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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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MODERN PROBLEMS AND THE CHRISTIAN FAITH: ATOMIC WARFARE

(By The Dean of Sydney)

will be recalled that the first atomic bomb was dropped on Hiroshima on August 6, 1945, and that the unconditional surrender of Japan followed three weeks later. Victory came with it a sense of immense relief but that sense of relief was accompanied by a feeling of uneasy disquiet. Men felt instinctively that they were standing on the threshold of a new and unknown epoch, both fascinating and frightening. Many thoughtful people felt morally uneasy; they did not forget that it was the Allies who had unleashed on the world that awesome power of atomic energy. The predicament was highlighted by the refusal of the Dean of St. Albans to allow the use of the Cathedral for religious services. He felt, and in fact he made vocal the instinctive feelings of a great inarticulate number, that the means used to attain victory were morally questionable and dubious.

But the interesting and arresting thing is that it was the scientists themselves, who had discovered the secret of the atomic bomb, who were most concerned about the uses to which the discoveries might be put, and the moral issues involved.

A discussion was immediately initiated in the columns of the "Bulletin of Atomic Scientists" published in Chicago. Leading scientists from both England and America took part in the discussion. The first article had a caption from Rabelais: "Science sans conscience n'est que ruine de l'ame," and proposed that scientists and engineers should refuse to participate in research relating to weapons, or in making them. They pointed out that the majority of scientists and engineers were being employed on the production of weapons of destruction. They are fundamentally decent people, and would welcome nothing more than an agreement that the whole business

should be stopped.

The joint authors of this first article said that they would like to see a serious discussion among scientists of the ethical questions involved. What they had in mind was the growth of a code of professional ethics such as already exists in the medical profession. What they wanted to see exist was a list of research projects on which no civilised scientist would work.

It would be an error to think that it was only scientists who were perturbed over mankind's moral predicament: The Christian conscience was greatly disturbed. The question was: could Christians, without violating their consciences, still participate in a war waged with atomic weapons; or should they withdraw absolutely from participation in any future war on the ground that it was now something devilish, totalitarian, and inhuman?

The British Council of Churches, at the instigation of the Archbishop of Canterbury, immediately set up a commission to investigate and report. The issue was whether the use of atomic weapons in any circumstances is morally justifiable. The report was concerned to clarify this issue. It discussed the argument that, on balance, the atomic bombs dropped on Hiroshima and Nagasaki, saved hundreds of thousands of lives, both in the forces of the United Nations, and in Japan itself. This argument however, is one of peculiar danger. It can be used to justify any kind of barbarity. As the report points out, it was used by the Italians in Abyssinia when they used poison gas, and by the Nazis when they bombed Rotterdam.

The argument from expediency cannot be used to justify the morality of atomic warfare. There are many, however, who would argue that atomic warfare is no different, in essence, from other kinds of warfare; atomic bombs

are only different in size, but not in kind, from other kinds of destructive weapons. Nevertheless, the report points out, there is a certain difference. In the past men have acknowledged certain restraints in actual warfare; they have retained in some degree a sense of moral responsibility in the conduct of war. But atomic warfare, involving, as it does, the extermination of whole populations, is simply blind destruction. Such honourable traditions as the saving of enemy lives at sea, care for the enemy wounded, and respect for the lives of prisoners, can hardly be expected to survive for long the indiscriminate massacre of the entire population of a city. An American physicist, who was one of a group that went to Japan to study the result of the bombing, stated in his evidence before a committee of the United States Senate that, of 300 physicians in Hiroshima, 260 were incapacitated from attending the wounded; of 2400 nurses, orderlies, and first aid workers, 1800 became immediate casualties; of 33 fire stations, 26 were useless after the blast, so that fires raged unchecked among the injured and the dead; and, of the hospitals in the city, not one was left in a condition to shelter the patients from the rain. The whole situation was one of inhumanity, unredeemed by any saving grace.

Does this abolish the old distinction between a just and an unjust war? Christians have traditionally made this distinction; the pacifist position has never been accepted by Christians as the only Christian position. Consequently, Christians have not repudiated war itself (which is sometimes a tragic necessity) but only war that is unjust. The just war tradition, then, thinks of war as a means of peculiar complexity to achieve some end. That end is usually defined in terms of prevention of some evil.

