

Proper Psalms and Lessons

April 19. 2nd Sunday after Easter.

M.: Ex. xvi 2-15 or Isa. lv; John v 19-29 or 1 Cor. xv 35. Psalms 120, 121, 122, 123.

E.: Ex. xxxii or xxxiii 7 or Isa. lvi 1-8; John xxi or Phil. iii 7. Psalms 65, 66.

April 26. 3rd Sunday after Easter.

M.: Numb. xxii 1-35 or Isa. lvii 15; Mark v 21 or Acts ii 22. Psalms 124, 125, 126, 127.

E.: Numb. xxii 36-xxiii 26 or xxiii 27-xxiv end or Isaiah lix; John xi 1-44 or Rev. ii 1-17. Psalms 81, 84.

May 3. 4th Sunday after Easter.

M.: Deut. iv 1-24 or Isa. lx; Luke xvi 19 or Acts iii. Psalms 128, 129, 130, 131.

E.: Deut. iv 25-40 or v or Isa. lxi; Luke vii 1-35 or Revel. ii, 18-iii 6. Psalms 145, 146.

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Parish and People

The Bishop of Gippsland, the Right Rev. D. B. Blackwood, M.A., M.C., V.D., in his recent Synod Charge, drew attention to the "Parish and People" movement in the Church of England in England, and expressed the hope that "we may learn something that may help us to be better fitted for God's service here in 1953" from this movement. The Bishop went on to say:—

This upsurge of thought and practice and experiment has come to be known as the "Liturgical Movement," and is not confined to England, but has been working for some time on the Continent of Europe.

It is an attempt to express the New Testament mind about the Church as the Church—the Church with a Divine Lord, a divine Gospel, and a divine mission. This movement seeks to recover the place of Christ's Church as the People of God. St. Peter tells us we are "an elect race, a royal priesthood, a holy nation, a people of God's own possession . . . in time past not a people, but now the people of God." (1 Peter 2/9-10). This is a wonderful calling. Modern study of the Old Testament is showing us more clearly God's Purpose in establishing His covenant with Israel, that they may be a "People of God," His instrument to bring His redeeming Love to all peoples. This purpose we now see is only fulfilled in Christ and in His Church, His ecclesia, His fellowship, called out of the world, yet in the world, to reveal and mediate God's love and mercy and goodness to God's creation.

For a few moments let us consider some of the practical ideals and aims of this wonderful movement within the Church to-day.

It stresses worship, the meeting of the People of God together to honour Him and to witness for Him. It finds the most characteristic Christian wor-

ship is that commanded by Christ Himself, the Liturgy of the Lord's Supper or Holy Communion, where we are one in Him and receive His Life in ourselves as one Body in Him. I am pleased to note an increase in the number of communicants in most Parishes this past year. But numbers of communicants are not the real test of our praying together as the People of God. We must make these communions the real offering of our lives, our work, our aspirations, our friendships to God in Christ. There should be a togetherness about them—warm-hearted fellowship, often expressed in a common meal together and in planning projects as a congregation.

We too must learn to pray together, simply and naturally in our own words, the praying fellowship of the congregation or groups therein. "Liturgy" we are learning, from study of New Testament Greek, means service duly performed, not only to God in worship, but to the community and all around us. An offering of life and possessions.

Our congregations need to meet and plan projects in the community and for the advance of Christ's Kingdom. Our Liturgy does not end at the church door, but extends from the Parish Church to the Parish Hall, and from the Parish Hall to the homes and shops and factories and farms in our neighbourhood.

This Liturgical movement lays great stress on Parish visiting, yes, by the

clergy. The Clergy must get into the homes and offices of the people. They must seek out the sheep that are scattered abroad. They must know each one by name. A modern writer in a new Book, "Changing Strategy in Evangelism," stresses the importance of a really well kept Parish Roll, with exact and careful entries of every family and every child in the family, name and age and spiritual status. The Clergy must get to know each parishioner and pray for each one by name regularly. I am convinced more than ever of the value of systematic visiting by the Clergy.

But the Clergy are too few to do this as thoroughly as it should be done. Here our church societies and their members can be of real value. Fellowship leaders and members can and should be seeking out other young people, and recruiting them into the active fellowship of the parish life. C.E.M.S. can visit and talk on spiritual things to the men, who need shepherding and bringing into the worshipping fellowship. Mothers' Union members can seek and bring along other women that live near, arranging for baby sitters for Sunday service time or meeting day.

We tried this in preparation for our mission. But that mission is with us all the time. We must be winning new members for God's Church. And it is best done by personal lay work, by men and women who really know Christ as Lord and want to share the joy of a living, working faith.

But this "People of God" movement is teaching us the relevance of the Church and congregation. We must win men, women and children into our corporate life and activities. Here our Church Societies can be of very great value. What a difference it makes to a reserved young man to be called for and welcomed and introduced into the men's meeting and made to feel at home in a really friendly atmosphere. Are we really succeeding in making our Churches "Friendly Churches." That is a real test, especially for Church of England people.

Off the Record

"A LIVELY MEMBER . . . !"

The Rev. Austin Farrer, D.D., Oxford don and Chaplain of Trinity, was baptising the infant daughter of the Hon. Jonathan Guinness and his wife the other day in the Trinity chapel. There was an unexpected delay when the "lively member" threw Dr. Farrer's spectacles into the font.

They were fished out and dried. The learned don readjusted them and — so it is reported—found the place in the baptismal service where he had been interrupted, and announced: "Seeing now, dearly beloved brethren . . ."

* * * *

During the week of the Eucharistic Congress, the Rector of St. Barnabas' Broadway, Dr. Howard Guinness (faintly connected with the above Hon. Jonathan, I gather) erected a notice on the famous St. Barnabas' board: "Is Christ bodily present in the Mass? Pope Gelasius, A.D. 492, said NO!"

During the first night someone neatly pasted YES over the NO. Dr. Guinness let the amended notice remain up the next day, but with the rider, stretched from corner to corner: "Is the person who defaced this notice afraid to think?"

* * * *

STRATEGIC EVANGELISM.

Perhaps I may mention here that Dr. Guinness is going to Melbourne in the last week of June to be chief missioner at a mission in the University of Melbourne arranged by the students of the Evangelical Union there. This is the kind of work in which Dr. Guinness has been engaged for nearly 25 years, to the great blessing of many students in all parts of the world.

Many will follow the Melbourne University mission with prayerful interest. When Dr. Guinness conducted a similar mission in Sydney University a year or two ago there were 2500 prayer partners.

* * * *

Once upon a time "the Rev. Dr." would almost certainly have signified a Doctor of Divinity. These days there is a wider scope. The Rev. Dr. Guinness is a medical man, trained at St. Bartholomew's Hospital, London, and ordained sometime later on. I seem to remember that when another medical doctor was ordained to the ministry some years ago, "Punch" made the bright remark: "He evidently finds it harder to practise than to preach!"

* * * *

MISPRINT CORNER.

In the printed form for the Consecration of the Rev. Ian Shevill as Bishop of North Queensland in the Brisbane Cathedral last Sunday week, these words occur after the words of Consecration by the Archbishop: "The Archbishop shall then deliver to the newly consecrated Bishop the Bible."

THE ARCHBISHOP OF CANTERBURY AND THE ORDINATION STOLE.

The Archbishop of Canterbury has now communicated with a number of those who had approached him on the subject of the enforced wearing of the white stole at ordination. His Grace says that he has given careful thought to this matter which has been a good deal on his mind. His conclusions are set out under three heads:—

1. It should be made clear that each diocesan bishop has sole responsibility for the men whom he accepts for Ordination, and is solely responsible for all the arrangements made for their Ordination, save for the fact that the Archdeacon who presents must also be satisfied that the persons presented are apt and meet for the ministry. Otherwise judgment as to a man's suitability and qualifications lies entirely within the Bishop's discretion.

2. As regards the white stole, the Archbishop has satisfied himself that for the future in no Diocese of the Church of England will an ordinand, who has been offered a title, be denied Ordination on the sole ground that he finds himself conscientiously unable to wear a white stole.

3. Where the question arises each Diocesan Bishop will, subject to what is said in the paragraph above, meet the situation in his own way, either by ordaining him himself without requiring

a white stole or by making some other provision for his Ordination.

