

# THE AUSTRALIAN CHURCH RECORD

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

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HEART MIND AND SOUL OF COMMUNISM (2)

## COMMUNISM AND SCIENCE

(by Dr. Fred Schwarz)

To promise is one thing; to fulfil is another. How do the Communists propose to bring their promise to pass? By what means will they be enabled to work this incredible transformation? The Communists answer by one word: "SCIENCE."

During the last century a tremendous transformation has been wrought in the material world. How many of us would be willing to return to the conditions of life enjoyed—pardon the word—by our great great grandparents of that era? Imagine what it would do when punished by a thache—a visit to the barber who his best with the assistance of a pair of forceps and two or three long helpers. The story of the surgery of those days would turn the mach of the strongest. It was a nightmare of agony, haste, ignorance, t, germs, suppuration, and death. It was a world without electricity and it brings, without modern transportation, without central heating, refrigeration trash disposal or even primitive sanitary facilities in populated areas. It was a world of ignorance, in, hardship, disease, and premature death. Every baby born had but half the life expectancy of those here day. What has wrought the change? The answer is one word: "SCIENCE."

Consider the world of agriculture, with the quality, variety, and abundance of food products, not to mention the world of beauty and flowers. A mere century or two ago the economist, Malthus, could mathematically prove that mankind would always be fighting famines by the very nature of things. Animal life, including humans, must always increase more rapidly than their food supply. Yet to-day the people of this country live in a land of abundance, veritably a paradise of profusion, enjoying food of the highest quality practically unrestricted. What has brought about this profusion of

food products? Science, with its application of scientific principles to plant breeding, resulting in the development of species of plants suitable to the individual terrain and the climatic characteristics of the various regions of the country. A whole chapter could be devoted to the study of corn alone—the different varieties, its disease resistance, its special flavors for human consumption, its adaptability to the most specialized features of topical

In the first instalment of "The Heart, Mind and Soul of Communism" Dr. Schwarz dealt with the amazing increase of Communism from 40,000 followers in 1917 to its present dominion over 800,000,000 people; and its promise both to the oppressed and to the intellectual.

and climatic conditions of any area. Science has transformed the world of agriculture.

A very similar story could be told in the realm of animal husbandry. The domestication of animals; the selective breeding of the most productive strains of poultry, sheep, and cattle; the building of characteristics suitable for peculiar environments—all this has been so convincingly accomplished with great benefit to the human race. The Communists propose to use this same science to transform

(Continued on page 13)



The Bishop of Central Tanganyika, the Right Rev. A. Stanway, addresses the Court as Defending Counsel at a mock trial recently held in an English parish. A Christian missionary was charged with deserting his own country in its time of need, and of being a disturbing and unsettling influence in the foreign country in which he worked. (See p. 15.)



## Off the Record

### MISPRINT CORNER.

"... that period covered by the episcopate of the late Archbishop Wright, 1909-2933." — "The Anglican," Oct. 15.

In an article on the English Reformation in the 16th century: "Meanwhile, the Roman connection was rapidly becoming intolerable, and by 1950 a breach appeared inevitable." — "The Church Record," Oct. 28.

Best of all was a letter to the "Sydney Morning Herald" drawing attention to the plight of retired clergy. Such a clergyman's individual annuity from the Clergy Provident Fund was said to be only £193,115!

### THE GIFTS OF MINISTRY.

A Yorkshire clergyman advertised in a Church paper for a curate. He stipulated that the curate must be "astatic, bucolic, choragic, didactic, and energetic." He received a reply in ten stanzas of verse, the gist of which was that the applicant, as well as these qualifications, had the additional qualification that he was asthmatic!

### CURRENCY CRISIS.

The English village of Langton, near Woodhall Spa, has a population of sixty; yet its children recently collected 2,412 halfpennies for the Melanesian Mission's new ship, "Southern Cross." Their efforts caused such a shortage of half-pennies that some traders had difficulty in giving the correct change to customers.

Even the local bank ran out of half-pennies, and the crisis continued until Langton's 2,412 halfpennies were handed over the counter.

### COMPASSING SEA AND LAND.

A number of Australian bishops have been in England recently looking for clerical recruits. Some have been surprisingly successful, despite the great shortage of clergy in England. The Archbishop of Perth seems to have made the best bag so far, though some of the bishops have not yet made up their tally. When Bishop Ian Shevill of North Queensland visited Durham his visit created so much interest that people queued for an hour and a half in the rain to hear him speak at a meeting in the Jubilee Hall, Bishop Auckland.

### ON HEARING THE FIRST CUCKOO.

I have heard my first Christmas carolling of the year. Before the 21st Sunday after Trinity, moreover. It is bad enough having to endure premature celebrations of Christmas in the solemn Advent season without having them in the first week of November.

## TO AUSTRALIAN CHURCHMEN

# Our Bond of Unity

A notable feature of the discussion about Prayer Book revision at the present time in England is the view, shared by nearly all, that the 1662 Prayer Book remains the truest and fullest expression of the doctrine and worship of Anglicanism. The popularity of the proposed 1928 Prayer Book has declined almost to vanishing point. It is rarely mentioned now in liturgical discussions.

The "Church Times," which cannot be accused of an Evangelical bias, has this to say in an editorial on October 29 drawing attention to "the risk involved in any hasty attempt to tamper with the comprehensiveness of the 1662 Book": "Those who value the Catholic character of the Church have sometimes been too quick to disparage the 1662 Book. Even apart from the question of lawful authority and the priest's solemn oath, loyalty to that Book is perfectly consistent with Catholicism. Indeed, it still remains, up to the present, by far the best practical basis for strengthening the unity and peace of the Church."

In the same issue of the "Church Times" the Bishop of Chelmsford is reported as saying to his diocesan conference: "Those who come to worship God in our parish churches have a right to expect that they will be able to follow the services in the Book of Common Prayer. We all hope that, as a result of our evangelistic efforts in this diocese this year, many people will return to the regular worship of God. I would earnestly appeal to those who have introduced into their church some liturgy other than that in the Book of Common Prayer to return to our Prayer Book rite as a vital contribution to the evangelistic mission of the church. By loyalty to the Book of Common Prayer, we shall do much to encourage our people to share in the Church's worship of God. By loyalty to this Book, at the same time truly Catholic and truly Evangelical, we shall help to preserve our bond of unity in the Church of England and in the Anglican Communion."

There is exceedingly little in the 1662 Book which really requires alteration. It is therefore unnecessary to provide for great variety in permissive variations from the present Book. Indeed the whole purpose of a liturgy is overthrown by the admittance of numerous unnecessary alterations. It is highly desirable that permissive variations should be restricted to those unanimously agreed to be essential. The permissive variations in the proposed Draft Constitution have the further weakness that they are not genuine liturgical gains, but, where they are not concerned with omissions, are mainly concessions to fussiness. They are drawn almost exclusively from the discredited 1928 Book. This is a retrograde step, out of keeping with the stage liturgical discussion has reached in England.

Moreover, the present cavalier treatment of the 1662 Prayer Book by many among both Low Churchmen and High Churchmen in Australia indicates that the Australian Church is in no fit frame of mind to be considering liturgical reform. While it may be true that there are certain practical difficulties attendant on exact compliance with all the rubrics of the 1662 Book in the present age, there is a great deal of departure from that Book by all kinds of churchmen which is altogether without justification and which, where it does not arise from deliberate disloyalty, is the result of habit or of failure to appreciate the real value and intent of the Book.

The 1662 Book has been vindicated in the discussion which, expressing second thoughts, has followed the rejection of the 1928 Book. For the sake of unity in the church, worship in the congregation, and our evangelistic mission, the thing most desirable at the moment in Australia is a "truce of loyalty" to the Book of Common Prayer of 1662.

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# ENGLISH CHURCH'S New Financial Policy Sells Bonds, Retains Land and Buildings

At an important press conference recently the head of the Church's finances in England, Sir Malcom Tristram Eve, explained how the investment policy of the Church Commissioners had recently been changed, much to the church's advantage.

Sir Malcom said:

"The Commissioners own and manage, for their general fund, Stock Exchange investments worth some £136,000,000, and mortgages and annuities worth nearly £15,000,000. They also own and manage real estate most of which has never been valued estimated to be worth at least £60,000,000 — a total of £211,000,000 or more.

"For our Stock Exchange investments the Archbishop appointed, last year, in consultation with the Chancellor of the Exchequer, who is himself a Church Commissioner, and the Governor of the Bank of England, an advisory panel on investment policy.

"The increase in our income, and the resulting benefit to the clergy, would never have been possible if we had been confined — as we are not — to trustee securities. During the last year, we have transferred from gilt-edged stock to commercial and industrial shares to the value of nearly £7,500,000. We now have over £30,000,000 invested in this class of security, and our income has thus increased through the success of industry.

"The overall yield on all our Stock Exchange securities has increased during the year from £3 18s. 6d. per cent. to £4 2s. 4d. per cent. We cannot, of course, hope for such rapid gains from transfers from gilt-edged to ordinary shares in every year, but we have not so far missed our share of the country's current prosperity."