In the tradition of a just war it has been held that some means are illegitimate. Certain things have been outlawed by the Geneva Convention. Has the introduction of atomic warfare made a breach in this tradition and rendered these hard-won conventions nullatory?

The commission, in its report, felt that there was no single Christian solution to this moral problem. It would only point out that there were two possible alternatives, and that Christians must, before God, make their choice. On the one hand, individual Christians might feel their participation in atomic warfare under any circumstances was morally impossible, on the ground that in atomic warfare no place is left for mercy, and the individual person counts for nothing; on the other hand, individual Christians might feel that they must discharge, in the most desperate of situations, the obligations which they owe to the temporal order, on the ground that they have a responsibility for the order in which they live.

This report was subjected to searching scrutiny. It was submitted to all the constituent churches of the British Council of Churches, who were asked to examine it in detail, and to comment on it. After two years of the most exacting and intensive study the Chairman of the Commission, having studied the comments of the churches, made a further report: he said there were still two points of view: "There is the difference between those, on the one hand, who make no radical distinction between modern war and the wars of the past, who consider the Christian tradition regarding a just war to be still relevant to modern warfare, and who cherish the hope that it is still possible to wage war with limited aims and to impose restraints on its conduct, and those, on the other hand, who see in the development of modern methods of mass destruction, and in the total war which seems inseparable from them, the emergence of something fundamentally new in human history."

Nevertheless, all Christians, whatever personal action they propose to adopt in the event of atomic warfare, recognise that there is an immediate problem regarding the control of atomic energy. Professor MacKinnon

points out the ominous fact that "we have yielded ourselves to the acceptance of war as a process which somehow takes charge of us, which ceases to be a means we use and control and becomes a kind of whirlwind in which we are the mere playthings of circumstances." The important thing is that there should be no abdication of moral responsibility, whether or not we approve of the use of atomic energy for purposes of destruction. We should insist that the use of atomic force be under the control of constituted and responsible authority, and that if outlawed for the purposes of war there be adequate international inspection and supervision. Unless naked power can be subjected in some degree to moral control, men are in a fair way to becoming dehumanised.

SYDNEY UNIVERSITY MISSION.

JUNE 20th to 28th.

University missions, arranged by Christian students in order to bring their fellow students to Christ, have played a very important part in the Church history of the past century.

The modern missionary movement received a major part of its impulse from student missions of a decidedly evangelical character during the 19th century, both in North America and Great Britain. Best known to most people is the mission conducted in Cambridge by the American evangelist, D. L. Moody, in the 1880's, as a result of which the famous "Cambridge Seven" went to the mission field. The Cambridge Inter-Collegiate Christian Union, which was founded not long before the Moody mission, in 1877, and which to-day has some 400 members, continues to hold a mission in the University every three years. At the last two the chief missionary has been Dr. Donald G. Barnhouse, of Philadelphia, U.S.A., and at each mission about 100 conversions were recorded.

During this present academic year, between 40 and 50 missions have been or are being held in American universities, sponsored by the Inter-Varsity Christian Fellowship of America.

The importance of such missions for the church at large can hardly be overestimated.

Think of how many "professional" missionaries — doctors, clergymen, teachers, engineers, etc. — must come from our universities if they are to come at all. In some countries it is only the qualified graduate who can obtain permission from governments to work there. And the openings for such graduates, in almost all faculties, are probably more than ever.

Think also of our own ordained ministry at home, of our schools, of all our professions. The blessing of God poured out in a mission in Sydney University will mean blessing to our whole church and community, and to the mission field beyond. We must certainly seek that blessing in earnest prayer.

For the Sydney mission final preparatory meetings have been held or planned. About 100 members of the Evangelical Union spent the first week-end in June at Mt. Victoria, in prayer for the Mission. Dr. Guinness and the other missionaries met with prayer-partners at St. Philip's Hall, Church Hill, on June 9th, and a final preparation rally for members of the E.U. will be held in the Chapter House on Saturday, June 16th. Catering and publicity arrangements are well advanced, and about £1100 has now been given for expenses.