We know that all those who have been concerned about this matter will be grateful to the Archbishop for the trouble he has taken in this matter. It is understood that the arrangement outlined above was arrived at at a recent meeting of bishops. The Archbishop of Canterbury hopes that those who have been concerned about the enforced wearing of the stole will "regard this as a satisfactory solution."

It is unfortunate, to say the least of it, that these proposals are apparently not to be applied to the two ordinands whose "conscientious objections" provoked the crisis! The Bishop of London has made it abundantly clear, since the Archbishop's letter was sent out, that these two men must seek ordination to the diaconate and presbyterate, respectively, in another diocese. This can only be regarded as indefensible obstinacy.

—"The Churchman's Magazine."

SIR WINSTON CHURCHILL.

The Editorial Board of the "Australian Church Record," and, we are sure, all our readers, desire most heartily to congratulate the Prime Minister of England on his being invested with the insignia of the Order of the Garter by Her Majesty the Queen.



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The Scarf and The Stole

(By the Rev. L. F. E. Wilkinson, M.A., Principal of Oak Hill College, London.)

How often the fact is forgotten, or ignored, that everything we do and say in worship reveals the nature of and the theology concerning the God whom we seek. It is also a fact whether we recognise it or not, that when we go to church we take our senses with us. There is an importance therefore in the furnishing of the Church, and the actions and vesture of the Minister. And certainly history has shown that current theology has played a great part in determining the shape and style of the Church buildings which have been erected, and the manner of the minister's dress.

It is surely obvious that God did not detail the exact structure of the tabernacle and the vesture of the priests in the Old Testament without regard to the meaning which they would convey to the worshippers. The Church of Rome has made it abundantly clear that all the actions, ceremonial and vestments which she employs in her services are carried through and worn for definite teaching purposes. Books are issued so that all who wish may be able to study and know their meaning for themselves. And to-day the use of the Visual Aid is being recognised and used increasingly in modern education. What people see, and the action which takes place before them, will make a deeper impression than something which is merely said to them—and perhaps especially from a pulpit!

Draft Canon 17.

Because of the teaching value of what is worn and seen, the final paragraph of the draft canon 17 seems utterly to evade the issue. At present it reads as follows (though it may yet be amended and is in no sense final): "The Church of England does not attach any particular doctrinal significance to the diversities of vesture permitted in this Canon, nor sanction thereby any doctrines other than those contained in its formularies."

Although this is still only a draft canon it is already being quoted by authorities in the Church as if it were final and the legal declaration of the Church. Men who have approached their bishop prior to ordination and have requested leave to be ordained without the white stole, have been informed that the Church has declared that such things as stoles and scarves have no doctrinal significance and therefore they have no business to have any conscience in the matter. Others have been told that the only meaning

of the white stole at ordination is to indicate that they are putting on the yoke of Christ. The interesting thing is that this significance is the one given at the putting on of the white stole in the Roman Ordinal. There is no indication of any kind that either the stole or this meaning was continued after the Reformation or in the Book of Common Prayer.

In recent years there has been much confusion by the indiscriminate use of the words "scarf" and "stole" for the strip of material or silk which the minister wears round his neck and hanging down in front of him to his knees or below. They are, however, by no means the same and were constantly contrasted in the time of Elizabeth as being the badges respectively of the Protestant minister and the Popish priest.

Identified with the Mass.

The stole was and is a narrow strip of coloured silk, expanded at the ends and often embroidered and fringed, hanging down to the knee. Before the Reformation it had ceased to be used in the "choir offices" and being thus identified with the Mass, was abolished together with it. The scarf, which was also called the tippet, was a wider strip of folded black silk, or stuff, hanging down well below the knees and "pink" at the ends. It had been used before the Reformation in choir offices and out of doors and was a form of muffler which was needed in the days of unheated churches. It was therefore continued after the Reformation—for the churches were still as cold in temperature—and it was worn with the gown in preaching and out of doors, as well as with a surplice. To show how far back the use of the tippets go, the Royal Advertisements of May, 1566, adopted certain rules laid down in the 24 Henry VIII, c. 13, by which all clergymen whose benefices

were of extreme poverty were forbidden to "wear in their tippets any manner of saracen or other silk" (like the rest of the clergy), unless the wearer were of the rank of B.D.

Tippets were worn by other men than ministers in those days. In Strype's "Life of Archbishop Parker" (III, 127) is set out an order issued by the University of Oxford—

"That no graduate go out of his college or hall in the day time into the town, but in his gown and hood, or gown and tippet (if it be lawful for him to wear a tippet by the laws of the realm)".

In course of time the tippet became the mark of the minister when robed for any liturgical service, largely because the 58th Canon of 1604 laid down that the minister reading divine service and administering the sacraments should wear a surplice, and graduates the hood of their university. Non-graduates were to wear "a decent tippet of black." Because all ministers tended to use the tippet for warmth whether they had a degree or not, surplice, scarf and hood became the normal dress of the minister and therefore the one in which he was ordained into the ministry.

Badge of Ritualists.

Changes began to come with the determined endeavour of members of the "Oxford Movement" in the 1860's and later to re-introduce the pre-Reformation vestments of the Church of Rome. The stole was one of the first to be introduced and worn then not only at sacraments but often at any service merely to show that they were "Ritualists." There is an interesting account of the opinion and action of the Bishop of London, as he was at the time, in the "Life of Archbishop Tait" (vol. I, page 439). He was consecrating the Church of St. Michael's, Shoreditch, and there was a large gathering of clergy in the vestry. "Most of them belonged to the advanced school in Ritual matters, and the occasion was taken for wearing the then very unusual coloured stoles, as well as other ornaments."

"One of the clergy at the St. Michael's consecration," says a gentleman who was present, "had on a very narrow stole which he said was copied from that of the Venerable Bede. It looked exactly like a strip of ribbon. The bishop noticed it, and said to him, 'Oh, Mr. —, do take this off!' He did so, and the Bishop then added, 'I must ask the clergy of my diocese who are here to-day, to wear the simple dress of clergymen of the Church of

England." Thereupon, those of the clergy present who were wearing coloured stoles took them off and laid them in the vestry, replacing them by black stoles, which they wore during the service." (It will be noted that in this quotation the "gentleman" who is reported did not distinguish between a black scarf and a stole).

The determined purpose of the so-called "Ritualists" to win their way with vestments by continual usage gave rise to cases in the courts during the last half of the 19th century. One of the most important was that of Elphinstone v. Purchas, which was argued before the Dean of the Arches, Sir R. Phillimore in 1870. In the judgment which he delivered on February 3 of that year, as reported in the Law Report of the case (Ecclesiastical Courts, vol. III, part I, 1869-1870, p. 94), the judge said, "It is unlawful, therefore, for Mr. Purchas to wear or authorise to be worn, a cope at morning or at evening prayer; albs with patches called apparels, tippets of a circular form, stoles of any kind whatsoever, whether black, white or coloured, and worn in any manner."

Undoubted Ruling.

Certain parts of the judgment were carried through to the Privy Council on appeal, and because the parties concerned did not consider that there was any value in arguing further on the matter of the stoles, when the judge had pronounced so emphatically against them, nothing concerning them was mentioned before the Privy Council. Unfortunately because many people have only read extracts of the findings of the Privy Council appeal judgment it is a common thing to-day for people to say that the Purchas Judgment does not mention stoles. The fact is that the Dean of the Arches could not have spoken more strongly, and as the subject has not been before a court since, this would appear to be the undoubted ruling of the courts on the subject. That is to say, that the

stole in any form is illegal in the Church at the present time.

Mention has, however, been made of the fact that towards the end of last century Evangelical clergy as well as members of other parties were all tending to wear narrow black scarves or stoles with fringes at the bottom. For some time it was the custom for dignitaries and chaplains only to wear a wide silk scarf. It would appear to be Dr. Percy Dearmer who called attention in his "Parson's Handbook" (p. 85), that "there is no known authority for confining the use of the tippet to dignitaries and chaplains . . . the tippet should be worn by all the clergy . . . There is no authority, English or continental, for the use of the stole in the choir, while the black scarf or tippet has come down to us from before the Reformation, and the authority for its use is unmistakable."

The fact, however, which those overlook, who state that the stole means nothing—"Evangelicals used to wear it themselves"—is that those Evangelicals who did wear the narrow black stole/scarf wore it for all services, choir and sacrament, ordination and occasional offices too. The point on which many Evangelicals feel strongly is the requirement to change their vesture for different services.

