. Rev. Henry Knox Sherril, presiding Bishop of the Episcopal Church in America, asserts that great weakness

of the Church to-day is that many of its members no longer expect a miracle of spiritual rebirth. We shall have to turn again to John 3, for Jesus proclaimed the New Birth and there is no doubt whatever that by abandoning our sins, entrusting ourselves to Him and inviting Him into our lives, we are spiritually re-made. Then life really begins, and we have a Friend and a Saviour who never fails.

Mike Martin believes in living close to God. He knows that Jesus has said "No man cometh unto the Father but by Me" and he has proved that Jesus Christ is indeed the way to God, the Truth to believe, the Life to experience now as well as in the hereafter. Through this living Lord, Mike Martin is in constant touch with the Father. Hence he endeavours to thrust every sin out of his own life, and he lives in the light of God's Word. He has a wonderful sense of Fellowship with God. He talks to God and God talks to him. Mike Martin glories in answered prayer.

Furthermore, the founder of the King's Garden has discovered a technique for days of crisis. Things sometimes go wrong. Serious sickness breaks out. Unforeseen disappointments appear. What can be done? Mike Martin remembers the words of Psalm 112, verse 7. "He shall not be afraid of evil tidings; his heart is fixed trusting in the Lord." Our friend remains calm, steady, well-poised. His heart is fixed on God. He brings Him into every situation. He walks with the Lord. He lives with the Lord. He will die in the Lord certain that the Eternal God is his refuge and that underneath and about him are the Everlasting Arms of Love, Wisdom and Power.

Here is a man of unusual faith. There can be no doubt about that. This is a faith that really works. It is real, practical, satisfying and gives its possessor a purpose for living. You, too, can have that faith. You, too, can prove what your Lord can do for you. The living Christ loves His people with a personal love and He looks for the personal response of your love. Look, then, into His face until His love really shines in your heart. Yield to Him, obey His guidance, and you will know the amazing experience of walking in the middle of a miracle every day.

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DEVOTIONAL

TWENTY-THIRD SUNDAY AFTER TRINITY—16th NOVEMBER, 1952.

The Gospel (St. Matt. xxii 15-22) seems to have been chosen for the sake of the great central utterance of the narrative ("Render therefore to Caesar the things that are Caesar's, and unto God the things that are God's") rather than for the sake of the narrative itself. The Epistle reminds us that "our citizenship is in heaven." The Gospel reminds us that we have an earthly citizenship as well as a heavenly one, and that a Christian should fulfil the just claims of both.

(1) **Our Earthly Citizenship.** The duties of our earthly citizenship are very prominently before us at the present time. St. Paul was much impressed with a sense of the grandeur of Roman citizenship, but it is a far greater glory to be citizens of the British Empire. For the sake of that Empire thousands have given their lives, while those who remain behind gladly made sacrifices in gifts and service. In normal times we are still bound to love our country, to be loyal to our Sovereign, to obey the laws of the land we live in. Our Christian faith should make us better citizens of the earthly kingdom.

(2) **Our Heavenly Citizenship.** But the duties of our heavenly citizenship need still more emphasis, because they are more easily forgotten. All right-minded people acknowledge some duties to the State and to their fellow-citizens. Caesar must have his rightful dues. But God's claims are often neglected. Multitudes who think it wrong to defraud their fellow-men think nothing of robbing God of the honour due unto His Name, His Day and His Word, and those who would not so transgress themselves, often look complacently upon those who do. Surely the claims of our heavenly citizenship are paramount. We should be loyal to our Heavenly King and seek to live on earth by the laws of heaven. People will judge of our Gospel by the lives of those who profess it. Let us so live that those who associate with us may "take knowledge" of us that we have been "with Jesus."

TWENTY-FOURTH SUNDAY AFTER TRINITY.

23rd NOVEMBER, 1952.

Two of the many mighty works which were done by our Lord in privileged Capernaum, are brought before us in to-day's Gospel (St. Matt. ix, 18-26); the Raising of Jairus' Daughter, and the Healing of the Woman with the Issue of Blood.

Jairus, one of the rulers of the Synagogue in Capernaum, came to the Lord and "worshipped Him, saying, My daughter is even now dead; but come and lay Thy hand upon her and she shall live." Jairus must ere this have had many proofs of the power of Jesus to heal the sick; his words certainly sound as if he had great confidence in Him. "And Jesus arose and followed him, and so did His disciples."