## PROPERTY INVESTMENTS

Sir Malcom explained that the Commissioners were amongst the three or four biggest owners of property in England, and their property is of almost every conceivable kind. The gross income of just under £3,000,000 came from a thousand farms spread all over England, and more than fifty thousand buildings, which include houses, flats, office blocks, shops, and factories.

"To give an idea of the contribution we are making towards agricultural production, we spent last year £200,000 in improvements, and £135,000 on repairs, to our farms.

"During the year, we bought various types of commercial property worth £4,380,000, to produce an average yield of £6 17s. per cent.

## GOOD MANAGEMENT

"As regards urban house property, the Church has, on occasions in the past, been given the reputation of not being the best landlords. I must be frank about this because we are very conscious about it. It is said that, in some areas, we were 'slum landlords,' and, in others, the owners of houses with an unsavoury reputation. I want to emphasise that we are determined that the Church's revenue shall not come from such property. Our policy is — and has been for many a year past — to eliminate as soon as possible all such property from our ownership by improving it wherever possible to decent modern standards. Bad estate management produces dilapidated property, loss of good will, and loss of revenue."

## CHURCH PAPERS IN GERMANY.

In Germany there are now 524 church papers with a total circulation of 12,800,000 as compared to 87 with a circulation of 2,300,000 in 1947. Included in the totals are 263 Protestant publications with a circulation of 4,300,000; 198 Roman Catholic papers with a circulation of 7,400,000, and 63 others with a circulation of 1,000,000.

The Bishop in Iran, who was summarily dismissed by Dr. Moussadeq, just over 12 months ago, is to be allowed to re-enter Iran next month. Bishop Thompson expects that permission for his return means that visas will also be granted for the Mission staff.

## FOLLOW-UP TO LONDON CRUSADE.

Special steps have been taken in the Diocese of Rochester to contact and keep in touch with those who were helped spiritually during the Billy Graham campaign in London.

A special service in this connection was held in Rochester Cathedral recently. Invitations were sent to all whose names had been sent to their clergy as having taken a spiritual step during the campaign.

The Bishop of Rochester, who conducted the service, spoke to the congregation of their spiritual experience, and invited them to renew their baptismal vows together.

He spoke of the need for private prayer and Bible Study, and of the importance of regular worship and attendance at the Holy Communion.

After the service the Bishop shook hands with all persons present, and later entertained them to tea.

An interesting feature of the gathering was the variety of age groups and social groups represented.

## MISSION IN COLOMBO.

Canon Bryan Green, Rector of Birmingham, whose mission in Sydney in 1951 many will remember with thankfulness, recently conducted a mission in Colombo Cathedral.

During the mission he took a number of services at the C.M.S. Ladies' College at Colombo and one of the staff writes:—

"It was a wonderful privilege to see God's power at work and to see so many of the girls really roused and converted."

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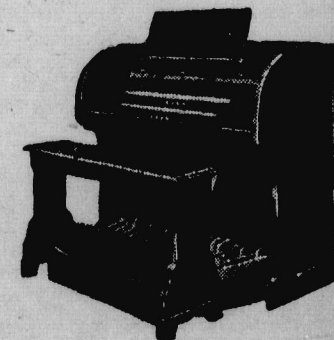
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# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

The suggestion has been made in the Press that the Commonwealth government should introduce legislation to make uniform the laws governing divorce throughout Australia. No doubt this would be desirable; but the subsequent suggestion that these laws should include insanity as a ground for divorce ought not to be countenanced, as it overthrows the basis of marriage. One of the objects of the institution of marriage is the mutual society, help and comfort that the one ought to have of the other both in prosperity and adversity. If the contract of marriage were only for better and not for worse, it would not be a Christian marriage, nor would it provide any basis for mutual love to grow. It would be intolerable if a partner to a marriage knew that if he or she fell ill and became incurable the other spouse could wash the hands of him and abandon him in his helplessness. For those who break the marriage by adultery or desertion, the case is different. By their action they renounce any claim to the benefits of the marriage bond. But when the scourge of sickness threatens, (and none knows whom it may strike) the misfortune would become tragic were it not for the knowledge that the marriage vow stands firm, "in sickness and in health, to love and to cherish till death us do part."

The N.S.W. Government has announced that it proposes to abolish capital punishment in the state. Such legislation would simply rationalise the government's regular practice of commuting death sentences to life imprisonment. The alteration of the law by the legislature is much to be preferred to the setting aside of the law by the executive. But in the present discussion of the abolition or retention of capital punishment, the radical question is often overlooked. It is no doubt true that life imprisonment is probably as strong a deterrent from violent crime as is the fear of the gallows, while it plainly offers greater scope for remedial re-education! But the essence of punishment

is neither its deterrent effect on others, nor the opportunity it offers for the re-education of the offender. If a criminal did not **deserve** punishment, his fellow citizens have no right to incarcerate him, even though this action might have a salutary effect on the onlookers, or as a consequence the criminal himself might come under beneficial influences to which he would not himself be willing to submit. To argue otherwise is to reveal the mentality of a Nazi or a Bolshevik, who regards humans as guinea pigs to be readily sacrificed if need be for the community's benefit. Only because the wrong doer **deserves** punishment, is it right to punish him. Retribution is the essence of punishment, deterrence and re-education are by-products. Justice's first duty in administering punishment is to see that the law breaker receives his deserts. Only then may she look to see whether the punishment may also be such as to include as much as possible of these other two desiderata. In the present discussion the first question to be decided is what is the right retribution to be meted out for murder.

A speaker in the recent Sydney Synod suggested that church people whose calling took them daily to town might refrain from buying the evening paper for reading on the way home and instead try to practise thinking quietly in train or tram of the needs of the Kingdom of God and praying for special objects. This is an excellent suggestion. And we would add if the four pence thus saved were put in the missionary box on arrival home that would be an effective Amen to the prayers offered. The missionary societies will need every penny that we can save, if they are to meet their commitments by the end of their financial year.

Money is needed to enable our missionaries to go to the various fields with the word of God in their hands but prayer is needed that the Word of God when ministered may bear fruit.

In this connection the seed is the Word of God but the rain to make the

seed fructify and grow unto fruitfulness is God's gracious gift of his Holy Spirit. And the Holy Spirit is promised in answer to prayer.

Christians must learn to discipline their lives unto prayer. It was to the rank and file that the message was sent in one of the earliest books of the New Testament, "pray without ceasing." That still stands. We must all try and master its secret. New things will then happen. Sterility awaits a prayerless church.

During 1955 the Universal Week of Prayer, arranged by the Evangelical Alliance, will be observed for the 109th year in succession. The dates are Sunday, January 2, to Saturday, January 8. Throughout the course of the past century and more the call to united intercession during the first week of the new year has met with a wide response on the part of Christian people, who in the fellowship of prayer have been drawn nearer to Him as well as to one another.

The Call to Prayer has, as usual, been signed by the heads of Churches in Great Britain and other Christian leaders. The Archbishops of Canterbury and York have once again graciously commended the observance of the Universal Week of Prayer, for the deepening of spiritual life, extension of Christian fellowship and the strengthening of witness to the Christian Gospel. The topics for prayer in 1955 have been selected and arranged by the Rev. Dr. Paul Rees, minister of the First Covenant Church, Minneapolis, Min., U.S.A. The general theme around which the topics are grouped is the person and work of the Holy Spirit.

The Letter of Invitation states: "We are to be reminded as we pray of the infinite resources of the Spirit for the Church of God and of His ceaseless ministry and sovereign power as the Lord, the Giver of Life. The blessing of the Holy Spirit is the heritage of the praying Church. Let us, then, in this strategic hour in the history of mankind, humbly seek for the whole Church of Christ the fullness of the Pentecostal gift, and pray that through the witness of a renewed and consecrated people all the ends of the earth may see the salvation of our God."

Here in Australia the first week of the year is not perhaps the most convenient time for the week of Prayer. Nevertheless it should be utilised as far as possible.

## SHOW YOUR FAITH!

# CREATIVE LOVE

(By the Rev. Dr. Leon Morris)

In a previous article I tried to show something of the distinctive quality of Christian love, that love which was so new that the first Christmas had to look round for a new word to convey the precious new truth. We saw then that the essence of **agape** is that it is a love for the completely unworthy.

When we read that God loves us we are not to understand this as signifying that God finds in us something that is very worthwhile, and that He loves us for this merit that He perceives in us. Rather He loves us despite the many imperfections that are all too plain in His sight. He loves us because it is His nature to love, because He is that sort of God.

Perhaps it is not too fanciful to see Creation and Revelation in the light of this fact. Many have tried to give a reason for God's creating the universe, and especially for His creation of man, and I do not wish to add to the number. But may we not think that creation, and especially the creation of man, represents the outworking of God's **agape**, of His passion for giving Himself in love? So is it with revelation. When He had made man, He might well have left him to work out his own salvation as best he might. But God did no such thing. From the very earliest days He spoke to men by His chosen servants, and a long line of prophets bear witness to God's readiness to give His blessings to men, and His tender concern for their well-being. Finally He sent His Son, that so man's salvation might be accomplished, and it is only on Calvary that we begin to understand what the Divine **agape** is.