There are many younger men to-day, definite Evangelicals, who feel that they must not approach this question of ceremonial negatively but rather along the line as to whether there is any Gospel principle involved, and whether some essential theological truth is imperilled. And it is here that many of them feel that the use of the stole, and the requirement of the wearing of the stole at ordination, is something against which they must stand firm.

Word and Sacrament.

It is a theological truth which goes back at least to the days of St. Augustine of Hippo in theological thought, and was a vital emphasis at the Reformation, that the Word and the Sac-

rament are part of one whole. They are not different from each other, they together preach Christ. The Word declared brings Christ home to the hearers through the ears, the Sacraments underscore the Word preached and present Christ through the senses of sight and touch. Evangelical Churchmen value the two Gospel sacraments and believe that they are essentials, where they may be had, in the life of every true member of the Church of God. They are, however, most conscious of the many errors in understanding them which exist amongst Churchpeople and indeed in their own congregations. There are those who hold and teach that the Sacraments are something quite different from the preaching of the Word, and whose emphasis on the Sacrament of the Holy Communion places it in a place apart from and altogether above the preaching of the Word of God.

This is both contrary to Scripture, to early liturgical practice and certainly to Reformation and Gospel practice. It is for the purpose of demonstrating that Word and Sacrament are parts of one whole that Evangelicals have stood resolutely for the wearing of the Surplice, Scarf and Hood not only for the choir offices, but also for the administration of the Sacraments. This is undoubtedly different from the practice of those who advocate the use of stoles, but it is based not on a fad or a mere negative attitude to anything that is worn by the Roman Church. It is based on the Evangelical's apprehension of the place and meaning of a Sacrament. Dr. Dearmer ("The Ornaments of the Minister, p. 73, 74) says of the stole: "It is a distinctive vestment for the administration of any Sacrament" and in a footnote indicates that it is not to be worn "for Mattins or Evensong."

Sacramental Use.

Commencing with the use of the stole in the Holy Communion and the Baptism services the practice has now

(Continued on page 10)

NOTES AND COMMENTS

"But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Judea and Samaria and unto the uttermost part of the earth. And when He had spoken these things, while they beheld He was taken up and a cloud received Him out of their sight." This transcendent fact is related quite simply—the absolute truth of which these first disciples were witnesses. And they went everywhere preaching the glorious Gospel of the living and reigning Saviour, Whose promise of power and continued presence was in their own experience always fulfilled. The Ascension of their and our Blessed Lord was to them as great a reality as His Life, and Death, and Resurrection. Those disciples were not as men who were always wondering where Jesus was. The forty days of revelation after His Resurrection strengthened their conviction of His Living after His Dying. Now they have the assurance of His continuous living and reigning according to His own revelation, and the fulfilment of every promise He had given them for time and eternity.

Jesus lives and reigns, and no power on earth can separate the child of God from the eternal Saviour, High Priest and King. The Ascension of our Lord assures us of the ultimate victory of His Church militant here on earth. Through all the vicissitudes that sometimes seem to threaten our defeat, the voice of our Saviour-King rings out—"I am alive for evermore." Peace perfect peace, our future all unknown? Jesus we know, and He is on the Throne!

Our Lord has warned His disciples that in the world they are bound to have tribulation. Why? Because they are set to bear witness to the Truth, and the Truth in an untruthful world is bound to be made to suffer. Hence the scorching criticism that is being meted out to those leaders who, in the face of a celebration that placards and enjoins error in relation to essential truth, stand up to witness to the Truth as they understand it in Christ. They well knew what to expect. It is a grave

pity that those who by profession should be standing for the truth combine with others who glory in the errors that are widely preached. We know quite well that many people who have been wrongly trained in their confirmation lessons are confirmed by evangelical bishops. But why? Because such bishops rely upon the due observance of solemn pledges on the part of the teachers. It is not the teaching of Percy Dearmer or any other would-be improver of true Anglican doctrine of the Holy Communion, that matters. It is the body of doctrine contained in our Book of Common Prayer, and the 39 Articles of Religion. Whatever "High Anglican" means, we should expect a very close adherence to the teaching of his church as stated in those documents.

We have had so many statements in our recent issues on the question of the Real Presence and the Book of Common Prayer and the 39 Articles, that we must ascribe much of the error that is being handed out as the result of invincible ignorance.

We read with some interest and amusement the following extract from a Townsville parochial

Mothers' Day, note:
May 10th.

"The middle Sunday of Lent is properly known as 'Refreshment Sunday,' and the custom of nicknaming it 'Mothering Sunday' has arisen no earlier (so far as we can discover) than the invention of the May, 'Mothers' Day.' They appear to be both of twentieth century origin. I suppose they are harmless enough really, though perhaps pandering to over-sentimentality."

We fear that the note was written hurriedly and without due regard to accuracy. In Dr. Wheatley's "Rational Illustration of the Book of Common Prayer," written before May, 1772, we find this scant note about the 4th Sunday in Lent (p. 191). After noting the Gospel for the day and the 1st Lesson for the morning service, the story of Joseph's entertaining his brethren, Dr. Wheatley goes on to say: "The appointment of these scriptures upon this day might probably give the first rise to a custom still retained in many parts of England, and well-known by the name of **Mid-lent-ing** or **Mothering**." The P.B. Dictionary (1912) has this very short note:

"A name sometimes given to the 4th Sunday in Lent, as being a day when servant girls were allowed to go home and see their mothers." And perhaps take home a cake!

Evidently the Mothers' Day of American origin, celebrated on the 2nd Sunday in May, has little in common with "Mothering" Sunday, and is characterised by the wearing of a white flower in remembrance of one's mother and quite naturally gifts are sent if practicable. Unfortunately, the business world as usual seeks to commercialise the day, but it is a distinct call to the honouring of the mother, and the emphasising of the need of a reverence that is the parents' due and even more the obligation we owe to the God that gave us such mothers. We quite agree with the northern cleric in his fear of futile sentimentalism, especially in view of the constant danger of empty symbols.

A short time ago, the Bishop of London, the Right Rev. J. W. C. Wand, refused to ordain two trained and otherwise acceptable candidates for ordination on the ground that they conscientiously refused to wear a white stole at their ordination. A number of interested persons took the matter to the Archbishop of Canterbury and asked for his judgment on the question.

We are glad to publish in this issue an article on the stole and its significance by the Principal of Oak Hill Theological College, London. Mr. Wilkinson is known to many of our readers from his visit to Australia last year as Commissary of the Archbishop of Sydney. His article appeared originally in "The English Churchman" and is printed here by permission of the Editor of that paper.

We are publishing also in this issue, from "The Churchman's Magazine," an account of the Archbishop of Canterbury's reply to those who approached him on the subject.

The decision of the Archbishop is to be welcomed warmly and is a timely vindication of the Evangelical position and the right of individual conscience. At the same time, it is deplorable that the position in the Church of England regarding the wearing of the stole and other Mass vestments should have so changed in recent years under the unrelenting pressure of the lawless Tractarian Movement as to give rise to such a situation at all.

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NOTICE.

Friends of the "Church Record" are invited to meet at the Office on Tuesday, May the 10th, at 10.30 a.m. to further discuss preparations for the Sale arranged for Friday, June the 12th, in the Chapter House, Sydney.

Come to the meeting or write to the Secretary, Sale of Work, c/o the office. If you have a Protestant friend, put the hard word on him. Ask him whether he takes the paper—12/6 per annum—and will he help the present appeal for the Maintenance Fund and the Endowment Fund?

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THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

A couple of Sundays ago I had the wonderful experience of going back to my old Church to the evening service. This church holds many, many memories for me because it was the place where I went to Sunday School from earliest childhood and then went right through the school as a teacher till I was married. Many of you who have become so attached to a church and have gone back later on in life will know what mixed feelings and what a kaleidoscope of memories and impressions one experiences.

There I saw the same superintendent of the Sunday School, the church officers, the familiar pews and glass windows whose pattern my childish eyes had traced during many a sermon, the organ pipes — still thirty nine of them as I had counted so often and so many more things which reminded me of other days and other people. Something else I saw too which made me feel that now I was not a part of things as I had been—the little lads in the junior school were now the ones to take up the collection, towering above me and they had forgotten who I was. So it was with mixed feelings, so happy and yet so sad that I sat in the pew and listened to a new minister proclaiming the old old story.