On the way to the ruler's house, the people thronged and pressed the Great Helper. One person in that crowd was determined to gain a blessing without attracting attention. A woman said within herself, "If I may

but touch His garment I shall be whole." And her strong but timid faith was rewarded. But she was not allowed to remain unnoticed. "Jesus turned Him about, and when He saw her He said, Daughter, be of good comfort, thy faith hath made thee whole." Arriving at the house the Lord put forth the noisy minstrels and hired mourners, as being out of place, for the maiden was to be awakened out of sleep. With only Peter, James and John, and the father and mother of the maiden, He entered the room of death, took her by the hand, and she arose. "Turning to her parents He commanded that something should be given her to eat to sustain the life which had been restored."

The Collect for this Sunday is a prayer that we may be delivered from "the bands of those sins which by our frailty we have committed." In the Epistle we are taught how the power of sin is to be broken, and the man's frailty strengthened by God's grace. The Gospel then is evidently intended to teach us that the same Jesus who could loosen the bonds of physical disease and physical death, can loosen the bonds of spiritual disease and spiritual death.

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PRIMATE'S THANKSGIVING SERMON.

(Continued from page 2)

are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings; Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort. . . . The righteousness which God demands is not a future righteousness, consequent upon reformation. It is the full satisfaction of His unalterable holy law. We cannot render it. It is offered to us in the Person of Jesus Christ our Lord. He died, the just for the unjust. He bore our sins in His Own Body on the tree. He, of God, is made unto us righteousness. We can make no contribution to it, but we can appropriate the gift and commit ourselves to the Lord Who died for us. To attach any merit to our faith is to diminish the glory of the Lord and to build up false hopes as to our own competence.

"Nothing in my hand I bring,
Simply to Thy cross I cling."

All other religions ask that man should earn his salvation. Christianity alone tells him that he can only "receive" it. Churchmen have been obsessed with the idea of merit as the way of salvation. The Mass was a sacrifice offered on their behalf, with the corollary that attendance at Mass was a meritorious action. But, in the 1552 Book, the emphasis is on what Christ has done for us, and not on any sacrifice that a human priest can make. Therefore, we find that, in the 1552 Prayer Book, the word "Mass" was omitted; the "Altar" was replaced by the "Table"; Mass Vestments were replaced by the Rochet for a Bishop and the Surplice for Priests and Deacons; the Priest was to stand at the North side of the Table instead of "afore the midst of the altar," as an indication that no man must stand between the Lord—the Host of the Feast—and His people; the wine and water were no longer to be ceremonially mixed; terms suggestive of any local Presence in or with the elements were avoided; the Invocation of the Holy Ghost, or the Epiclesis, disappeared; the Agnus Dei was removed; the former Prayer of Consecration was radically altered and divided into three parts; the Prayer for the Church militant was placed in the first part of the Service; the Prayer for Christ's Church was limited to the Church militant here on earth; prayers for the dead were omitted; the second section of the

prayer was moved forward—the actual consecration of the Bread and Wine was at once succeeded by actual partaking, so that there should be less danger of the adoration of the consecrated elements; the Gloria in Excelsis, which had been at the opening of the Service, as a note of praise, was transferred to the end of the Service, as a final act of thanksgiving for the one "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," made upon the cross by God's only Son, "by His one oblation of Himself once offered."

The changes had the effect of overthrowing the traditional doctrine of transubstantiation and the sacrifice of the Mass, in which the priest acted as a mediator between man and God. They restored the New Testament conception of the Lord's Supper as a Service of Remembrance, a symbol of covenant and a token of fellowship and communion.

No More Offering for Sin.

There are many to-day who believe in the "re-presentation" view of the sacrifice of Christ. But, as Dr. A. J. Tait, Principal of Ridley Hall, Cambridge, when I was a member of the Hall, used to point out, our Lord is described in Holy Scripture as occupying in heaven a position of the highest honour and authority, and not one of pleading or offering a sacrifice. As the writer of Hebrews 10: 18 says—"Where remission of sins and iniquities is, there is no more offering for sin." The compilers of the 1552 Prayer Book, by their arrangement of the Communion Service, emphasised the "once for all" significance of the Saviour's death. We offer ourselves to God as a "reasonable, holy and living sacrifice," and ask His acceptance of our sacrifice of praise and thanksgiving. Then we join in the Gloria in Excelsis. Changes which were made in other parts of the Prayer Book emphasise the same truth.

Morning and Evening Prayer were altered so that they began with a penitential introduction and the declaration that "He pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel." Private confession was limited to opening one's grief; not to the confession of all known sin. Nothing was allowed to obscure the fact that Christ's Atonement is the only plea for a sinful man to make and that each individual has direct access to God before Christ.