This coming weekend is one of the three week-ends in the year set apart by the Inter-Varsity Fellowship for special prayer. We hope that all of our readers will be praying for the members of the Sydney University Evangelical Union (especially for the Mission Committee), whose mission to their fellow students it is, and for the chief missionary, Dr. Howard Guinness, and all associated with him in the giving of addresses and the interviewing of students.

NEW PROVINCE OF WEST AFRICA

On April 12, the Archbishop of Canterbury, flew to Sierra Leone, on a ten-day visit, in order to inaugurate the new Province of West Africa, comprising the five dioceses of Sierra Leone, the Niger, Lagos, Accra and Gambia. The Archbishop was accompanied by representatives of the Council, the Society for the Propagation of the Gospel, and the Church Missionary Society. The first three dioceses named are of C.M.S. upbringing, and the last two are in the S.P.G. tradition.

As the Archbishop of Canterbury resigns his metropolitan jurisdiction over these 5 dioceses, they become a self-governing Province. Its episcopal Synod will in time become a full provincial Synod. The Bishop of Lagos was elected first Archbishop of the new province.

"LIQUOR REFORM."

(By Rev. C. H. Tomlinson, President of the N.S.W. Temperance Alliance.)

The first thing to be kept in mind about the recent political and press talk on "liquor reform" is that no political party has, up till now, decided on one single point of change in the liquor laws: everything is still in the stage of discussion. It is abundantly clear from the nature of the suggestions made that there are people within each political party working strenuously on behalf of the liquor traffic and it is equally clear that they are not getting all their own way but they are meeting some firm resistance, and wiser counsels may yet prevail.

Facilities versus Restrictions.

A sub-committee of the Liberal Party used these words: "The Committee reiterates that there is abundant proof that, in all cases, restrictions breed intemperance." This statement is fairly typical of the attitude of those who advocate what they call "liquor reform," whether it be in political parties, in the press, or under any other of the many avenues in which the liquor traffic carries out its propaganda. It is just a question of seeing where the truth is.

Liquor Act 1946.

The Liquor Amendment Act, 1946, was passed with a view to putting into effect the philosophy that facilities for drinking increase temperance. Under this Act the removal of hotel licences from one part of the State to another was made possible, four such removals have been granted.

The conditional removal of hotel licences was provided for, and forty such orders have been granted by the Licensing Court. The Act made possible an increase in club licences from the eighty-five that then existed to a possible of four hundred and fourteen, of this total three hundred and ninety six have been granted. The "liquor reformers" claim that this number is restrictive in nature and more club licences should be made available in the interests of temperance. Canteen permits in construction camps were allowed and three have been established.

In 1946 there were in existence 234 spirit merchants' licences and these have been increased to 464, these licences are sometimes called grocers' licences. A grocer may only sell liquor in gallon quantities, and the liquor reformers urge that they should be permitted to sell one bottle at a time thus to increase the facilities for drinking in the home. This is typical liquor traffic propaganda, the hotels are not allowed to sell liquor to persons under eighteen years of age. Under the single bottle scheme at the grocers, liquor would be more likely to appear on the meal table and so educate the children to drink at an early age. It also pays a compliment to the restrictive measure which now exists inasmuch as it is not placing liquor on the family table in sufficient quantities. Community hotels were made possible and three licences have been granted.

Permits for restaurants were allowed and no limit has been set to the number of these that may be granted, at present there are ninety-eight of them. They are allowed to sell liquor with meals till 8.30 p.m. Liquor reformers desire the selling hour to be made later but they have not suggested what the limit should be.

Under these increased facilities beer consumption increased in the following manner:

In 1946 beer consumption for New South Wales was 43,532,000 gallons and in 1949 it was 50,090,000 gallons. The Drink Bill for the State in 1946 was £34,000,000 and for 1949 it was £45,140,000.

Increased Consumption and Intemperance.