What a background to my thoughts and beliefs all these things were. How much a part of me, I realised for the first time, this place had become, with the people who worshipped there and gave of their time and love and money to keep all these familiar things together. My heart was full of love towards them and gratitude for all they had done to make a Christian teaching and atmosphere possible for me and my contemporaries. Why is it that we can only appreciate these things as we look back on them and see them as a long process of small events and services each leaving a mark on our lives?

"You are very nostalgic and reminiscent this week, June Dugan," you may say as you read this "And what message has this for us?" Yes, I am nostalgic and particularly con-

cerned about something that happened after I had been to the service I have described. I met a friend who shared my school and Sunday School days and whom I love very much. As we were talking she told me she could only spend a few minutes with me because she had to go home and do the washing!—On a Sunday night? Yes, she had an appointment on the Monday morning and it must be done. She is not a poor manager but I was most concerned that she should not think more of Sunday than this and it has worried me ever since.

"Hair-splitting," you may call it, but listen: what does Sabbath desecration mean? I think it means we have not enough love for the things of our Lord to please Him and obey Him. This girl had had the same church training as I, she had the same nostalgic memories as I and yet she still had not found these things enough to keep her close, very close, to the Lord as she grew older. No these things are insufficient of themselves.

Why I was so concerned about this girl was this: if the time comes that our faith is to be tested in some way and Christians are so undisciplined and so slipshod in small things, how can they stand when the big issues face us? I feel most strongly that we must be more particular about the so-called details of our Christian witness that we may be prepared and ready to face big hardships and difficulties, if they came our way. Is the reason that there are so many loopholes in the Church's defences (and who denies them?) because the Christians are not vigilant and alert about the small habits and practices that proclaim their stand? We must be disciplined and very careful to be consistent and rigid in the way we live our Christian lives before others. Here let me urge any who may scan this page to watch how they spend God's Day. Do not look for His blessing, nationally or individually, if you will not regard His Day as sacred. Others judge our love for Him by our degree of service and attention to the things of the spirit.

Our Prayer:—

Fill every part of me with praise;
Let all my being speak
Of Thee and of Thy Love, O Lord,
Poor though I be and weak.

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IN A COUNTRY TOWN

Church Members and the Gospel.

When the apostle Paul wrote the Epistle to the Philippians he was a prisoner at Rome. Eleven years or so had passed since he and Silas had first preached the gospel in Philippi. During all those years he had been supported by the sympathy and practical help of the Church at Philippi. And we may be sure he had been upheld by their prayers also.

Now he writes to thank them. His heart is full of gratitude for he knows that they are one with him in the cause of the gospel. In fact the word gospel as a single expression occurs no less than nine times in this short Epistle. The only other book in the New Testament to equal that number is the epistle to the Romans.

First he thanks God for their fellowship with him in the furtherance of the Gospel.

The first desire of every truly converted man or woman is to share with others the blessing they have received.

Is it not significant that the first action recorded of the first disciple whose name is known to us (Andrew) is this "He findeth first his own brother Simon and saith unto him: We have found the Messiah (which is being interpreted Christ). He brought him unto Jesus?" (John 1/41 42). In the following verses we read "Jesus findeth Philip . . . Philip findeth Nathanael." Bishop Westcott remarks "the first disciple who found Christ and the first disciple whom Christ 'found' became alike evangelists at once." Their success would indicate that John the Baptist's preaching had been used to awaken a spirit of enquiry. Our success may not be so immediate but our activity should be immediate.

"He that observeth the wind shall not sow; and he that regardeth clouds shall not reap . . . in the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, whether this or

that, or whether they both shall be alike good."

The need for personal evangelism is always with us. Each generation must be won for Christ and this as a rule one by one. The obligation upon the Christian is one of continual witness—the doctor to his patients, the minister to his parishioners, the solicitor to his clients, the workman to his mates, the women folk to their friends, business people to their associates, travellers to their fellow passengers and all people to their own relations.

We were not wholly in sympathy with some features of the recent Oxford Group Movement but one of their rules we greatly admired. We understand that each member was expected to wait quietly in prayer each morning with pencil and notebook enquiring of God his will for the day in the matter of Christian witness—whether a letter should be written, a book loaned, a tract given away, or a word spoken. In this the Christian needs special guidance and special grace. These all are promised to those who seek.

Thus each of us is responsible for our share in furthering the gospel at home. But we are also responsible to pray and work for its furtherance abroad. We are to constantly reach out as far as we can—even "unto the uttermost part of the earth" (Acts 1/8). We thank God for what is being done through the Church Missionary Society and other agencies. But how much remains to be done! It almost staggers us to think of South East Asia alone.

The Apostle next thanks God for the fellowship of these Philippians with him in the defence of the Gospel.

We defend what is attacked. The gospel was attacked then as it is now from two sides—from the right and from the left.

It was attacked from the right by those who asked new converts to believe too much. This was a very subtle temptation. Can there be harm in believing too much? There certainly can. If what we are asked to believe is not true that is harmful. We are believing a lie. If what we are asked to believe detracts from the honour due to Christ, that is harmful. We dishonour and de-throne him.

For instance we read "and certain men came down from Judaea and taught the brethren saying except ye be circumcised after the custom of Moses ye cannot be saved." (Acts 15/1). This led to "no small dissension and questioning" and later to "much questioning."

Because Paul loved the Gospel and realised its supreme importance he felt it his duty to defend it and he thanked those who helped him in that work of defence.

Is it no harm to ask us to believe under pain of eternal anathema that a man holding a licence from the Pope can by uttering a prescribed formula re-incarnate the Son of God in a wafer of bread and carry the Living and Eternal about in a box for us to worship; and that this living Christ can be offered again a sacrificial victim on an altar of stone; and that this sacrifice is efficacious for the sins of the living and the dead?

This is foreign to the New Testament and contradicts its teaching. It is "another gospel." It denies the finished work of Calvary and dishonours Him who once died there for all mankind.

When the Pope says "Believe my word; take shelter under my sacrifice or be damned" we can only look at him in indignation and amazement.

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And what shall we say to men who with red books and green books are building half-way houses to Rome and bringing Popery back into the Church of England? Are these men not to be resisted? Is there no obligation on members of the Church to actively join in this resistance? The Philippian Christians took an interest in defending the gospel and helped.

But the gospel was also attacked from the left. There were those who asked new converts to believe too little. The Greek world was much affected by human philosophers of one sort and another. These in their turn affected the thinking of many Christians. To Greek philosophers as such the incarnation of the Son of God atonement for sin, through his death, reconciliation to God in him with a resultant new life from God, all seemed beyond the realm of possibility.

Other explanations must be found and were found, just as many Christian humanists explain away in greater degree or in less much of the teaching of the New Testament. And the gospel as a vital life-giving force is reduced to impotency.

Lastly the Apostle thanks God for the fellowship of the Philippian Christians with him in the confirmation of the Gospel.

The word confirm here means to make firm, to establish, to make good. That is also the meaning of the Greek word used by the apostle.

The Gospel had come to men and women, and so its care had been committed to them. These people must be organised. They must come together in appointed places for prayer and Christian teaching. They must consult together and plan together. Places of worship and qualified leaders were not easy to find. Evangelism must also be planned and encouraged; for without this the gospel would become pot-bound and wither. The young must be taught at all costs for was not our

Lord's first pastoral charge "feed my lambs." And woe be to the church that is not willing to make sacrifices for its children.

And to carry out all this the chief need was qualified leadership. The injunction of the apostle to his spiritual son Timothy concerning the care of the gospel we may take as a universal rule—"the same commit thou to faithful men who shall be able to teach others also."

The Church of England too has the gospel committed to its care. That gospel is written in Holy Scripture, expressed in our Book of Common Prayer, and guarded in our Articles of Religion. It is our duty not only to advance that gospel and to defend it but also to do all in our power to see that its position amongst us is secure and stable.

Much has been done in England to secure a continuity of evangelical witness but very little in Australia. We have not the same opportunities here. We cannot for instance purchase advowsons. But we can endow the publication of protestant and evangelical literature, and we can endow colporteurs and vans for its distribution. And we can endow a protestant and evangelical church newspaper. Money for any of these purposes or for like purposes can be given to or left in will to the Church of England Evangelical Trust. Money could also be left to the Trust to endow scholarships for Divinity students, the recipients and their place of training being left to the Board of Management of the Trust.