## RE-CREATING MEN.

Now when God's great love comes to man in this way man is forced to a decision. In the words of Anders Nygren: "Just because **Agape** consists in complete recklessness of giving, it demands unconditional self-giving. As a force that creates fellowship it pronounces an annihilating judgment on the self-seeking life, which refuses to let itself be refashioned after the pattern of **Agape** and spurns the offered fellowship. The coming of **Agape** decides a man's destiny; the question for him is whether he will yield himself up to be transformed, or will resist, and so encounter **Agape** only in the form of judgment on his life."

When a man yields to this Divine **agape** he is transformed completely, and life takes on a completely new complexion. In the words of the great Apostle "If any man be in Christ, he is a new creature." This has many effects, but the one with which we are now concerned is that it creates the attitude of **agape** in the believer. In 1 Jn. 4.19 we read, "We love, because he first loved us." In the A.V. "him" is inserted after "love," but this is the reading of inferior manuscripts, and in my judgment distorts the thought. The writer is not saying that we love God because He first loved us, but that we can only love at all—that is love in the true sense, the sense of **agape**—because God's **agape** has come to us, and refashioned us, so that we begin to see others as God sees them. **Agape** in God creates **agape** in man.

## AGAPE IN THE EARLY CHURCH.

In "Quo Vadis," Chilo is pictured as a thief, slanderer, and worse, and among other misdeeds he had sold the wife and daughter of Glaucus into slavery, and attempted to slay Glaucus himself. In the Neronian persecution Glaucus is one of the Christians who

were daubed with pitch and set on fire in the Emperor's gardens. Chilo was with Nero as he drove down the line, and when they came to Glaucus, the wind blowing the smoke away, Chilo recognised the sufferer. Overcome with remorse he cried, "Glaucus, in Christ's name, forgive me!" There was a movement at the top of the pillar, and the martyr groaned "I forgive." The author goes on to show how this display of Christian love was the means of converting Chilo, who in turn became a martyr for the faith.

It is, of course, only a story, but the writer has faithfully depicted the way in which the divine **agape** seized men in the early church so that they freely forgave their betrayers, and oftentimes won them to the faith by the quality of Christian love that they displayed.

## THE CHURCH TO-DAY.

In early days someone said "Behold how these Christians love one another," but I fear there are not many people who say that about them to-day. They speak rather about the churches as places of bickering and petty strife, and while mostly their talk is without foundation we might well ask ourselves why we give grounds for such an impression. "Thy touch has still its ancient power" we sing, and the truth of these words forbids us to think that the exercise of the Christian **agape** is any less possible in the twentieth century than it was in the first.

We are often presented with plans for evangelism nowadays using the full range of modern techniques. But I wonder whether the most effective means of winning the lost is not simply that folk like you and me should show in our lives what Christian love means.

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### THE LATE BISHOP GEORGE CRANSWICK.

We record with deep regret the death at Sale, Victoria, on October 25, of the Right Reverend George Harvard Cranswick, one-time Lord Bishop of Gippsland, in his seventy-second year.

A son of the late Canon G. A. Cranswick, of the Diocese of Sydney, George Harvard Cranswick was educated at The King's School, Parramatta, S. Paul's College, within the University of Sydney, and at Wycliffe Hall, Oxford.

He was appointed Vice-Principal of the famous C.M.S. Noble College at Masulipatam at the age of 28, and headmaster of the Bezvada High School shortly afterwards.

Returning to Sydney he was appointed lecturer at Moore College, and rector of St. Paul's, Chatswood.

He became Lord Bishop of Gippsland in 1917 at the age of 35 years, and resigned the See in 1942 upon his appointment as Chairman of the Australian Board of Missions.

He was President of the Church of England Men's Society in Australia from 1926 to 1936, when he was succeeded by the Bishop of Armidale.

Bishop Cranswick was active in the World Council of Churches. He was a member of the Commission on Faith and Order, and was Commissary of the Australian Council in its early days.

The Rev. P. J. L. Ackland, Rector of Stratford, writes:—

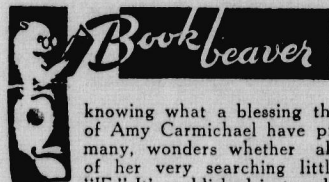
Bishop Cranswick passed suddenly to higher service on the evening of October 25 while staying with us at the Rectory, Stratford. His home-call comes as a great shock to his wide circle of friends, including the many clergy who served under him as their Father-in-God in the diocese of Gippsland. His loss is a blow to the Anglican Church in Australia in which he was loved and highly respected.

Bishop Cranswick was consecrated in St. Paul's Cathedral, Melbourne on All Saints' Day, 1917, by the then Archbishop of Melbourne (Henry Lowther Clarke) who was assisted by the then bishops of Wangaratta, Bendigo, Ballarat and Grafton. He was enthroned in St. Paul's pro-cathedral, Sale, on Nov. 15, 1917. Then aged 35 he was the youngest bishop of the Anglican church in Australia. For 25 years Gippsland received the benefit of his wide experience, love and devoted service as he moulded his diocese into one family. I myself was confirmed by Bishop Cranswick at Toora, and through his message from Matthew 7:13, 14 I first heard the call of God to service in His Church. The Bishop ordained me both deacon and priest and later officiated at my wedding.

On Saturday, October 23, the Bishop came with his wife to stay with us at the Rectory at Stratford. He officiated at the 8 a.m. service of Holy Communion in Holy Trinity Church on October 24, the nearest parish church to his beloved cathedral. He took ill just before the sermon at the 11 a.m. service at which he was to have been the preacher. I escorted him to the vestry and continued the service. He wanted to preach, but I refused to allow him to do so. God gave me the privilege to be the last to minister to my Father-in-God. On the Monday evening I read to him the set evening lessons, and as I prayed with him I thought of his ordination question asked me in 1937, "How would you minister to a dying man?" I hope I answered it to his satisfaction three hours before he died.

Bishop Cranswick was a spiritually minded man seeking above all things the advancement of the Kingdom of God and the salvation of souls. He was a great pioneer bishop. His gifts as a leader of men, preacher and missionary, and his loving wisdom in dealing with individual souls have been used throughout the Anglican church in Australia. It is for those who knew him and loved him to pray for grace to follow his good example of unselfish service that with him we may be partakers of the eternal reward.

After a funeral service, in the Cathedral at Sale, the cortege left for Springvale where the Bishop's remains were cremated. His ashes will be laid to rest, by his own wish, under the sanctuary of St. Paul's Cathedral at Sale.



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The first two books capable of being translated into hundreds of vernaculars for Asia and Africa, were published in London and New York on October 14, 1954.

#### "MEET THE MISSIONARIES."

"Come over and help us" was the theme of the meeting at Central Hall, Westminster, on October 5, when thirteen hundred friends and supporters of the Church Missionary Society gathered to "meet the missionaries."

On the platform were 65 missionaries and recruits, part of a total of 162 missionaries of the Society going overseas during the period up to March, 1955.

Introducing the missionaries the General Secretary, Canon M. A. C. Warren, drew attention to one missionary with forty four years' service to his credit, and several who were returning after over thirty years' service. The five recruits present represented the total of twenty-five going overseas in the name of the Society during the next few months.

#### NEW SHORTER CATECHISM.

Church of England Sunday School and Bible classes have received copies of a new and simplified version of the Shorter Catechism in use in the Church for more than 300 years.

The new catechism, product of ten years' research by the Church's Committee on Doctrine, will be used in classes for two years before being reviewed for possible emendation.

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## Question Box

What is the origin of the lay-reader's "tippet" so-called? And how came it to be named such? Is its use legal; and if not, what should be the attitude of Evangelical churchmen to its use?

Since no provision is made in the Canons or other standards documents of the Church of England for laymen to minister in public services, the dress of such laymen in modern times is usually a matter for individual diocesan or episcopal legislation. In Sydney Diocese, for example, one of the "Instructions to Readers" issued by the Archbishop says: "The Surplice should, as a general rule, be worn by the Reader when officiating in Church. The Reader may also wear such tippet, or other badge, as may from time to time be authorised by the Archbishop; and if the practice of the Church is to use the cassock, the cassock may also be used."

Presumably the very short cape worn by many lay-readers has at some time been authorised by the bishop of the diocese as a badge of office, and whether it is legal or not depends on whether the Reader himself is legally entitled to officiate!

Whether this short cape is, strictly speaking, a "tippet," is another question. A tippet, according to the dictionary, is a "cape, muffler of fur, etc., covering the shoulders and coming down to some distance in front." In fact, it seems to have become the accepted opinion that the tippet prescribed by Canon 58 for ministers who have no university degree is nothing other than the scarf.

Can you tell me which is the oldest Church of England paper in this country?

The "Church of England Messenger," now the official organ of the diocese of Melbourne. This paper was founded in 1850 by Bishop Charles Perry, the first bishop of Melbourne, with himself as editor. Its object was "to promote true religion and piety among the inhabitants of this Province" (Victoria).

What are the correct lessons for reading in church, and where can I find them?

There are two lectionaries which have statutory authority: the Prayer Book Lectionary of 1871 which is printed in the front of modern Prayer Books, and the Revised Lectionary of 1922, which is printed (in addition to the 1871 lectionary) in some editions of the Prayer Book.

"The Church Record" usually publishes the Sunday Lessons of the 1922 Revised Lectionary, for the convenience of readers. They are also published in "The Church of England Almanack," which can be obtained through the Church Record Office.