Spiritual Change.

We commemorate the 1552 Prayer Book because of the spiritual transformation which it wrought in England, which has stood the test of time. Queen Elizabeth, in 1559, re-introduced the 1552 Book, with three minor alterations. The people of England saw their services conducted by men who, obeying the rubrics, led the worship in garments differing from the old Mass Vestments. The evangelistic power of worship was evidence and the Church had only a few great preachers, but, through the English Bible and this Prayer Book, a spiritual awakening came to England, which nerved her for the battle with Spain and the cause of liberty. The Book was so welcomed by Church congregations that it

went through eight editions in as many months, and this popularity was deeply rooted. Thomas Cranmer, the Archbishop of Canterbury, and other Bishops, Clergy and people sacrificed their lives at the stake for the truths it embodied. An open Bible in every Parish Church, which men were encouraged to study for themselves; an English Prayer Book Service in every Church, in which the poorest and least educated could take part; an open road to the throne of Grace; the knowledge that justification is by faith alone, and that everyone may go direct to the Lord for pardon, without needing a pope, priest or compulsory confession.

The 1662 Book, which we use to-day, was the 1552 Book, with only minor alterations, not the 1549 Book. It has been adopted by the Anglican Church in the various territories and Commonwealth countries where the Anglican communion is found. It is this 1552 Book which, in general structure, still meets the spiritual needs of the ordinary worshipper.

Not Ambiguous.

In the "Church Times" of 29th October, 1948, a correspondent reported that a group of Priests in the Diocese of Exeter had made an experiment in liturgical studies during the previous two years. Their object was to discover what a given liturgy meant to the ordinary worshippers. All the Anglican liturgies were used in turn. In the first year they used the 1552, 1559, 1604 and 1662 liturgies. Members of the group came from all traditions of Churchmanship, but they were united in a firm intention to come to these Services, not as curious gazers, but as devout worshippers. The liturgies were used in strict accordance with the rubrics. For instance, the Holy Table was placed lengthwise between the choir stalls, and the celebrant was then able to take the North side. . . . What was so unexpected was the general agreement that the most satisfying rite was the 1552, because of the complete absence of any ambiguity. It was a moving and profitable spiritual experience to all members of the group. Protestant and Catholic alike.

The 1552 Prayer Book was issued for public worship. It challenges us to put God in His rightful place in our lives. Then our chief desire will be to worship Him in spirit and in truth, and it is for this worship we have been created.

Here, then, is my text—Psalm 116:12—"What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the Name of the Lord."

THE CHURCH SOCIETY.

It has been announced that the Rev. Philip Hughes has been appointed to succeed the Rev. Gordon Savage as the General Secretary of the Church Society in England.

The Rev. Philip Hughes was born in Sydney but spent his early years in South Africa where he took his M.A. in Classics in the University of Capetown. He was trained at the B.C.M.S. College in Bristol and is at present Vice-Principal of the College. He is well acquainted with the important duties which lie before him.

The Church Society represents the old National Church League and Church Society which were amalgamated two years ago. It is of vital importance to Evangelicals in England.

MISS NEWTON.

Deaconess and Missionary.

A 60th ANNIVERSARY.

Thursday, November 6th, marked the 60th Anniversary of the "setting apart" as a deaconess of Miss S. S. Newton, who for 34 years was a C.M.S. Missionary in China and is well known in Sydney for her prayerful and practical interest in the work of the Church. Miss Newton was set apart as a deaconess in 1892 by the late Archbishop Samaures Smith, at St. Bartholomew's Church, Pyrmont, the late Rev. J. H. Mullen being the Rector of the parish. She stated that it was through Mr. Mullen's influence she became a deaconess, and it was with him she first attended St. Barnabas' Church, George St. West, during the ministry of the Rev. W. Martin (late Archdeacon). It was here she received definite spiritual blessing at the Mission conducted by the Rev. George Grubb. She applied to the Church Missionary Society in 1896 and sailed for China in 1897, and was stationed at Foochow in Fukien. The Archbishop of Sydney, at the luncheon tendered to Miss Newton at the Chapter House last week at which many of her friends attended, related incidents of Miss Newton's work in China and of her association with many known to him and Mrs. Mowll. Prior to the luncheon a number had gathered for a service of Holy Communion in the Cathedral, at which the Archbishop ministered. About eighty of Miss Newton's friends were present.

Since returning from the mission field Miss Newton has lived at Woodford, N.S.W. and Sydney and has surprised many by her energy and has encouraged not a few by her prayerful support of their work.