Money invested or left by will in any of such ways would continue year after year to work for the advancement of the gospel when the owner had passed away.

Read Philippians 1 verses 1-7 in the Revised Version.

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QUESTION BOX

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

Q.—I have always been intrigued by the prayer for "Jews, Turks, Infidels, and Heretics" in the collects for Good Friday. Can you tell me why Turks are singled out for mention in this way?

Turk was at one time used generally for "Mohammedan" or "Moslem," and hence its use in the prayer for the various types of non-Christian people. Moslems believe in God, and are therefore not infidels. The Canadian Prayer Book has a revised form of this prayer which prays for mercy on "the Jews, thine ancient people, and upon all who reject and deny thy Son."

Q.—Is there a life of William Tyndale available, later than that of Demaus?

Yes. Robert Demaus' "William Tyndale" came out in 1871 and again in 1886.

An excellent biography was published by J. F. Mozley (not to be confused with J. K. Mozley) in 1937 (S.P.C.K. 364 pp.). Whether this volume is readily available at present we do not know. There is a useful small account of Tyndale in the "Great Churchman Series," No. 21, by the Principal of Ridley Hall, Cambridge, the Rev. C. W. J. Bowles, and in print at the moment.

"Six Men in One."

So said Dr. F. Rayward, of Rev. S. McKibbin, at the latter's farewell on Monday, March 30th. Among the speakers were:—Archdeacon T. C. Hammond, Dr. Frank Rayward; Bishop Hilliard (representing the Archbishop); Dr. Cumming Thom (Council of Churches); Dr. L. Parr, M.L.A.; Ex-Lord Mayor O'Dea; J. Hird (Church Cricket); J. Goodge (Assoc. Editor "Sun"); Sir Bertram Stevens, and the Church Stewards.

There is scarcely room to mention what will probably prove to be Mr. McKibbin's greatest and most enduring work at the Mission—the inauguration of the Aged People's Nursing Service. It is something that must go on and be extended throughout the whole of the crowded areas of the city. He knew how to win support, to rally workers to the cause, and he has built even better than he knew. The final assessment, however, must include souls won for Christ. Time and Eternity are final arbiters.

Sir Bertram Stevens was admirably chosen to present the monetary gift and the final tribute to both Mr. and Mrs. McKibbin.

CORRECTION.

In Dr. Friend's article in the last issue "Our Prayer of Consecration," line 7 on page 8 should read "Nevertheless, Bucer did criticise."

TO AUSTRALIAN CHURCHMEN

Divines of the Church of England on Holy Communion

In a previous article we promised to give our readers the views of certain Divines of the Church of England who have been frequently cited as holding a spiritual presence of the Body of our Lord in the Elements at Holy Communion. Dr. Arnott contends that such a view is permissible. He does not insist that it is the only view that can be held consistently with loyal membership of the Church. We recognise the temperate manner in which he approaches a difficult subject, but we venture to suggest that a closer reading of the Divines to whom he appeals would remove the idea that they advocated any presence of the Body and Blood of our Lord Jesus Christ in, with or under the bread and wine. Dr. Arnott is quite definite that the Church of England rejects transubstantiation. That helps to narrow the inquiry.

Hall's View.

The three Divines selected as exemplifying the doctrine of a spiritual presence of the Body and Blood of our Lord Jesus Christ after the words of consecration have been pronounced over the bread and wine, independently of the faith of the recipient, are Hall, Hammond and Field. Bishop Hall was one of the delegates to the Synod of Dort, and an avowed, though moderate, Calvinist. When accused by some of Arminianism, he humorously retorted, "I am scorched with the fire that I sought to put out." He wrote two books in which he deals with the subject under consideration, "No peace with Rome" and "Christ's Presence in the Sacrament."

In the first book he wrote, "That the whole body of Christ should lie hid in a little thin wafer, yet so that the parts and members thereof should not run into another, but continue distinct and severally disposed among themselves, and have a shape and order agreeable to man's body; it doth not only exceed reason, but faith" (p. 377). But the important work for our purpose is his "Olive Tree. Christ's Presence in the Sacrament." This was an attempt

to secure agreement amongst Protestants on the question of the Lord's Supper. Bishop Hall believed that such an agreement existed. He wrote in yet another of his many publications, "Blessed be God, there is no difference in any essential matter between the Church of England and her sisters of the Reformation. We accord in every point of Christian doctrine without the least variation. The only difference is in the form of outward administration." But Bishop Hall believed that the unity which he believed to exist was in danger of being impaired by "those sons of the Church, who, disclaiming from all opinion of transubstantiation, do yet willingly embrace a kind of irresolution in this point as holding it safest not to enquire into the manner of Christ's presence."

Meeting this particular attitude, Bishop Hall writes, "When all is said, nothing can be more clear than that in respect of bodily presence the Heavens must contain the glorified humanity of Christ till His return to judgment. As therefore the angel could say to the devout Marys after His Resurrection, seeking for Him in His grave, "He is risen, He is not here," so they will say to us seeking His glorious Body here below, "He is ascended, He is not here." It should absolutely lose the nature of a human body if it were not circumscribable. . . . Far be it from us then to think that the blessed humanity of the Son of God should so disparage itself, as, where there is neither necessity nor use of a bodily descent, to steal down and convey Himself insensibly from Heaven to earth daily, and to hide up His whole sacred body in an hundred thousand several pixes at once. It is wonder that superstition itself is not ashamed of so absurd and impossible a fancy; which it is vain for men to think they can solve up with a pretence of omnipotence."

The difference between Hall and the followers of the Tractarians can be seen by the following extract from Canon Newbolt who was influenced by the

later views: "The manner of the Presence is mysterious ineffable, and inconceivable by us, (as) it is in Heaven, and there only, that Christ is present according to the natural mode of His existence." (Report of Fulham Conf. p. 30.)

Hall would reply, "Away then with those nice scruples, who with some further ends have endeavoured to keep in in suspense with a "It is not lawful to inquire concerning the manner." There seems to be little doubt that Dr. Arnott can scarcely table Hall as a witness to the opinion that there is "a presence of Christ under the forms of bread and wine" so that, "before consecration Christ is present as spirit; after it, He is present personally in a sense that He was not present before." Hall states explicitly, "There is no way of His presence or receipt in the sacrament but spiritual."

Hammond's View.

The next authority to whom we are referred is Dr. Henry Hammond. Henry Hammond, like Hall, was a devoted follower of King Charles I. At one time a price of £100 was set upon his head, but he survived the troubles and died in peace in 1660 at the comparatively early age of 55 years. It comes as a surprise to find Dr. Arnott (who, however, follows Dr. Pusey in this) listing Henry Hammond, when we discover that he was invited to join the Westminster Assembly of Divines. The invitation was afterwards revoked, because of his adherence to the cause of the king. Still, the nomination appears as evidence as to the general opinion entertained at the time concerning his theological opinions.

But speculation is needless. We have Hammond's own specific statements. His "Practical Catechism" contains very pertinent observations. It attained a very great degree of popularity. Fifteen editions of it were printed before 1715. It must have greatly influenced opinion in the Church of England in the 17th and early 18th century. Hammond attaches great importance to the language used concerning the Paschal Feast and follows Augustine when he writes, "When in ordinary speech we say on Good Friday, and Easter Day, this day Christ died, and this day Christ rose, when we know that it was so many hundred years since he died

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or rose; which example is adapted to this point in hand by St. Austin in his Epistles."