The lectionary issued by Mowbray's is the 1928 revision of the Revised Lectionary of 1922, and it has no statutory authority. It differs from the 1922 Lectionary principally in the addition of numerous Feasts and Holy Days which are not in the Calendar, and in its transference of certain Feasts from their true date to other dates, with a consequent rearrangement of lessons.

The "Revised Lectionary" published in the English C.M.S. Calendar is apparently that of 1928, not 1922.

### ARCHBISHOP ON WESTWARD POSITION.

"The Church has suffered for many years from the fact that each person who had a good idea thought himself free to try it out, so that it grew until it became uncontrollable," said the Archbishop of Canterbury, Dr Fisher, initiating a debate in the Upper House of the Convocation of Canterbury on the subject of the Westward Position of the priest at Holy Communion.

The Archbishop did not express his own disapproval of the westward-facing position, but he considered that the bishops must take cognisance of the position, especially as it had been adopted experimentally in the new housing areas.

The Bishop of Chichester said that the experiment had a valuable side of it, for it appealed to people of different points of view in ecclesiastical affairs. In a new church for a new town it often happened that an architect and parish priest were attracted to the idea of placing the holy table in the middle of the church, in order that the celebrant might face the congregation.

The Bishop of Leicester asked for a full consideration of the theological aspect of the experiment. He believed that those who advocated its encouragement were chiefly concerned with a return to the Patristic use. Those who adopted the westward position were in fact following the use of the Non-conformists and the Roman Catholic Church.

The Bishop of Rochester said that those priests who had been accustomed to taking the north end and are now asking that they should be allowed to celebrate facing the people, should be encouraged to do so.

At the conclusion of the debate it was agreed to issue brief notes for guidance on the matter. In general, the bishops felt that further experience is needed before the practice of adopting the westward position can become anything but a rare and exceptional use.

### BIBLE STUDY FOR ALL

Young and old, rich and poor, educated and not-so-educated, young Christians and mature Christians—all will be catered for by the Church of England Bible College which commences operations at the St Andrew's Cathedral School, Bathurst Street, Sydney, on Monday, 14th February next.

The Dean of Sydney is the Chairman of the College Council which has been established and an experienced faculty of lecturers will guide the studies. A two-year course is offered covering the whole Bible, book by book, and an advanced course for deeper study of particular books and subjects is also being prepared. A Diploma will be awarded for both internal and correspondence students who successfully complete the course and pass the prescribed examinations. A Certificate will be awarded those who regularly attend the lectures but whose educational standards precludes them from examination success.

As a result of advertisements in the Church press, enquiries have been received from all over Australia and the correspondence course promises to be in great demand. Lectures will be on Monday nights from 6 to 7:50 p.m. Further details may be obtained from the Chairman, Church of England Bible College, C/o St. Andrew's Cathedral, George Street, Sydney.

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**SUMMER SCHOOL AT MOSS VALE.**

The C.M.S. Summer School is this year to be held for the first time at the S.C.E.G. Grammar School, Moss Vale.

A special feature of the school this year will be that accommodation is available for families. In the past parents with young children have often had to miss out.

An excellent programme is being planned for the school, which will be held from December 31st to January 8th. The chairman of the school will be the Rev. Dr. D. Broughton Knox, Vice Principal of Moore Theological College. Bible study leaders will be the Revs. F. H. B. Dillon and G. A. Hook. In addition there will be a panel of outstanding speakers, including His Excellency, Mr. J. A. Martensz, High Commissioner for Ceylon, and Vice President of C.M.S., London, and the Rev. E. H. Arblaster, of Tanganyika.

Full tariff will be £3/10/- for the week. For those wishing to come in the New Year week-end the tariff will be £2/2/-. For the first child in family groups there will be no charge, additional children 30/- full time.

Applications should be sent to the Summer School Secretary, 93 Bathurst Street, Sydney.

**WHAT IS YOUR VERDICT?**

Mr. Justice Maxwell has issued his report on the Liquor Commission. It suggests many things to the advantage of the trade and the further sprawling of this traffic across society.

Before accepting this report as the final word on the traffic we ought to listen to other evidence. This is from other learned Judges. His Honor, Mr. Justice Toose, on his retirement as Chief Judge in Divorce ("Sun," 6/10/53) said: "In my long experience of many thousands of broken marriages there were four main causes. The first two: Want of home and Excessive Drinking." He said that Government action could halt the upward spiral of these two marriage destroying factors. On the drunkenness question he urged that the Government reduce the alcoholic content of beer, the main drink — and therefore the main cause of trouble.

His Honour Mr. Justice McClellens ("Sun," 1/6/54) said: "This week I had seven uncontested divorce cases, five of which were due to alcoholism, which deprived 12 children of their homes."

His Honour, Judge Rooney ("Sun," 8/6/54) said: "Driving under the influence is responsible for nearly all the deaths and accidents on our highways."

His Honour, Judge Brennan, at the Gundagai Quarter Sessions Court on 10/3/54, said at the close of the case: "It is also probable that liquor was a factor in what you did. It is also a fact that if overnight alcohol were not available these courts would cease to function. To some degree the taking of alcohol plays a part in the overwhelming number of cases that come before this court."

**60% CHURCH MEMBERS IN U.S.A.**

According to "The Year Book of American Churches for 1955" more Americans belong to churches — Protestant, Roman Catholic, Jewish, and others — than ever before in the country's history. Of the total U.S. population, 59.5 per cent (94,842,845) are church members. That means a gain of 2.8 per cent. over the previous year as against a population gain of 1.7 per cent. for the same period.

The biggest numerical gain in 1953 is shown in the Protestant Churches which added a total of 1,607,362 members — an increase of 3 per cent. for a total of 55,837,325. Protestant Church membership is equal to 58.9 per cent. in U.S. church members, the same as in 1952 and in 1951. Gain in Roman Catholic membership in 1953 was 1,223,824 or 4 per cent. for a total of 31,476,261.

189 Protestant bodies reported 187,551 pastors with charges and a total of 287,593 ordained persons. The Roman Catholic Church lists 15,835 pastors with charges and a total of 45,271 ordained persons.

The membership of major religious groups and Protestant denominations is listed below:

**Church Membership and Number of Churches — By Religious Groups.**

Buddhist, 63,000 members, 48 churches; Old Catholic and Polish National Catholic, 366, 088, 256; Eastern Orthodox, 2,100,171, 1,340; Jewish, 5,000,000, 3,990; Roman Catholic, 31,476,261, 20,618; Protestant, 55,837,325, 268,107.

**Protestant Denomination Membership.**

Baptist (25 bodies) 17,990,613; Methodist (21 bodies) 11,641,891; Lutheran (20 bodies) 6,608,951; Presbyterian (10 bodies) 3,635,077; Eastern Orthodox (19 bodies) 2,100,171; Protestant Episcopal 2,550,831.

On the 399th anniversary of the burning of Bishops Ridley and Latimer a service of Commemoration and Dedication was held in All Souls' Church, Langham Place, London. The service was conducted by the Rev. Philip Hughes, Secretary of the Church Society, and by the Rev. T. G. Mohan, Secretary of the Church Pastoral Aid Society. The Rector of All Souls', the Rev. John Stott, preached the sermon. There was a large congregation.

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**PROBLEMS OF AN EXPANDING DISTRICT****(2) FINANCE**

(By the Rev. David Crawford)

This problem is not confined to expanding areas, but it is especially vital that in a new District the right outlook prevails from the start. Let's approach our attitude towards finance this way:

What is the Church? It's the body of Christian people with a commission to tell people what Christ has done for them and get them committed to Him and joined with His Body, the church.

Who should finance this church? Obviously they should finance themselves. Who else? As individuals, whom do we expect to pay our grocer's bill, our rent, our clothes account . . . ? Not someone who doesn't know us and doesn't care much about it—we pay it ourselves. As members of a cricket club, whom do we expect to buy our equipment? We dub it and do it ourselves.

As parts of Christ's Body, we ourselves should pay for the upkeep of the Body. As members of the Christian Team we should finance the activities of the Team.

What responsibility does the "Outsider" have to the church? Obviously, none. If they're not committed to Christ, are not parts of Christ's Body, why should they help pay for Christ's minister, or buy hymn books for Christ's people to use, or a church hall for them to enjoy?

**Self-supporting.**

Our job is to serve these people, not sponge on them. We've got used to the accepted practice of expecting the general public to be responsible for the church. This is unrealistic. We'd do better to think of the Christian church as a task force, dependent on God for power and on its members for finance. It is a self-supporting unit set

in the community, not an organisation built and therefore supported by the community.

This line of thought is a bit inconvenient both to clergy and people. The clergy have the harder task of educating their people to direct, substantial, sacrificial giving; and the people have the harder job of supplying the finance themselves instead of trying to get it out of other, non-church people.

We are led to realise (1) that if we want our church to be financial we have to finance it ourselves; (2) if we want our church to expand we must work to expand membership, not money-raising activity. If we, by personal evangelistic effort, get people linked with Christ and His church (our job any way) they'll supply the money—not grudgingly or small-scale to a District Visitor, but gladly and liberally to the Lord.