PERSONAL

Mr. H. Corish, a well-known Sydney churchman, has retired from his firm, the N.S.W. Fresh Food and Ice Co., after 58 years service. Mr. Corish was the head of the Ice Department and was one of the foundation members of the Commonwealth Association of Ice Industries and a past president. Mr. Corish is a member of Sydney Synod and has been active in Church matters over a very long period. Originally he was connected with St. Barnabas' Church, George Street West, during the ministries of Archdeacons Martin and Charlton. Also he has been closely associated with the "Church Record," the Reformation Observance Committee and Anglican Church League where he has rendered very valuable service. Our good wishes go to him in his well earned retirement from business.

We regret to note the death of the Rev. W. F. Pyke, who returned recently to Sydney from a visit to England. Mr. Pyke who had been trained at Islington College, London, came to Australia in 1911. He attained First Class Honours in Th.L. and later received the Th.Soc. and B.D. He was ordained in 1913 by the Bishop of Grafton. He served in that Diocese till 1916 when he became travelling secretary of N.S.W. Branch of C.M.S. He was then appointed to Newcastle Cathedral, N.S.W., where he was assistant minister and minor Canon; after which he was appointed Rector of Wallsend. He came to Sydney in 1926 and was Curate and later Rector of St. Luke's, Concord. In 1933 he accepted nomination to the Parish of Gordon. After the death of his son Phillip and Mrs. Pyke, he resigned from the parish and went to England. He returned to Sydney this year and his unexpected death

came as a great shock to his many friends. We express our deep sympathy to his son Howard. Mr. Pyke exercised a long and useful ministry and for many years was a contributor of articles to this paper.

The death is announced, in September last, of the Dean of Lichfield, Dr. F. A. Iremonger. Dr. Iremonger was at one time Editor of the "Guardian," and also Director of Religion at the B.B.C. He is well known for his biography of Archbishop William Temple, published in 1948.

The Rev. F. S. Skelton has been appointed Charles Simeon Chaplain to the Cambridge Pastorate and Chaplain of Clare College. Mr. Skelton had a distinguished record in the R.A.F. during the war, and is a graduate of Trinity Hall and Ridley Hall, Cambridge.

The Archbishops and Bishops of the Commonwealth met in Conference at "Gibbulla," Menangle, on November 7th to 9th. The Primate presided.

The death has occurred of the Rev. H. F. L. Palmer, at Bellambi, on the South Coast, N.S.W. Mr. Palmer was trained for the Ministry at Moore College, under Principals Schleier and Canon Jones, and was ordained in 1898. He was Rector of several parishes in the Sydney Diocese, the last being at Ingleburn. He was well known for his advocacy of temperance. He had been living in retirement for some time. We extend our sympathy to his family.

Dr. Alec Alderdice, of Sydney, has returned on furlough from the Government hospital at Mulago, Uganda, East Africa. Dr. Alderdice was previously on the staff of a Government hospital at Trinidad in the West Indies. He expects to return to Uganda shortly. Mr. Colin Alderdice, a member of Sydney Synod, and Moore College Committee, is a brother.

The Rev. Roberts Rolls, Rector of Hamilton, Diocese of Niagara, Canada, has been on a short visit to Sydney. He preached at St. Oswald's, Haberfield, and Holy Trinity, Dulwich Hill. Mr. Rolls was trained for the ministry at Moore College, Sydney, and became curate at St. Andrew's Hill. Prior to taking up his ministry in Canada he was for a time at Oxford, England.

Canon and Mrs. Pain, of St. Paul's, Wahroonga, are having a fortnight's holiday for a much needed rest before the Advent and Christmas activities.

The death is announced from Texas, U.S.A., of Dr. Lewis Sperry Chafer, late President and Founder of the Dallas Theological Seminary. The late Dr. Chafer was a well known figure in the religious life of his country and he had the privilege of seeing the College, which he founded, and over which he presided, grow to a student enrolment of nearly three hundred. For many years Dr. Chafer was the editor of the Theological journal "Bibliotheca Sacra" and was the writer of a number of Biblical works, including "Major Bible Themes," "The Kingdom in History and Prophecy," and "Salvation."

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THE QUEEN MOTHER AS PILOT.

During her recent flight over Europe in a Comet airliner with Princess Margaret, Queen Elizabeth, the Queen Mother, took over the controls and flew the airliner. After she had returned to Hatfield airfield the Queen Mother sent the following telegram to No. 600 (City of London) Squadron, R.Aux.A.F., of which she is the honorary Air Commodore: "I am delighted to tell you that to-day I took over as first pilot of a Comet aircraft. We exceeded a reading of 0.8 Mach at 40,000ft. Thoughts turned to 600 Squadron. What the passengers thought I really wouldn't like to say.—Elizabeth R., Hon. Air Commodore, 600 Squadron."