After dwelling on the fact that the Fathers of the Church "conceived very high things of this sacrament, acknowledged the bread and wine to be changed and to become other than they were . . . And that the faithful do receive the Body and Blood of Christ in the Sacrament" he adds immediately, "which implies not any corporal presence of Christ on the Table, or in the elements, but God's communicating the crucified Saviour—Who is in Heaven bodily and nowhere else—to us sinners on earth." So far from holding that a special presence of the Body of Christ is secured by consecration, Hammond insists over and over again that "This breaking, taking, eating of the bread, this whole action is the real communication of the Body of Christ to me, and is therefore, by some ancient writers called by a word which signifies the participation (communication and participation being the same, only one referred to the giver, the other to the receiver) the very giving of Christ's Body to me, that as verily as I eat the bread in my mouth, so verily God in heaven bestows on me, communicates to me, the Body of the crucified Saviour." In his summary he enlarges on the manner in which God communicates the Body, writing, "Not by sending it down locally for our bodies to feed on, but really for our souls to be strengthened and refreshed by it; as when the sun is communicated to us, the whole bulk and body of the sun is not removed out of its sphere, but the rays and beams of it, and with them the light and warmth and influences are really and verily bestowed or darted out upon us." Again he adds, "As truly as the bishop or presbyter gives me the sacramental bread and wine, so truly doth God in heaven bestow on me on earth the Body and Blood of Christ, i.e., the crucified Saviour, not by local motion, but by real communication, not to our teeth but to our souls, and consequently exhibits, makes over, reaches out unto us, all the benefits thereof, all the advantages that flow to us from the death of Christ." The careful reader will not miss the designed antithesis between the gift of the bishop or presbyter and the gift of God. Nor will he think it a mere accident that Hammond emphasises the fact that it is God in heaven and not God or the God-man personally under the forms of bread and wine Who is the Donor of the spiritual benefit.

Field's View.

The last name supplied to us by Dr. Arnott is Field. There are two Fields. Dean

Field, the author of the three volumes treatise on "The Church" who flourished in the early 17th century, and died in 1616, and Bishop Theophilus Field, who wrote a work on "A Christian's Preparation to the Worthy Receiving of the Blessed Sacrament of the Lord's Supper" published in 1622. Dr. Arnott does not distinguish between these. We assume that he refers us to Dr. Theophilus Field, though it must be said that the evidence offered by Dean Field for the theory proposed is equally unconvincing.

Bishop Field occupied in turn three Sees, Llandaff, St. David's and Hereford. Field asserts, "The same sacrament of Christ His blessed Body and Blood, 'Is death to the wicked, life to the good' as Aquinas speaketh." (We have translated the reference which Field gives in Latin—"it is death to the wicked and unworthy, and life to the godly and worthy receiver." No one disputes that any more than the fact can be disputed that the Gospel itself is "a savour of life unto life and of death unto death.")

(Perhaps it should be noted that in Field's time it was usual to express the genitive by means of an added pronoun. Writers of that age would say, "John, his book" where we would write "John's Book." That explains the meaning of the opening sentence.) But Dr. Field adds explanatory words that puts his meaning beyond doubt; "There is no one sentence of Holy Scripture which saith, that we cannot by this sacrament be made partakers of Christ. His body and blood, except they be first materially contained in the consecrated elements of bread and wine, or the bread and wine be substantially changed, the one into the Body, the other into the Blood of Christ." Again, when speaking of the two parts of a sacrament, Field is careful to combine in his statement a reference to both the sacraments Baptism and the Lord's Supper, so that it is not possible to read into his utterances the distinction that Dr. Arnott makes. Referring to both sacraments alike he says: "There be two things to be considered, there is an earthly thing, which we see and feel with our outward senses; and there is a heavenly and spiritual thing or grace, which we cannot see, but by faith. Both these parts are inseparably united, and cannot be separated one from another. He that is rightly fitted for the receiving of the sacrament, doth receive both these parts together, namely, the earthly with the heavenly, and the heavenly with the earthly, which are so inseparably conjoined by God (in a sacramental union) that he who goeth about to separate them, must needs run himself upon a curse."

The conjunction of both the sacraments in this descriptive passage and the insistence on right receiving, and being rightly fitted for receiving, are sufficient to show that Field did not share the Tractarian belief that the wicked partake of the Body and Blood of Christ in a real, as distinct from a sacramental manner.

We have examined the evidence. Our readers can judge as to the measure of support given to recent opinions on the Holy Communion that are dignified with the misleading title of "The Real Objective Presence." For our part we are convinced that a close investigation reveals a gulf between Hall, Hammond, and Field, and such advocates of the newer belief as Pusey, Denison and Wilberforce. We repeat our contention that the opinion referred to by Dr. Arnott as having persisted all through Anglican tradition, the opinion that emphasises a presence of Christ under the forms of bread and wine so that, after consecration, Christ is present personally in a sense that He was not present before, was not held in the Church of England prior to the Tractarian Movement.

(Continued from page 4)

been extended very frequently to the Marriage Service and the Ordination service, with the clearly implied teaching that these two are sacraments. And when it is noted that both are amongst the seven sacraments of the Church of Rome, it gives added force to the conscientious refusal of definite Evangelicals to wear a stole, but instead to wear the recognised ministerial vesture of surplice, scarf and hood.

In these days when matters of Reunion with other sections of the Universal Church are being discussed, we are doing the Anglican Church a disservice by allowing erroneous doctrine concerning both the Ministry and the Sacraments to be taught and illustrated by vesture and action. The vast majority of the Free Churches with whom we are in communication concerning reunion hold similar Evangelical views concerning the unity of the Word and Sacrament. John Calvin was equally strong upon this point with St. Augustine and Cranmer himself. And because we can only be united upon the basis of Scriptural truth, it is surely the duty of Evangelicals to stand to this truth in their practice as in their preaching not merely out of respect for the past, but on account of the building up of their own people in the present, and in the light of effective Reunion in the future.

May Evangelicals in these days be awakened again to the important place of ceremonial which proclaims the true Gospel in their vesture and actions in Church. In this matter of the scarf and the stole, it is no matter of a foolish wrangle over an unimportant part of a minister's vesture which nobody notices. History and the law as it stands and vital Gospel theology are all connected with it. It is surely right, therefore, that Evangelicals should both have a conscience concerning it and also stand firm for what is after all but true and historic Anglican practice and teaching.

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DEATH OF THE REV. A. LAW, D.D.

On Sunday, April 12, Dr. Archibald Law died suddenly at Ballarat, in his 84th year, leaving a widow, son (Noel), and daughter (Kathleen).

Ordained by the Bishop of Melbourne in 1896, he served as assistant at Christ Church, Geelong, St. Columba's, Hawthorn, St. John's, Melbourne, and Christ Church, South Yarra; was minister of Euroa 1902-04, Shepparton, 1904-05, Incumbent of Holy Trinity, Wangaratta 1905-10; first canon and rector 1909-10; Incumbent of Holy Trinity, Williamstown, 1910-13, Diocesan Minister 1912; Incumbent of St. Andrew's, Brighton, 1913-18; Chaplain of Children's Home 1913-23; Editor "Church of England Messenger" 1918-22. Incumbent of St. John's, Toorak, 1918-45, when he retired and went to live at Frankston.

His scholastic career was Th.L., 1898, Th.Schol., 1908, Univ. of Trinity Coll., Toronto, B.D. (1st Class), 1914; D.D. (1st Class) 1923.

He also wrote a number of religious plays and booklets, was prominent in the Local Option League, the British and Foreign Bible Society, and the Atheneum Library, and greatly beautified the church at Toorak. . . .

Service at St. John's, Toorak, on Wednesday, April 15, conducted by the Archbishop and Archdeacon Mace, was followed by a private cremation at Spring Vale. . . .

The above appeared in the April issue of the "Melbourne Messenger." We should like to add our word of appreciation of Dr. Law's ministry which was not altogether confined to Victoria.

For quite a period he edited this paper and the "Church Record" owed him a debt of gratitude for his honorary and untiring efforts on its behalf. He not only wrote but he helped to guide the paper through a difficult period and he gained not a few subscribers in Victoria during his time as Rector of St. John's, Toorak. The management of the paper was particularly encouraged when on one occasion he forwarded a donation of £400, he was able to secure for the paper. It was no easy task to edit a paper from Melbourne which was printed in Sydney, but with the co-operation of Sydney friends the task was accomplished and at a time when loyal supporters were needed. Dr. Law did not spare himself in this work.

He had strong convictions on Reformation principles and when challenged he was not slow to express himself in the certainties of his faith. Those who were close to him, as the writer was, knew how wholeheartedly he desired to contend for the reformed position of our church and how also he was ever on the watch for opportunities to preach the gospel and instruct in the Word of God. He wielded his pen unceasingly over many years in the cause that was dear to his heart and his influence through the "Church Record" and the pamphlets he published, was widespread.

When he retired from the active ministry he left a gap in the evangelical ranks that was felt by many who had appreciated his efforts for the "Church Record," and in other ways.