To sum up:

1. Church finance should be supplied by church members (actual, not nominal).
2. The church should forget about raising money by chiselling, levering or tickling the general public.
3. This revised attitude will allow the church (who'll now have time and motive) to concentrate on their rightful job of evangelism and service. The emphasis will be in the right place.

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One last word. Church finance should work like home finance, because the church is essentially a "household." The house-wife says "This is what I have, how can I spend it most economically and usefully?" So should a church. Young churches get themselves into deep water from the outset by working the other way around. "Here's what we need." Big plans. Up to the neck in debt. Years of struggle to clear it. Valuable energy diverted. Valuable spiritual opportunities neglected of necessity. Wrong ideals inculcated.

Let's live within our income and build up our income by (a) building up our congregation through wholehearted personal evangelism; (b) building up the spiritual understanding of our members and giving them full cause to self-sacrifice for Christ's sake.

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## CORRESPONDENCE

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

## NEED FOR NEW HYMN BOOK.

Dear Sir,

We are indebted to the Rev. Peter Newall for his letter about the Book of Common Praise. With most of what he says I would heartily agree. I would certainly agree that from a musical point of view it is the best book yet produced for congregational use. Nor do I ever expect to see a perfect hymn-book. I am not blind to the many defects of the Hymnal Companion, not the least of which is the inclusion of many dozens of second rate hymns by the editor.

The only point I would emphasise about the Hymnal Companion is that it has a doctrinal standard acceptable to Evangelical congregations. This seems to me the first point that should be considered in choosing a hymn book. The cathedral in a sense is the representative of the diocese, and does give a lead to many parish churches. If the cathedral did adopt the B.C.P. it would be setting a seal on the "comprehensive" doctrine contained in it.

In passing I am grateful to Mr. Newall for his enlightenment on the obvious point I had missed about the Virgin (or Matron) in the A. O. Hymns of the B.C.P. But I fail to see how his quotations prove falsity of doctrine in the Hymnal Companion. The Scriptural foundation for planets uttering "the hand that made us is divine" is Psalm 19. Surely no-one would object to the use of metaphor. The verse quoted from No. 76, although of Roman Catholic origin, merely reflects the metaphorical language of Scripture. No. 75 does not say that God was angry with His Son. It merely indicates that the Son was making satisfaction for God's wrath on sin.

It would seem that the only answer to the problem is the production of a new book containing all the excellences of the B.C.P. but based on the doctrinal standards of the Hymnal Companion.

Yours, etc.,

JOHN DOWE.

Hornsby, N.S.W.

## TRUTH IN WORSHIP.

Dear Sir,

The Rev. Peter Newall's letter in your last issue supports, in my opinion, and strongly supports the appeal that I made 30/9/54 for money to get out a new and up-to-date hymn book suitable for use in St. Andrew's Cathedral and other churches.

May I ask your readers to note the following:—

(1) Mr. Newall does not defend the Book of Common Praise in its teaching on the vital subject of Holy Communion. That teaching makes it impossible for me, and for a large body of evangelical church people to recommend the book for use in worship.

(2) As Mr. Newall points out the Hymnal Companion is now a good deal behind the times. The last edition was published in 1890. That was the year when its gifted editor, and the author of some of its hymns, felt compelled to resign his bishopric on account of age. His heirs seem to have taken no interest in the book except perhaps to collect the royalties.

(3) The copyrights of both the Hymnal Companion and the Church Hymnal for the Christian Year now belong to the Church Society, London. (Secretary, Rev. P. E. Hughes, M.A., B.D., 7 Wine Office Court, Fleet St., London, E.C.4.)

I feel quite sure that Church Society, London, would welcome the active co-operation of a committee of Australian friends in bringing out a new and really up-to-date and first class hymn book. This will take time and money but is an absolute necessity.

I might add that I would like to reply to some of the things that Mr. Newall says about the Hymnal Companion but that would be irrelevant here, especially as I myself made no reference to that book.

Yours, etc.,

DAVID J. KNOX.

Gordon, N.S.W.

## LIQUOR PROBLEM.

Dear Sir,

In its dying moments the first ordinary Session of the 30th Synod of the Diocese of Sydney threw out my motion appealing to the electors for a 70% vote for 6 p.m. to be taken as a censure upon the N.S.W. Parliament for its undemocratic attitudes towards the liquor problem, and as a demand for real and immediate reform.

Although I had moved this motion on Monday afternoon, and though it had appeared on the printed business paper each day until it came before Synod at 10.20 p.m. on Friday night, at no time during that long period was it challenged as being redundant. Yet it was thrown out on the specious plea that this subject had already been considered. At no time prior to the calling of my motion had Synod deliberated on the values of local option, or on the advisability of utilising the present public interest in liquor to bring pressure to bear on the Government to effect reform.

Certainly the motion was uncomfortable because of its bite, but it was not redundant, and yet Synod deliberately stifled discussion on it. Owing to the lateness of the hour this motion may have been marked as one of the "innocents for slaughter", but I

deeply resent the uncouth method of a public garotting being applied.

It is because I with other Temperance advocates know that the liquor habit is such a monstrous evil that we must needs fight it whatever the cost to our own personal advantage in this life. That so many of my brother clergy can remain almost silent in the face of this hideous thing is a constant enigma to me.

I deplore the timidity of Synod in avoiding a militant approach to the Liquor issue. Pious resolutions, and reverent low toned frock coated "deputations" are getting us nowhere. For years past it has been abundantly evident that this "respectable" attitude is damned with faint praise from the start.

My other motion (also thrown out as being too uncomfortable) related to the blatant injustice being perpetuated upon a shopkeeper by the Main Roads Board. It is beside the point, though most interesting that this man and his family are practising members of the Church of England, that husband and wife are ex A.I.F. personnel with creditable records.

The callous attitude of the Main Roads Board that it is no concern of theirs, when they move in at 7 days notice that this estimable citizen stands to lose £3,700 in stock, fittings and goodwill, is positively damnable.

My shame can be imagined when after Divine Worship on Sunday morning last I reported to this worthy citizen, and returned soldier, whose Repatriation benefits and hard work are about to be "bulldozed" away, that his Church and mine is just "not interested" in drawing public attention to such injustices, nor in making any attempt to investigate them. The hour was late, and Synodsmen tired, but this is no excuse for the deliberate evasion of moral issues. It would seem as true now as in the time of Isaiah that "judgment is turned away backward, and justice standeth afar off."

I remember reading of One who condemned the ecclesiastical leaders of His time who "strained out the gnat and swallowed the camel."

Yours, etc.,

R. W. HEMMING.

St. Paul's Rectory,  
Wentworthville, N.S.W.

## WHAT CHRIST MEANS TO ME

You are invited to hear the following witnesses in a series of Special WEDNESDAY Lunch Hour Talks at St.

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1.15 to 1.45 p.m. exactly.

## IN THE WITNESS BOX.

Nov. 17th — 3rd Witness — H. W. Swanton, Fire Loss Assessor.

Nov. 24th — 4th Witness — Dr. X., Specialist.

Dec. 1st — 5th Witness — R. E. Walker, Prothonotary of Supreme Court of N.S.W.

Dec. 8th — 6th Witness — H. W. Guinness, Rector of St. Barnabas, Broadway

Dec. 15th — 7th Witness — E. A. Pitt, Dean of Sydney.

When you come, you will hear FACTS, not THEORIES.

## CATHOLIC ACTION.

Dear Sir,

Catholic Action, with which I have been associated for years, is fundamentally good, so long as it sticks to its rule of "working for justice, for all parties, and for all individuals." (quote from Dr. Duhig, R.C. Archbishop of Brisbane) I maintain that it departs from this, that it is in fact strongly sectarian, interested solely in R.C.'s infiltrating quietly and solidly into every position it can, in every possible way it can, helped by politicians and aldermen of that religion. It is, in its own way, just as ruthless, as united, as thorough, as is any infiltration by Communists in our unions. We have recently seen position after position filled, over the heads of men with finer records and longer service, by Roman Catholics. It goes on every day somewhere, and the sooner the public become aware of it the better. The climax of Catholic Action is the fact that the over, formally dedicated by Cardinal Gilroy, on innumerable public occasions, to "The Immaculate Heart of Mary." Need I say more? Except perhaps to stress the urgency of our keeping to the Word of God as written in the Bible, and to say that "Martin Luther" is a film that should be seen by every Protestant in this fair land of ours, his courage should be our courage, and his abounding faith in God and prayer and the Bible should fill and keep each one of us, strong in resolve, confident that if we keep our hand in the hand of God, and believe, we have salvation—minus miraculous medals, crushed artificial flowers, scapulars, indulgences, rosaries, Marian year worship, images, relics, penances, etc. There is something big and fine about a practising Christian who knows and loves his Bible, and is content to walk with God, in faith and prayer, in his daily life. May we keep this creed that means so much to British hearts.

"CHURCHWOMAN."

Coogee.