On behalf of the officers and men of the squadron, the commanding officer, Squadron Leader J. Meadows, replied: "Already excited at news of your Majesty's jet flying. Your squadron is honoured to have been in your Majesty's thoughts and overwhelmingly proud that their honorary Air Commodore piloted a jet as high and fast as any of her squadron's pilots.—Meadows, Sqn. Ldr.—"Times Review."

C.M.S. COMPOUND IN NAIROBI.

It is interesting to know that the historic compound of the C.M.S. in Nairobi where stands St. Stephen's Church, the scene and monument of Archdeacon Burns' labours, has been sold. £30,000 was received for one portion and £150,000 for the rest of the compound.

The C.M.S. in Nairobi are now building a new Church, a new Bishop's house, six flats, four European houses, African houses, a new Church House and Book Shop in Government Road. The building will be eight storeys high.

CORRESPONDENCE

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

GUY FAWKE'S PLOT.

(The Editor, "Australian Church Record.")

Dear Sir,

The day on which I write, November 5th, is a reminder of an interesting error with which all modern Prayer Books with which I am familiar are printed. The error to which I refer is the omission from the Calendar of the Red-letter title of "Papias' Conspiracy" in its due place on November 5th.

In 1859 a royal warrant was issued forbidding the service for November 5th to be any longer printed with, or annexed to, the Book of Common Prayer, as it had been since 1662, but no authority has ever been issued for removing the day itself from the Calendar.

This is one amongst various unauthorised alterations in our printed Prayer Books. The last such of which I am aware, is the alteration of the punctuation in the Lord's Prayer in recent years, whereby a comma is removed from after the word "done" and placed after "earth." Whether this alteration of punctuation is justified, even were it authorised, is a doubtful matter.

Yours, etc.,

KANONIKOS.

Sydney.

5th November, 1952.

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ACTUARIES AND ANNUITIES.

(The Editor, "Australian Church Record.")

Dear Sir,

May I remind Mr. B. B. Lousada that the exercise of "Power" by an Actuary is not his prerogative by Act of Parliament and cannot be taken away by such. What "power" he does exercise comes from his interpretation of legal enactments and his application of actuarial principles. If his knowledge of Law is poor and his interpretation of financial data is faulty, no approval by a Bishop (who has neither the necessary legal nor actuarial training) can make good his failings and give him the "power." Canon Dicker's motion failed not because of the disapproval of a Bishop nor the disapproval of an Actuary, but because it was faulty in Law and unsound Actuarially. It was Law and not a Lawyer, Actuarial ignorance and not an Actuary that defeated the motion.

I am sorry to appear to labour this point but as a "legal bogey" often deters people from seeking the restitution of rights, so does an "actuarial bogey" to many stand in the way of the revision of Clergy Pensions. Let us confront both these bogies.

Reference to the Diocesan Legal Committee will obtain a consensus of legal opinion on what steps are necessary to amend the 1920 Ordinance authorising the present Scale of Pensions, and reference to a Select Committee or Actuaries would inform our Legal Committee how far Clergy Pensions could be extended without endangering the stability of the Provident Fund.

Lawyers and Actuaries combined to present the 1920 Ordinance to Synod, and so successful has it been that not only has it met all outgoings to the present but it has been able in thirty-two years to utilise successive surpluses to increase the Accumulated Funds by no less than £400,000. Now that these Accumulated Funds aggregate £600,000 and that the average annual surplus is well over £12,000, a substantial increase of pensions is actuarially possible and needs only legal provision to bring it into effect.

Yours faithfully,

W. J. OWENS.

N.B.—The provision by the State of an Old Age Pension does not enter into the calculations of the Actuary of the Clergy Provident Fund and that Pension is so restricted by its accompanying "Means Test" as to be available only to the specially unfortunate or improvident.—W.J.O.

(This correspondence is now closed.—Ed.)

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ARGUMENT.

(By the Rt. Rev. B. Pollock, K.C.V.O.
D.D., late Bishop of Norwich.)