He received little ecclesiastical preferment, but that was something for which he cared little. He had a task in other directions to which he devoted himself and he was content. We offer to Mrs. Law and to his son and daughter our deep sympathy.

THE LATE MRS. EDITH CRANSWICK.

A large congregation representative of many departments of Church life, attended at St. Andrew's Cathedral, Sydney on the morning of the 22nd April to take part in the Funeral Service of the late Mrs. Edith Cranswick who had entered into her rest on Monday, 20th April, in her 93rd year. Her birthday was in May.

The Archbishop of Sydney conducted the service, and gave the address. He was assisted by the Revs. O. V. Abram and C. E. Adams, two former Curates of the late Canon Cranswick, at St. John's, Glebe.

Mrs. Cranswick was the widow of the late Canon E. G. Cranswick so well known as Rector of St. John's, Glebe. She came to Australia with her husband from Sheffield, England, in 1884. In 1896, after Canon Cranswick had been a curate at St. John's, Darlinghurst, they went to a small bush cottage at Woodford to open up the work of the Church of England in the Blue Mountains.

Mrs. Cranswick was always known for her graciousness of manner, her sound judgment and spirit of friendliness. In her parish life she had a strong appeal to young women. She gave a life-time of service and leadership to the Mothers' Union, the British and Foreign Bible Society, the Anglican Home for the Aged, the Children's Homes and the Church Missionary Society. She was appointed a life governor of the last society both in Australia and England.

For many years she took an active part on the Committees of C.M.S. in New South Wales being a member of the General Committee, the Women's Executive, Candidates Committee and many other sub-committees from time to time. She maintained a very active interest in the work of the Society well past her 90th year and regularly took her place at the "cash desk" in the Luncheon Room on a regular day each month.

When she was 80, Mrs. Cranswick began to travel by plane instead of by train or ship to visit her sons in Victoria and Tasmania.

She is survived by three sons, Bishop G. H. Cranswick, who was for 25 years Bishop of Gippsland, Victoria, Bishop G. F. Cranswick, Bishop of Tasmania, and Mr. H. L. Cranswick of Gordon, N.S.W., former Superintendent of A.M.P. Society agencies in Australia and New Zealand.

"We thank our God upon every remembrance of her" and extend our sympathy to her loved ones.

THE LATE RUPERT HORTON SIMMONS

The muster roll of the Sydney diocesan clergy has been depleted by the loss of a faithful and zealous minister, Rupert Horton Simmons, who was called to his rest on April, after a forty years ministry in three States, Victoria, Tasmania, and New South Wales.

Coming originally from Hobart, where his father was the secretary of the British and Foreign Bible Society, he became a stipendiary reader in the Bendigo diocese, and after ordination he was appointed by Bishop John Douse Langley, to his first parish, Cohuna, then the centre of a large and rapidly developing part of the Murray irrigation system.

He received valuable training in the intense life of a city parish as curate to Canon Baglin at St. John's, Footscray, where he served for a year, following upon which he ministered in three parishes of the Melbourne diocese, Modewarre, Royal Park, and Glenhantly.

Hobart then became the scene of his labours, where as Rector of St. Stephen's, Sandy Bay, he carried on a very active ministry, combining with it the honorary secretaryship of the Tasmanian Branch of the C.M.S.

For the past fifteen years the Sydney diocese has benefited by his devoted services which began with some locum tenancies, and then as incumbent of Springwood, and, during the past nine years, St. Cuthbert's, Naremburn.

That great scholar and teacher, Dean Aickin, the first principal of Ridley College, exercised a strong influence upon Mr. Simmons when he was a student in the early days of the college, and no doubt his sound presentation of the Gospel message, was in no little measure due to the teaching he received there.

Prominent amongst the many aspects of his ministry have been his wide outlook and unflagging zeal in furthering the missionary work of the Church, thoughtful provision for his young people, scrupulous care in the rendering of the services, and patient devotion to the sick and suffering.

Uppermost in his mind at the last was the true pastor's prayerful longing to make the Lenten and Easter season of the year helpful and rich with blessing to his people. So he kept on selflessly for weeks, though he should have rested, and Easter Day 1952 marked the end of this faithful endeavour.

Since then he and Mrs. Simmons with their daughter, Ruth, have been living at Austimner, where, after a period of increasing weakness, he quietly answered the Master's Call.

His many friends and parishioners who deeply mourn his loss join with us in extending to Mrs. Simmons and the members of her family heartfelt and prayerful sympathy in their sorrow.—R.L.

EDWIN ORR IN S. AFRICA.

The Executive of the Edwin Orr Campaigns Committee reports times of refreshing in the Cape Town area during February and March, 1953.

The Campaign, which continued for ten weeks, commenced and concluded in the City Hall, the Metropolitan Church and the historic Groote Kerk, South Africa's oldest and largest church. Local campaigns were held in the suburbs. Dr. Orr's ministry was directed mainly towards the reviving of church members, and several congregations testified to unusual stirring. Beside this, hundreds professed conversion towards the end of each series.

Successful meetings were also held for the students of the Universities of Cape Town and Stellenbosch. Principals of both English and Afrikaans High Schools invited Dr. Orr to address the whole school in assembly, followed by voluntary meetings in which student attendance ran from 60 to 100 per cent. More than two thousand students made public professions of faith in Christ, and are now in the care of teachers and pastors.

A most unusual feature of the Edwin Orr campaigns has been the width of interdenominational support. The Archbishop of Cape Town and the Moderator of the Dutch Reformed Church of South Africa presided at evangelistic meetings, and their deputies as well as the Presidents of the Methodist Conference, Baptist Union, Congregational Union, the Moderator of the Presbyterian Church, the Lutheran Bishop, and other leaders supported us in Council. A meeting convened by Dr. A. J. van der Merwe, Dutch Reformed Moderator, brought two-thirds of the 120 Protestant ministers on short notice to discuss Revival.

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PERSONAL

The death occurred on April 2, of Mr. H. F. Rodda, at his home in Milton Street, Ascot Vale, Victoria, on the eve of his 88th birthday. Mr. Rodda was a son of the late Rev. B. H. Rodda, vicar of Broadmeadows District in 1875. His wife, Mrs. Grace Rodda, is well known by her contributions of verse on religious themes.

The Rev. C. P. Schweiger, Vicar of Holy Trinity, Surrey Hills, Melbourne, has resigned his parish as from the end of April.

A Missions to Seaman Chaplain, the Rev. E. R. Davies, of Busselton, Western Australia, has built himself a paddle steamer. The Jumna is a miniature of a tug which Mr. Davies used to see in his boyhood at Newhaven, sometimes towing sailing ships up to Arundel. The hull and the engine took several years to build, and she was launched in 1939. The Jumna is a great favourite with the many seamen whom Mr. Davies meets in his mission work. There is just room for two of them forward at the wheel, while Engineer Davies sits aft, stoking the furnace and handling the controls.

—From "The Window."

The Rev. John Vockler, B.A., Acting Vice-Warden of St. John's College, Morpeth, has been awarded a scholarship at the General Theological College, New York.

We are sorry to hear of the death of Deaconess Marjorie Appleby, who passed away at her home, Keswick, S.A., on the 23rd April. She trained at Deaconess House, Sydney. Her father is one of the active churchwardens of St. Luke's, Adelaide.

The Bishop of Gippsland has appointed the Rev. C. K. Hammond, M.A., one of his examining chaplains.

In the Gippsland Synod amongst the Lay Representatives are a father and two sons, Mr. P. W. Ferres and Messrs. Horace and Colin Ferres. The Bishop comments: "We are thus building up a good tradition, specially when we see sons following in the footsteps of good fathers."

The Rev. G. C. Lovegrove, Th.L., of Traralgon, was elected by the Synod of Gippsland to a Canonry of St. Paul's Cathedral, Sale.

The Rev. M. G. Fielding, M.A., M.C., Rector of St. Aidan's, Longueville, Sydney, since 1924, has indicated that he will retire from parochial work shortly.

The Rector of Manly, Diocese of Sydney, the Rev. Alan Begbie, is this week conducting a mission in St. Jude's, Carlton, Diocese of Melbourne. The Rector of St. Jude's is the Rev. Lancelot Shilton.

Mr. R. B. Garner has been appointed headmaster of the Church of England Grammar School for Boys at Morpeth, Diocese of Newcastle, in the place of the Rev. G. F. Parker, who has resigned because of ill health.