## FOLLOWING ROME.

Dear Sir,

In the editorial of the current issue, strong exception is taken to the custom of reverencing, i.e., bowing towards the altar, on entering and leaving church, on the grounds that the Romans do it as an act of worship to the reserved sacrament. Actually, of course, the Roman custom is to genuflect, i.e., go down on one knee, but that is a detail. In an earlier issue we were told that the eastward position of the celebrant at Holy Communion is anathema because of alleged Roman teaching in regard to this. It is interesting to observe that even the most conservative of Low Churchmen these days, however, wear the cassock, and allow flowers behind the altar, practices which in an earlier day were roundly condemned. Presumably in these simple matters, Low Churchmen have been influenced, not by Rome, but by considerations of seamliness, propriety, and the thought and custom of the Anglican Church at large. Why not consider these other matters on the same basis, instead of looking continually to Rome for doctrinal and liturgical guidance, albeit of a negative kind?

In the matter of reverencing, may I quote from Canon vii of 1640, which puts a different complexion altogether on the matter, and conveys the true Anglican and Catholic teaching:—

"Whereas the church is the house of God, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His Divine Majesty: certain it is the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others.

"We therefore think it very meet and be-  
hoveful, and heartily commend it to all good and well affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence and obedience, both at their coming and going out of the said churches, chancels, or chapels, according to the most ancient custom of the Primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth.

"The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the Communion Table, the east, or church, or anything contained in so doing . . . but only for the advancement of God's Majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise.

"And in the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which use this rite, despise not them who use it not; and that they who use it not, condemn not those that use it."

"May I commend particularly, to you, sir, and to your readers, the last paragraph of the quotation above, and express my sincere sorrow and concern that your pages should so often be occupied with internal disputations of secondary matters of this character, instead of with the propagation of the Faith in a pagan and needy community. Can we not agree to differ in some of these things, in the Lord, and get on with the job?"

Yours, etc.,

E. H. LAMBERT.

St. John's Rectory,  
Balmain, N.S.W.

[1. It is not clear that the act of "doing reverence and obeisance" on entering and leaving a church, to which Canon vii of 1640 refers, has anything to do with "bowing to the Table." The former action is said to be an acknowledgment of the fact that "the church is the house of God, dedicated to his holy worship," and there is nothing to

say how the worshipper stands who desires to make this acknowledgment on entering and leaving the building. The Prayer Book Dictionary makes no mention of bowing to the Table in its article on "reverencing" and although it quotes the 1640 canon in its article on "bowing" it does not suggest that the bowing is done towards the Table.

Since, in any case, the Canons of 1640 have "no authority at all" (to quote the Ecclesiastical Courts Commission), it is relevant to note that the Canons of 1604, which have authority, make no mention of any such act of "reverence and obeisance."

2. In regard to Mr. Lambert's last paragraph, we ask leave to claim that if, from time to time, we choose to deal with what some may describe as "secondary matters", we do this in addition to and not instead of propagating the Faith. But there are two reasons why we deal with these "secondary matters." First, because we believe that all actions in common worship should be consistent with sound doctrine. Secondly, because we cannot remain indifferent to the considerable increase throughout the Church of England, in recent years, of ritual practices which, though some of them may be trivial enough in isolation, are producing a mental climate conducive not to edification and spiritual perception but to superstition and false views of worship.

Mr. Lambert does not answer our point that, while there is a clear logical basis for the Roman Catholic custom of making obeisance towards the Altar, there is no basis for any like custom in the Church of England.—Ed.]

## FAVOURITE PSALMS.

Dear Sir,

It seems a pity that such a fine paper as "The Church Record" makes use of the pernicious system of Psalm selecting of the proposed prayer book of 1928. This system is based on the erroneous theological assumption that certain Psalms are unsuitable for Public Worship and is the result of the same sort of squeamishness that objects to the use of the Athanasian Creed. It is a cause of regret to me that the "Record" should follow this system, and I trust the matter shall be investigated.

Yours, etc.,

R. F. HOSKING.

Vaucluse, N.S.W.

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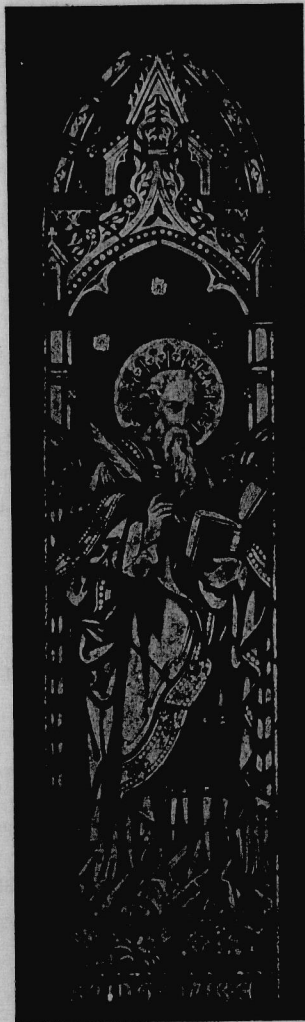
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### COMMUNISM & SCIENCE

(Continued from page 1)

human nature itself. The idea is provocative yet fascinating. How do they propose to apply scientific principles? Let us enquire further.

Science consists of a knowledge of the laws of nature and of an application of the forces of nature, within the framework of those laws, to accomplish a desired purpose. Science is dependent upon the laws of nature; it cannot act independently of them. Let us take the manufacture of steel as a scientific process. Steel cannot be made out of good intentions, by the mere application of industrious, well-intentioned effort; it cannot be created from brotherly love. Steel is the end-product of a scientific sequence of steps. Firstly, the correct raw materials must be treated in the appropriate manner, associated together in the correct relationship of temperature and humidity. There is an inescapable sequence of scientific steps before the end product can mature. There can be no steel without the furnace; the heat of the furnace may be searing and terrible, but there is no escaping it. There is a sequence of steps involved in any scientific project, and none of these steps can be eluded because they are distasteful.

Communism acquired great prestige among the intellectuals by reason of its claim to be scientific. Its creators Marx and Engels, grouped together all preceding socialists under the heading "utopian." They considered them unrealistic dreamers, unaware of the nature of social and economic laws and the steps necessary to produce the new Communist man. The most famous classical document of Communism is the pamphlet by Engels entitled "Socialism—Utopian and Scientific." It has been translated into more languages than the Communist Manifesto itself.

Scientific Marxism begins with three basic hypotheses to serve as the foundation for the scientific programme. These may be classified as follows:

1. Atheism.
2. Materialism.
3. Economic Determinism.

#### Atheism.

Communism clearly enunciates, "There is no God." Karl Marx was an atheist before he was a Communist. Atheism was his first and last intellectual love. His earliest writings were attempts to prove that the German philosopher, Hegel, was an atheist.

From the fibre and texture of his atheism he built his philosophy and programme of Communism. His greatest disciple, Lenin, commences his pamphlet on religion with the words, "Atheism is a fundamental portion of Marxism, of the theory and practice of scientific socialism." Communism without atheism is cancer without malignancy, a contradiction in terms. When Communism rejects God it simultaneously rejects all supernatural moral law, all absolute criteria of truth and error. It abolishes heaven and hell and all absolute values associated with human life. Man is left in a battlefield where the laws are his own to make or break, where all codes of ethics and morality are relative, discretionary and subject to change. The criterion of moral value becomes objective success; the world becomes a pragmatists' dream.

#### Materialism.

Having disposed of the question of God, the next subject to be considered was the nature of man. Here Communism is equally specific; man is matter in motion and nothing more. The entire universe of which man is a part is entirely material. Thought is a quality of matter; matter thinks; the brain secretes thoughts as the liver secretes bile. The total life of mankind—thoughts, emotions, sentiments, culture and religion—are simply the product of the motion of his material constituents. Man is an animal and nothing more. In the dim past ages of antiquity, by some yet unknown materialistic process, a chemical aggregation of molecules took to itself the quality of being matter; a unicellular, protoplasmic, primordial mass came into being and an evolutionary sequence of events commenced. Reproduction, differentiation, selection, mutation, and countless more materialistic phenomena ensued and all life came into being. At the apex of the evolutionary tree there stands man, the first of the animals, yet an animal and no more. He has no spirit, nor yet any soul. As there is no God he obviously cannot have been made in the image of that which does not exist. There is no continuity associated with individual life; there is no heaven to gain or hell to shun. There is no special value associated with every individual life. Each human is an animal; the totality of the individuals comprise the human race; the future of the race is significant, that of the individual is insignificant. The race of mankind can be scientifically improved by recourse to the normal laws and techniques of animal husbandry.

#### Economic Determinism.

The human individual possesses certain characteristics of social and individual life, certain patterns of thought and emotional life. How is the personality and character of each individual derived? What determines what each animal shall think? What emotions shall accompany such thoughts? What shall be the pattern of moral, social and religious behaviour that emerges? It is at this point that Marx makes his greatest contribution to human thought, so we are told. This is the discovery which, according to his great co-worker, Frederick Engels, transformed economics from empiricism to science. In simple language here it is: The entire personality, including thoughts, emotions, religious experiences, family attitudes, sentiments, and artistry is derived from the prevailing mode of economic production. We are the captive creations of the Capitalistic System. It has ordained what we shall think, how we shall feel, and what we shall do in any given situation. The Communist Manifesto makes this lucidly plain. It specifically states that the family as we know it—the hallowed relationship of parent and child—is derived from the Capitalistic Economic System and that parental love will vanish with the vanishing of Capitalism. It goes further and specifically states that the concepts of freedom and justice are derivatives of the class struggle, and that when class struggle ceases the concepts will disappear. No one is individually responsible for his character or thoughts. As his class of social origin has determined, so he thinks, feels and acts. To change character and personality what is needed is a basic change in the economic system.