There has of late years been a tendency among Christians to justify their faith rather than to call others into the fullness of its fellowship and worship. Approaching God on lines of reason, thoughtful Christians have attempted to counter the dangers of intellectual attacks on the Faith, or to meet the doubter half way. They have set themselves to a noble task. Such an effort has for example been made in regard to the wise study of the spiritual value of Holy Scripture, when critics urge that many are deterred from accepting truths set out in the Bible, through an uninstructed insistence on its inerrancy. The work of the Christian apologist has in every age been one of great importance. But it is still more important to strengthen the Christian fellowship and to find its strongest bond in a personal devotion to the Lord Himself.

From the story of St. Thomas we learn that it was in the unbroken fellowship with the other apostles that he rose to his own assured faith. He did not remove himself from their company and despise them for their credulity. They did not exclude him for his scepticism. It was while they continued together that Christ revealed Himself to St. Thomas. In that gracious presence he recognised the insufficiency of his proposed tests, and his difficulties melted away. He turned from argument to adoration, and was the first to make the full confession "My Lord and my God."

One of the ancient fathers remarked that God did not save the world by argument. Argument can no doubt explain away some difficulties; for example, many puzzling features in the Bible can be removed by a better acquaintance with the history of its composition. But this will not carry us all the way; we shall gain little enthusiasm from the upshot of an argument. The richness and happiness that belong to a Christian life are only found by those to whom Christ is a living Lord. The wise of this world (I Cor. i and ii) may fail, while all the time simple lives are showing the beautiful fruits of their Christian adherence.

The younger people of to-day are said not to be interested in exegetical niceties of Bible study. The thoughts of many of them are developing on more devotional lines. To these Christ is not a "problem" for discussion, but their Divine Lord, sovereign to command and offering them the grace and power to live a new life, with Him as its centre. Our Lord's invitation to two of His early disciples who inquired of Him where He dwelt was "Come and ye shall see." That was the order of events. These words may be taken from their context to describe what has constantly been the start and strength of Christian discipleship.

—From "Christ the Centre."

"AN UNRULY EVIL."

The Editor of the "Gippsland Church News" in writing on "The Retreat," recently held in that diocese, makes the following observations of interest:—

"The rule of silence is one we could all study much more than we do," with great profit. J. B. Phillips translated those well known words from the third chapter of St. James Epistle, thus: "The human tongue is physically small, but what tremendous effects it can boast of! A whole forest can be set ablaze by a tiny spark of fire, and the tongue is as dangerous as any fire with vast potentialities for evil. It can poison the whole body, it can make the whole of life a blazing hell." We are reminded of the husband and wife. "Everyone in town is talking," remarked the wife, "about the Smith's quarrel. Some are taking her part and some his." "And," replied her husband, "I suppose a few eccentric individuals are minding their own business."

THE TRUE DIPLOMAT.

The Christian Church has her vast missionary network over the world. This is the arm with which the Church can reach out and rid the world of the dangerous festering areas of despair where the next wars are breeding. Missionaries are better prepared than government diplomats to meet and lift the neediest people. Our ambassadors and consuls mingle with the officials and the elite of other countries. Missionaries work in the hovels of poverty with the sick, the lepers, with the dirtiest and most illiterate. They are the diplomats to the masses. They work for the love of Christ at a mere subsistence wage. In turning hatred into love, vice into virtue, and ignorance into light they can achieve more with ten pounds than governments can achieve with one hundred.

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Diocesan News

SYDNEY

● Direct Giving at Kiama.

Our congratulations to the Rector and people of Christ Church, Kiama, for the excellent total of £520 for their Annual Direct Giving appeal. The Churchwardens say, "We do praise God for this further provision of our needs and for the help that it will mean to enabling us in our programme of repair and renovation."

● Centenary, St. Mark's, Darling Point.

The Centenary Celebrations in connection with St. Mark's commenced on Sunday last, November 9th. An interesting account of the history of the Church appeared in the "Sydney Morning Herald" last week. The Mother Church of St. Mark's is St. Peter's, Cook's River, which was one of the earliest suburban parishes formed out of St. Philip's in 1838. The ecclesiastical parish of Cook's River included what is now Darling Point. St. Mark's, Darling Point, was originally called St. Mark's, Alexandria. Services began at Darling Point in 1847. The foundation stone of St. Mark's was laid by Bishop Broughton on September 4th, 1847. The first service in St. Mark's was held on November 7th, 1852, when the Church was dedicated by Bishop Broughton. It was consecrated on April 25th, 1864, by Bishop Barker. The late Canon Barker, Rector of St. Mark's from 1938 to 1949, wrote a history of the parish, "The Story of 100 Years," under the title "Wherein Thine Honour Dwells."

The present Rector, the Rev. C. A. Goodwin, succeeded Canon Barker.

CANBERRA & GOULBURN

● Anglican Men's Movement.