The Archbishop of Sydney has returned from Suva where he was attending the consecration of the Cathedral.

The Rev. N. Graham, at present Vicar of Granity, Dio. of Nelson, N.Z., has been appointed Rector of St. Mary's, Balmain, Sydney.

We are sorry to note the illness of Mrs. Ford, the wife of Mr. H. J. Ford, the Verger of St. Andrew's Cathedral, Sydney. We hope for a speedy recovery.

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THE EUCHARISTIC CONGRESS

(The following letter was sent to the "Sydney Morning Herald" in good time but did not appear with the other letters that were printed on the above subject.)

The Rev. W. Ashley-Brown (April 16) claims to be an Anglican "whose faith cannot doubt our Redeemer's word." What was that word? Of the bread Jesus said, "this is My Body" and of the wine, "this cup is the new covenant in My Blood." (Luke 22.) But a cup (the cup here of course standing for its contents) cannot be a covenant, the one is material, the other immaterial. Did not the Lord then mean what He said? I mean what I say when holding in my hand my mother's picture I say, "This is my mother." On that passover night when the Head of the household held in His hand a passover cake and said, "this is the bread of affliction which our fathers ate in the land of Egypt," he meant what he said, and those present understood his meaning. Wine is not a covenant but it is a symbol or picture of "the precious blood of Christ," by which we have been "redeemed." That is the centre and seal of the new covenant.

In the Eucharist we feed upon Christ when we take to ourselves by faith the benefits of his death. The chief of these are the forgiveness of sins and the gift of the Holy Spirit. Can we do more? We may not do less.

Mr. Ashley-Brown also writes that he is "loyal to the Reformed Faith." The reformed faith is clearly expressed in the 39 Articles of Religion, the acceptance of which Mr. Ashley-Brown affirmed at his ordination. But Articles 25, 28 and 31 flatly deny what he is now pleading for. The language of the Articles may sound in modern ears as unduly strong but at least the meaning is clear.

DAVID J. KNOX,
Canon of St. Andrew's Cathedral.

CORRESPONDENCE

(The Editor, "Australian Church Record.")

Dear Sir,

There are matters of present moment on which I would like to comment.

The first, concerning the Roman Catholic Eucharistic Congress. Principally, from the Correspondence columns in the Daily Papers, it appears very evident that the teachings of the Roman Catholic Church and the Anglo-(Roman) Catholics are identical in practical effect in regard to the Lord's Supper. We are shown, only too plainly, the traitorous position of many in the "Pax Anglicana." If there has been a mis-interpretation of the Anglican position, why were our Reformers burnt at the stake? The very teaching with which we are concerned was the point of issue with the Papists and them.

As to the calumny heaped on our beloved Archbishop and Bishop Hilliard for their true, Church of England and Protestant stand, by some so-called Anglicans, one is filled with a double disgust.

Yours faithfully,

D. A. LANGFORD.

MOORE COLLEGE CONVENTION.

(The Editor, "Australian Church Record.")

Dear Sir,

As you know, each year during the last week of Lent Term the students conduct a convention at the College. In previous years many have been disappointed to find the seating accommodation inadequate.

We would like to inform your readers, sir, that ample accommodation has been arranged for this year, and the Convention will commence on Monday, 18th May, at 7.45 p.m., when the speaker will be The Principal; on Tuesday, the Rev. R. C. Kerle; Wednesday, the Rev. Eric Mortley; Thursday, the Rev. A. H. Funnell and on the Friday the new Dean of Sydney.

Yours faithfully,

D. M. DOUGLASS,
Senior Student.

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Newtown, N.S.W.

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E.: Deut. iv 25-40 or v or Isa lxi; Luke vii 1-35 or Revel. ii, 18-iii 6. Psalms 145, 146.

May 10. 5th Sunday after Easter. (Rogation Sunday.)

M.: Deut. vi or Isa. lxii; Luke xx 27-xxi, 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa lxiii 7; John vi 47-69 or Revel. iii 7. Psalm 107.

May 14. Ascension Day.

M.: 2 Kings ii 1-15; Eph. iv 1-16. Psalms 8, 21.

E.: Dan. vii 9-10, 13-14; Heb. i. Psalms 24, 47, 110.

May 17. Sunday after Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14, or Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa. lxv 17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

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Christianity Within the Iron Curtain

(From A Correspondent.)

That Stalin's empire would break up now that he was dead, was the opinion expressed by Mr. B. Hallstrom, a former leading European communist, when addressing a meeting of Oxford Clergy recently.

No empire had ever survived the transference from one autocrat to another. "Do not over-simplify Communism," he urged his audience. To raise the standard of living is not in itself a defence against communism as is sometimes suggested. "The greatest poverty in Northern Europe is to be found in Dublin. But there are not many communists in Dublin. The highest standard of living in Northern Europe is to be found in Kirunda in North Sweden where the average wage of a skilled miner is 50/- per day. Yet Kirunda is full of communists, almost a majority."

Communist Methods.

Communism, Mr. Hallstrom went on to say, has never spread in times of peace. War breeds communism. The Communist knows this. The "peace campaigns" are, of course, phoney. The campaign within Russia itself is designed to persuade the Russian people that their government is peace loving, so that if war comes, it will not be unpopular within Russia itself, as there were signs that the last one was at first. The peace campaigns in other countries are designed to recruit members for the Party. They are what are called by the communists "side organisations."

"I once escorted an instructor from the old Comintern all over North Sweden, where he told the party branches how to build up the "side organisations." I quote his words:

"You must infiltrate into the Union of Christian Socialists and try to capture their Executive Committee. You must also form a Militant Atheist Society under your leadership, and you must control both these parties so that they both advertise in the press on

Election Day — on the one page an appeal to all true Christians to vote communist, and on another page an appeal to all true Atheists to vote communist!"

Religion is, according to Marxism, only a "superstructure" of society, intended to protect private property. The Communists' only code of behaviour is the class norm—what is bad for the working class is wrong and vice versa. When a communist says the working class, he means the Communist Party.

The Spirit of Communism.

A Communist has only one loyalty — to the Party. If he sees anything wrong in Russia, he regards it as "growing pains." It will be perfect one day. A Communist devotes to the cause an energy and self sacrifice everyone must admire and wish it were better spent. He gives his last penny to party collections. "I have myself, at several occasions, presided at meetings where collections were taken for financial support for party campaigns. And I have seen unopened pay packages and wedding rings being sent up to the platform."

"You use in English," Mr. Hallstrom went on, "the expression 'the supreme sacrifice,' meaning to give your life for your cause. But the true communist is willing to give more, his honour as well as his life. He is willing to die, branded as a traitor and a warning example, if the Party so demands. We must remember this when we read about 'confessions' at trials in communist countries. The following will illustrate this—

"During one of the big Moscow trials, I was working at a Communist news agency in Copenhagen. One of

my own personal friends was among the accused. The prosecutor was Vishinsky who is now foreign minister.

"It was reported in the case that one of the accused confessed that he had plotted with Trotsky at a certain hotel in Copenhagen, and gave the address. I knew that part of Copenhagen well, and that there was no hotel there. I drew my chief's attention to the fact, saying that there must be something wrong with the "confession." But he was an old member of the Party and told me this story—

"During the Civil War after the Russian Revolution a party veteran was shot by order of one of his best friends, who was local political commissar of the district where his friend was military leader. It came about from the fact that on one occasion it appeared that the military officer and his platoon had deserted, though in fact they were absent on duty.

"The local commissar felt he had to make an example. He branded the escaped platoon to be traitors and deserters, to be shot if caught. Shortly after the missing officer reappeared and was apprehended. He explained in private to his old friend that he was not a deserter, but the Commissar replied: "You are a Communist and it is your duty to be an example to the others. I have to set an example to prevent desertions. I have already branded you as a deserter, and sentenced you to death in the name of the Party. It would be dangerous for discipline and Party honour if I let you live."

"The officer replied he was prepared to die at the barricades for the party, but not to be remembered as a traitor and deserter. But the Commissar convinced him that an individual member may be wrong, but never the Party. It was his duty to confess his alleged guilt in front of all and be shot. His greatest service to the party would be to die without honour. So the officer confessed and was shot.

"My chief at Copenhagen commented, 'Remember, Comrade, that you