#### Next Issue: "THE DESTRUCTION OF CAPITALISM."

Billy Graham's next London Campaign will begin on Monday, May 9, 1955, in the Wembley Stadium. The Stadium has been booked for a week, with the option of an extension for a further period. The "Tell Scotland" campaign will open in the Kelvin Hall, Glasgow, on March 21. Billy Graham has just conducted a campaign in the strong Roman Catholic city of New Orleans, U.S.A., which was attended by a nightly average of 16,000.

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## Diocesan News

### ADELAIDE

● **Missionary Sunday.**—A special Missionary Sunday will be held throughout the Diocese of Adelaide on November 28th.

There will be special prayer for the work of the Australian Board of Missions and the Church Missionary Society, and offerings will be made in all parishes for the missionary work of the Church.

In accordance with the Bishop's suggestion, the following day—the Eve of St. Andrew—will be kept throughout the diocese as a day of prayer for missionary work.

● **Summer School.**—The C.M.S. Summer School for South Australia will be held at the Retreat House, Belair, from the 28th to the 1st January. Chairman of the school will be the Venerable R. B. Robinson, and speakers will include the Rev. C. Cooper, formerly of Tanganyika, the Rev. L. Buckman, of the British and Foreign Bible Society and Mr. Kevin Hoffman, of North Australia.

### BENDIGO

● **Diocesan Youth Week.**—The Diocesan Youth Week held last month was a most worthwhile experiment. It concentrated all the usual youth organisation rallies and exhibitions into the compass of one week, and added two decentralised general youth rallies for the Northern and Southern Deaneries. In this way it was a concentrated act of witness, led by the Rev. George Pearson, of the Church Missionary Society.

On the opening Sunday, Mr. Pearson was commissioned by the Lord Bishop at All Saints' Cathedral, and most parishes co-operated by holding youth teas, during which Mr. Pearson conducted the whole diocese over 3BO. In this way every parish was linked together by the miracle of wireless.

The rallies at Castlemaine and Echuca followed a similar pattern, there being an opening youth service in the church at which Mr. Pearson gave an address, and then a screening of two very interesting missionary films—"The Children of the Wasteland" by A.B.M., and "The Jungle Doctor," by C.M.S. Good attendances at both centres made for fine Christian witness and fellowship.

The remainder of the week centred mainly in Bendigo. Nearly 100 Sunday School teachers attended at St. Paul's on Wednesday night to hear Mr. Pearson, and to see

the screening of the two missionary films. All Saints' parish hall was the venue for the First Annual C.E.F. Rally on Thursday night. The Youth Commissioner and various speakers from Melbourne C.E.F. made this a really bright evening, thoroughly enjoyed by the 80 Fellowship members who attended from the Bendigo and country districts.

### SYDNEY

● **135th Anniversary.**—One of Australia's oldest churches—St. Luke's, Liverpool, celebrated its 135th Anniversary last month.

Special visitors in connection with the anniversary celebrations were the Rt. Rev. C. V. Pilcher, Bishop Co-adjutor, and the Rev. E. G. Mortley.

St. Luke's also had special Temple Day services last month. The Rev. D. Langshaw, of Harris Park, was the special speaker.

● **Diocesan Prize-giving.**—The Diocesan Sunday School Examination Prize-giving was held in the Cathedral Chapter House on Oct. 30th.

The Archbishop of Sydney presented the prizes and certificates gained by a large number of successful scholars in this year's examination.

Entries for the examination this year reached a record level. Passes totalled 1372 while scholars passed with credit. There has also been a pleasing improvement in the standard of papers submitted.

● **Bible Society.**

The Annual Thanksgiving Service of the N.S.W. Auxiliary of the British and Foreign Bible Society will be held in Wesley Chapel, Castlereagh Street (just up from David Jones) on Friday, 3rd December, from 1.10 p.m. to 1.55 p.m.

This year the service has been arranged as a lunch-hour occasion, and will be conducted by the Archbishop of Sydney. The preacher will be Rev. Geo. Reid, President of the Newcastle Auxiliary of the Bible Society.

● **Memorial Service for Eric Barwick.** The Archbishop of Sydney will conduct a memorial service for the late Eric Barwick at St. Andrew's Church, Wahroonga, on Sunday next, November 14, at 11 a.m. Eric, as a Flying Officer of the Royal Auxiliary Air Force (England) lost his life in a Vampire jet when it crashed in Somerset last month. Representatives of the R.A.A.F., Richmond, the Sydney University, and kindred organisations, as well as parishioners, have been invited to attend.

### TASMANIA

● **Orchard Service.**—Apple cases were used as pews in a service in a packing shed at Hillwood, Tasmania, recently.

The service, an "orchard service," attracted great interest and orchardists and farmers from many districts attended.

It was to have been held "among the blossoms" but the rain forced the congregation into the large packing shed on Mr. G. D. Millar's property.

The Rev. John Collins, of George Town, who conducted the service, said it lost nothing of its atmosphere by being held indoors.

The service followed the tradition of other ceremonies of blessing the plough and the crops, which extended back thousands of years, he said.

He hoped it would be held annually.

The address was given by Archdeacon L. N. Sutton, of St. John's, Launceston.

Archdeacon Sutton said the service helped to bring religion and worship into the place of work.

Christ had often spoken to the people in the open field and at their place of work.

The only chance of success in the material side of life was to co-operate with God's will expressed through the laws of nature, said Archdeacon Sutton.

● **C.M.S. Launceston Depot.** Miss E. C. Murray, who initiated a Church Missionary Society depot in Launceston nearly 40 years ago, opened the door of the new C.M.S. depot in Launceston before it was dedicated last month.

The Bishop of Tasmania (the Rt. Rev. G. F. Cranswick) conducted the dedication ceremony inside the new building before a big attendance of C.M.S. supporters and members of the clergy.

Archdeacon L. N. Sutton, recalling the history of the C.M.S. in Tasmania, said that there were branches in several towns, including Launceston and Hobart, 102 years ago.

Present at the gathering were many who assisted with the first C.M.S. depot which was started in 1915 by Miss Murray.

The Rev. K. A. Kay, treasurer of the society in Tasmania, revealed that the St. John St. site had been bought 25 years ago for £3000. The new building had cost £15,000, and the property, building and fittings were now valued at £32,000.

The committee would have to repay a loan of £13,000.

Besides the depot, where a shop would be conducted and meals provided, the building contained offices to let and a meeting room.

Congratulating the committee on its big venture, Bishop Cranswick said that supporters would have the knowledge that their work was helping another great venture—the spreading of the Gospel.

Tape recordings of messages from the Primate (the Archbishop of Sydney, the Most Rev. H. W. K. Mowll) and the federal secretary (Canon R. J. Hewett) were played.

Accompaniments for hymns, played on St. John's Church organ, were also provided by medium of the recorder.

## A MISSIONARY BEFORE THE COURT.

"Read the charge against the prisoner!"

"The accused, a Christian missionary, is charged with deserting his own country in its time of need, and of being a disturbing and unsettling influence in the foreign country in which he worked."

"Prisoner at the bar, do you plead 'guilty' or 'not guilty'?"

"Not guilty!"

"The trial will proceed."

The trial which followed was conducted not in a court of law, but in a parish hall, with the Vicar as Judge, the Curate as Counsel for the Prosecution, and members of the Young People's Fellowship and several overseas visitors taking part. The occasion was a "Mock Trial" arranged by a group of young people in the parish, with the purpose of arousing an intelligent interest and concern for the work of overseas missions. The missionary on trial was a member of the congregation who had retired after thirty two years of service on the mission field.

In opening the case against the prisoner, Counsel for the Prosecution called two witnesses; first, a nominal church member, who in his evidence maintained that the first duty of the Church lay in securing adequate staff for the home Church, the restoration of buildings, and the abolition of crime in this country. The second witness, a "mock" overseas visitor, declared that the coming of the missionary to her country had meant the destruction of the old tribal structure, and had brought discontent and insecurity.

Both witnesses, however, broke down under the cross-examination by Counsel for the Defence—the missionary Bishop of Central Tanganyika, the Right Rev. A. Stanway. The Bishop revealed in the two witnesses for the prosecution a grave lack of knowledge of the purpose and work of Christian missions, and an inability to see beyond the limited sphere of their own selfish interests.

As his first witness, Counsel for the Defence called a Christian settler (whose part was played by a missionary candidate). She testified to the changed lives of the Africans she knew who had become true Christians, and gave an account of the work of the local village dispensary, where lives were being saved and new hope found. The second witness for the defence was a genuine overseas visitor, the African headmaster of a boys' school in Nigeria, West Africa. He gave a thrilling testimony to all that the coming of the missionary had meant to him—health, education, and above all the knowledge of sin forgiven and the transforming power of the Lord Jesus Christ in his life.

As his third witness Counsel for the Defence called the prisoner. He maintained that his services had been welcomed, that he had worked alongside the people of the country and had been accepted by them. He spoke of his call to the mission field. "God," he said, "has the strategy of His Church within His hands; when He calls, we dare not disobey. He has said, 'Go ye into all the world and preach the Gospel.' For every young Christian whose life is committed to God the call must come—not 'Should I go?' but 'Why should I not go?'"