The Chaplain General of the Anglican Men's Movement, the Ven. R. E. Davies, M.A., Archdeacon of Canberra, addressed the men assembled for the second dinner to be organised by the Taralga branch of the Movement. His subject, "Why I am an Anglican," is one that concerns all Anglicans and about which the average Anglican knows very little. It was evident that the Archdeacon's address provoked a great deal of thought among his hearers.

Many Anglicans give their allegiance to the Church of England, simply because their parents and grand parents belonged to it in the past. However, the foundation of our church membership needs to go deeper than this. Archdeacon Davies mentioned the pride we have for our great British heritage,

and it is natural that the English Church should hold our affection.

The Archdeacon said he was an Anglican because the Anglican Church recognised the supremacy of Scripture, and its teaching and ministry, based on the Scriptures, closely follow the teaching and ministry of the early Catholic and Apostolic Church. Then again the Anglican Church is Protestant, as it opposes the errors of Rome. It has provided a Prayer Book, with orderly, intelligent and scriptural services, in the language of the people.

Liberty and freedom over the precious possessions of the Anglican Church, but we must be always on our guard lest we lose them. It is up to us all to be able to give a reasonable and satisfying answer to the question, "Why are you an Anglican?"

In moving a vote of thanks to the guest speaker, Mr. R. E. Croker explained that the executive had decided to ask Archdeacon Davies to speak on this subject as many found it difficult to give a satisfactory and intelligent reason for their faith. He felt sure all would be able to, now that they had heard the Archdeacon's views.

Guests included the assistant general secretary of the movement and the Sub-Dean of S.S. Peter's and Paul's Cathedral, Dogura, Papua, New Guinea, Canon Harold Palmer.

On October 26 the Assistant Registrar of the Diocese, Rev. H. MacCallum, addressed the men at a special men's service. This service was conducted by the branch secretary, Mr. Max Fleming.

WESTERN AUSTRALIA

Diocese of Bunbury.

● Visit of Captain A. W. Batley, C.A.

While on a six-weeks visit to Western Australia, Capt. A. W. Batley, Federal Secretary of the Church Army, spent a week on a tour of portion of the Diocese of Bunbury. Leaving Perth on Monday, Sept. 29, his first engagement was at Wagin, where the film "Mankind's Concern" was shown and explained with comments by Capt. Batley. The evening of Tuesday was spent in Collie, a large coal-mining and industrial centre of rapid and recent growth situated in the belt of wooded hills in the central South-West of W.A. On Wednesday, Capt. Batley visited the See Town of Bunbury, where he interviewed the Bishop and met the clergy in the afternoon, and preached at the Cathedral in the evening. The following day was spent in Harvey, a dairying centre where agriculture is intensified with irrigation. Capt. Batley preached at the Parish Church in the evening and also showed a film strip on Church Army work, in the Rectory. The tour concluded with a trip to Bridgetown in the apple country, where Capt. Batley was the guest of the Rector, the Rev. L. S. Bewers, who has recently arrived from England.

In every place small groups of people learnt something of the work of the Church Army, and, judging by the interest shown, many of the hearers should prove to be effective ambassadors in making it known in a yet wider field.

The tour was organised by the Rev. B. P. Wrightson, the Rector of Harvey, and the Bishop, the Rt. Rev. D. L. Redding, and the Rectors of the Parishes gave very freely of their goodwill and co-operation.

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Nov. 16. 23rd Sunday after Trinity.
M.: Prov. i 20; Luke xvi or I Cor. i 1-25. Psalms 110, 135.

E.: Prov. ii or iii 1-26; John ix or I Cor. xiii. Psalms 137, 138, 139.

November 23, Sunday next before Advent.

M.: Eccles. xi and xii; John xix 13 or Heb. xi 1-16. Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv; John xx or Heb. xi 17 or Luke xv 11. Psalms 147, 148, 149, 150.

November 30. 1st Sunday in Advent. St. Andrew's Day.

M.: Isa. i 1-20; John iii 1-21 or I Thes. iv 13-v 11. Psalms 1, 7.

E.: Isa. ii or i 18; Matt. xxiv 1-28 or Rev. xiv 13-xv 4. Psalms 46, 48.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. S. Moxham £2; Mr. K. J. Leask 7/6; Rev. A. R. A. Freeman £1; Mr. W. W. Knox 2/6; Rev. S. G. Stewart 10/-; Mr. W. S. Gee £1/9/6; Rev. D. B. Knox 7/6; "222" £2/2/-; Mrs. J. Doswell 7/6.