The Counsels concluded their cases, the judge summed up, and the jury—the audience of 100—returned a verdict of **Not Guilty!** —"C.M.S. Outlook."

The Bishop of Willochra will preside at the Annual Meeting of the Australian Branch of the John Mason Neale Society at Christ Church Rectory, Enmore, Sydney, on Monday, 15th November, at 8 p.m. He will also preach at Christ Church, Enmore on Sunday, 14th Nov., at 7.15 p.m.

Sympathy is extended to the Rev. W. E. Maltby, of Christ Church, Bexley, on the death of his father—also to Mrs. Maltby on the death of her brother, Mr. Charles Robinson.

We offer our congratulations to the Rev. and Mrs. G. Feltham, of Austinmer, N.S.W., on the birth of a son.

The Rev. F. W. Slater has accepted nomination to the parish of Berry, N.S.W.

The Rector of St. James' Church, King Street, Sydney, Canon E. J. Davidson, has announced that he will resign the rectorship of the parish at the end of July next year. Canon Davidson will have completed seventeen years as Rector.

It has been announced that The Rev. Geoffrey Fletcher, Rector of St. Thomas', Kingsgrove, Sydney, will be general secretary of the N.S.W. branch of C.M.S. from January 1 next year. Mr. Fletcher is 33. He served with the R.A.A. and the R.A.A.F. during the war.

The Rev. F. H. Meyer, formerly Rector of Liverpool, has been appointed to minister at Lord Howe Island (Diocese of Sydney).

We heard with deep regret as we went to press, of the death of Mr. A. A. Loise, of Gymea, N.S.W. Mr. Loise, for many years, was a supporter and worker in the cause of evangelical christianity.

The Diocese of London is 1350 years old this year. The see was founded by Mellitus in 604. A commemoration festival was held in St. Paul's Cathedral on September 24, and a week of Prayer and Thanksgiving from October 17-24.

## Classified Advertisements

### Positions

APPLICATIONS are invited from young Clergymen, Deaconesses or Christian Laymen interested in training for position of Marriage Guidance Counsellors; or from older clergy experienced in personal and pastoral work. Ring Dean's Secretary, St. Andrew's Cathedral, Sydney. MA 2927 for appointment to discuss matter further.

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### Miscellaneous

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## Archbishop Condemns "Totalitarianism" in South Africa

In his address to the Convocation of Canterbury the Archbishop of Canterbury spoke of the disquiet prevalent in England over South African policy. He said:—

"It is a grief beyond measure to us that just at this moment when in many ways tensions are relaxing, all the portents in South Africa point to a relentless pursuit of a policy towards the native population which is regarded by almost all Christian opinion outside the Dutch Reformed Church as un-Christian in principle and bound in the long run to be catastrophic in its effects. The Bishops in S. Africa have again and again protested with power and charity. We in this country have supported them wholeheartedly, adding from time to time our own clear

judgment. More than that, I believe, it is not proper that we should do nor profitable for the cause we hold dear, which is the true treatment of Africans there and throughout Africa as friends and partners to be helped on lovingly to the goal of a truly equal partnership in all social and civic freedoms.

"But we are sorely tried. Each detailed application of the policy of apartheid seems to us a fresh violation of Christian principle and common justice. We take note of the bringing of native education under the minister of native affairs, the steps taken to ensure that native education shall be strictly limited to what the Government thinks good for them, the expropriation of the natives from the Western lands. And now the tenure of Church properties is to be limited to a year at a time and is to be subject to cancellation when the activities of the Church Tenant—I quote the Secretary for Native Affairs—"are such as to encourage or tend to encourage deterioration in the relationships between the natives and the Government or Government persons or bodies."

"Deterioration, it is to be observed, can in the Government's view only be caused by others and never by the action of the Government itself. That is totalitarianism and differs not at all from the suppressions of civic freedom and church life in Communist countries. It is strange that the South African Government does not begin to suspect its own wisdom when it finds itself imitating the methods of Communist Government and control."

### Proper Psalms and Lessons

14th November. Trinity 22.

M.: Ezekiel 34:1-16; Luke 14:25 to 15:10 or 2 Peter 1. Psalm 118.

E.: Ezekiel 34:17 to end or 37:15 to end; John 17 or 1 John 5.

21st November. Sunday next before Advent.

M.: Eccles. 11 and 12; John 19:13 to end or Hebrews 11:1-16. Psalms 145, 146.

E.: Hagga 2:1-9 or Mal. 3 and 4; John 20 or Heb. 11, 17-12:2 or Luke 15:11 to end. Psalms 147, 148, 149, 150.

### TRINITY XXII.

Invention of bronze and iron weapons and armour was to the Stone Age what atomic power is to ours—vastly increasing man's destructive capacity, but not his mercy. Hence, in that very ancient passage Genesis IV 22/24 (margin), Lamech, new-armed with his son's metal weapons, exults in resultant ability to avenge himself seventy times more than the traditional seven times of primitive blood-feuds. Our Lord seems to take this passage, in reply to Peter in to-day's Gospel, and to assert its converse. Christians, armed with matchless new weapons for spiritual warfare, possess Lamech's advantage, not for vengeance but for forgiveness, which is, indeed, Christian revenge. And so the Gospel parable's point is forceful and clear: "Unforgiveness in the forgiven is unforgivable." We all assert that, every time we repeat the Lord's Prayer; may we learn to do so with the solemnity due to the key proposition of Christian life!

The Oxford Inter-College Christian Union is conducting a mission in the University from November 7 to 14. The theme is "Christianity is Christ," and the chief missionary is the Rev. John Stott, who conducted a similar mission in Cambridge University a short time ago.

### SUNDAY NEXT BEFORE ADVENT.

This Collect and Gospel, with their accompanying prophetic "Portion of Scripture appointed for the Epistle," have been rubrically ordered for invariable use on this Sunday from the very first few days of the English Church, and both Jerome and Gregory earlier mention the usage, which the modern Roman Church has for some reason abandoned. Jeremiah's prophecy is indeed a most fitting introduction to Advent, referring as it does to the first coming of that King "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," and looking forward to that second coming when the true restoration of Israel will be effected. The Gospel was obviously chosen for its closing words, "This is of a truth that Prophet that should come into the world," while of the Collect we may say that its essential petition is, "Let this mind be in you which was also in Christ Jesus."

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From Eternity to Eternity. — Erich Sauer, 17/6. An Outline of the Divine Purposes (post 11d.)

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Bible Themes from Matthew Henry, 27/6. Selwyn Gummer (post 1/1).

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## Archbishop Condemns "Totalitarianism" in South Africa

In his address to the Convocation of Canterbury the Archbishop of Canterbury spoke of the disquiet prevalent in England over South African policy. He said:—

"It is a grief beyond measure to us that just at this moment when in many ways tensions are relaxing, all the portents in South Africa point to a relentless pursuit of a policy towards the native population which is regarded by almost all Christian opinion outside the Dutch Reformed Church as un-Christian in principle and bound in the long run to be catastrophic in its effects. The Bishops in S. Africa have again and again protested with power and charity. We in this country have supported them wholeheartedly, adding from time to time our own clear

judgment. More than that, I believe, it is not proper that we should do nor profitable for the cause we hold dear, which is the true treatment of Africans there and throughout Africa as friends and partners to be helped on lovingly to the goal of a truly equal partnership in all social and civic freedoms.

"But we are sorely tried. Each detailed application of the policy of apartheid seems to us a fresh violation of Christian principle and common justice. We take note of the bringing of native education under the minister of native affairs, the steps taken to ensure that native education shall be strictly limited to what the Government thinks good for them, the expropriation of the natives from the Western lands. And now the tenure of Church properties is to be limited to a year at a time and is to be subject to cancellation when the activities of the Church Tenant—I quote the Secretary for Native Affairs—"are such as to encourage or tend to encourage deterioration in the relationships between the natives and the Government or Government persons or bodies."

"Deterioration, it is to be observed, can in the Government's view only be caused by others and never by the action of the Government itself. That is totalitarianism and differs not at all from the suppressions of civic freedom and church life in Communist countries. It is strange that the South African Government does not begin to suspect its own wisdom when it finds itself imitating the methods of Communist Government and control."

### Proper Psalms and Lessons

#### 14th November. Trinity 22.

M.: Ezekiel 34:1-16; Luke 14:25 to 15; 10 or 2 Peter 1. Psalm 118.

E.: Ezekiel 34:17 to end or 37:15 to end; John 17 or 1 John 5.

#### 21st November. Sunday next before Advent.

M.: Eccles. 11 and 12; John 19:13 to end or Hebrews 11:1-16. Psalms 145, 146.

E.: Haggai 2:1-9 or Mal. 3 and 4; John 20 or Heb. 11:17-12:2 or Luke 15:11 to end. Psalms 147, 148, 149, 150.

### TRINITY XXII.

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### SUNDAY NEXT BEFORE ADVENT.

The Oxford Inter-College Christian Union is conducting a mission in the University from November 7 to 14. The theme is "Christianity is Christ," and the chief missionary is the Rev. John Stott, who conducted a similar mission in Cambridge University a short time ago.

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