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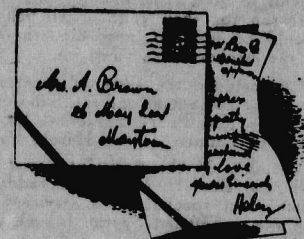
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New Guinea

Eighty years of missionary work in New Guinea still leaves vast areas untouched. The years since the war have seen some notable advances, but is there not the strong challenge of an open door at this very moment from our nearest neighbour in the Pacific?

New Guinea is one of the three largest non-continental islands in the world; a country of tropical swamps and mighty mountain ranges, largely unsurveyed and unexplored, whose total population and resources are still a matter of guesswork. The Island is populated by a medley of tribes and peoples, with a confusion of tongues and racial characteristics. This huge Island which covers the northern approaches of Australia was largely unknown until the outbreak of war with Japan eleven years ago. Then, however, the military situation made it the supreme buffer between the Japanese armies of invasion and the mainland of Australia, and it became a famous battle ground where the first decisive reverses were inflicted upon the Japanese. Tens of thousands of Australians were sent to Papua or New Guinea, and Remembrance Day recently recalled once more the names of so many who will return no more.

Beginnings.

The Eastern part of New Guinea which is under Australian control has now been largely opened up by missionary work, and the principle of the comity of missions has been accepted by all churches except the Roman Catholic and Seventh Day Adventist Societies. It was eighty years ago, in 1872, that the London Missionary Society first opened up its work on the South Coast of Papua, and the great pioneer missionaries, Dr. Laws and James Chalmers, began to evangelise the coastal villages. It was in 1891 that Albert Maclaren and Copeland King landed on the north coast of Papua at Wedau and pioneered the work of the Australian Board of Missions.

Since the days of the pioneers missionary work has spread along the north and south coastlines of Papua, but never penetrated effectively into the more mountainous interior. There are still many hostile and unevangelised tribes in the Australian-controlled territory to whom no missionary has ever succeeded in carrying the Gospel message. As for Dutch New Guinea, which embraces by far the largest geographical area, no one really knows how many unevangelised peoples are still waiting for the sunrise of the Gospel day.

Post-war Advances.

Since the war many non-Anglican Churches and inter-denominational societies have felt how great a responsibility lies upon Australians to undertake missionary work in New Guinea. In 1949 the South Sea Evangelical Mission commenced work in New Guinea in the Sepik River district, while in the same year both the Baptist Foreign Mission and the East and West Indies Bible Mission opened up work in the Central Highlands of New Guinea. In 1950 the New Tribes Mission began its work also in the Central Highlands, and in 1951 the Brethren Mission opened up work on the Sepik River. The Unevangelised Fields Mission, which started its work in 1928, has recently extended its sphere to the Central Highlands of Papua and to Dutch New Guinea. Several other Missions have recently established themselves in New Guinea and Papua.

The Baptist Missionary Society is a notable illustration of work effectively done by missionary enthusiasts. The Society was started by a group of former Baptist Army Chaplains and Welfare Officers, who on

their return from the War felt that the true way in which to redeem our debt to the peoples of New Guinea was to proclaim the Gospel to those who had not heard. They established the work of their Society by their own voluntary initiative, and it is only since this work has developed in strength and importance that the Baptist Union has formally recognised it as the responsibility of the whole Church. And yet only a small fraction of the Island as a whole has been opened up.

Those who were present at the Annual Meeting of the Church Missionary Society on Friday, October 31, were deeply moved as the Archbishop of Sydney surveyed the world field of C.M.S. Missions. It is a great joy to know that C.M.S. in Australia has so greatly expanded its work in Central Tanganyika and Northern Australia, as well as maintaining its mission-aries in other countries. But it is a very great disappointment that in these post-war years no new field in the Pacific has yet been pioneered under the C.M.S. High hopes were entertained that Indonesia would provide such a field, but the door seems to have closed more firmly with the passing of the years.

A Pressing Challenge.

However, New Guinea, both Dutch and British, represents a field that lies at the very doorstep of Australia, and, of all the Pacific Islands, none has so great a right to plead with us for our help. In the name of the thousands of village people who suffered and served during the war years, the cry goes out to Australia for those who may now be willing to return with the message of the Gospel. The Australian Board of Missions has achieved a notable work over the last sixty years, but there are still vast areas beyond the A.B.M. sphere which are in desperate need of the Great Good News. No Society would be more welcome than C.M.S. Therefore we would plead with the C.M.S. in Australia to accept the responsibility for a new mission field in New Guinea and