All agree to the facts that their increased facilities have resulted in increased consumption and that the increased consumption has led to increased intemperance with its consequent evils. But the liquor reformers' claim that these facilities are still restrictive and the bad conditions under which the liquor is consumed is responsible for the intemperance and in every case it is restriction that causes the harm. They calculate that the beer supply is fifteen to twenty per cent. short of demand and blame the brewers for not making more beer and advocate more breweries. The cure for intemperance is, in short, further increase in the facilities for drinking.

This Deformity.

This travesty of reform, this deformity, is the peculiar product of the mind of the liquor traffic propagandist. It failed to deceive 62 per cent. of the electors at the Referendum in 1947 on liquor bar trading hours. There is one thing it fears more than any other and that is the Referendum. It fears the people when they have the opportunity of expressing themselves.

One newspaper says that this type of propaganda is an expression of public opinion, but it quickly condemns Local Option because some district may drive all hotels away. This deformity of mind is utterly irresponsible and has no sense of the fitness of things and seems to care nothing for the moral character of the people.

"The Daily Mirror." 22/5/1951.

"The Daily Mirror" made reference to some of the suggested reforms in these

words: "Liquor reform is long overdue. Drinking excesses are sapping the vitality and disintegrating the moral life of the nation. Drunken motor drivers are responsible for a huge toll of road deaths and accidents.

A committee set up by the Liberal Party in New South Wales does not deal with these vital factors in advocating liquor reform. Instead this committee recommends enlarged, greater, and still more drinking facilities. It suggested more licences and different kinds of liquor licences — just guzzling licences — to encourage and speed the consumption of liquor, particularly beer. Such a considered conception of liquor reform shows no realisation of the evils of drink; pays no attention to the moral degradation in all walks of life, and leaves the younger generation a prey to the liquor interests."

Roman Catholic Prelates.

Cardinal Gilroy in a Lenten Pastoral this year warned of the moral harm drink is doing and advised that total abstinence is best.

Archbishop Duhig, of Brisbane, in a Lenten Pastoral this year warned of the moral dangers of drink amongst young people in particular.

Archbishop Mannix, of Melbourne, recently made a pronouncement against the evils of liquor and strongly advocated total abstinence.

Local Option.

The New South Wales Temperance Alliance advocates that the people should have the right to decide for themselves whether this destroyer of body, mind and soul, of the individual and the nation, should be permitted in their midst. Let the people decide for themselves by means of a referendum in each state electorate every three years and decide it by a simple majority. Some day the people will win.

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Second Term Lectures commence on the 11th June (New Testament) and 13th June (Old Testament). Lectures are held in the G.F.S. Rest Room, Third Floor, C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney, on Mondays (N.T.) and Wednesdays (O.T.), from 6.30 to 8.30 p.m.

Second Terms Studies will be as follows:—

N.T.: Acts, Galatians.

O.T.: I and II Samuel, Leviticus, Numbers, Judges, Ruth.

Lecturers for Second Term are the Rev. Canon Loane, the Rev. R. A. Hicken, Ven. Archdeacon Hulme-Moir, and the Rev. B. Horsley.

Fees are as follows:—

1 Course (either O.T. or N.T.) £1/1/- per term.

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Further details on application to the Supervisor of Studies, the Reverend A. A. Langdon, B.A., B.D., Dip.Ed., Board of Education, 201 Castlereagh St., Sydney.



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NOTES AND COMMENTS

The present government is distinguishing itself by Arbitrary actions which have evoked deep resentment of many and will be bound to have effect at the next election.

Hot foot upon its proposal to grant a charter to a Roman Catholic University, the Government is proceeding to put into operation a far-reaching scheme which will affect injuriously the Church of England. The Glebe property was given to the Church by the Crown. The revenues from it have been used for Church extension, and for the benefit of the clergy in the Diocese whose self-sacrificing labours have done so much to raise the moral and spiritual tone of the community.

Despite reasoned protests, the Government insists on driving a new elevated highway through the very centre of the property.

That is serious enough. In addition, however, the Government proposes to set aside a considerable area, now built upon, as playing fields for the University of Sydney.

At a time when there is grievous lack of housing accommodation the Government is recklessly proposing to demolish dwellings. Of course, we will be told that this will not take place for a long time. Why should it take place at all? There is a large park close to the University.

It is, no doubt, unfortunate that public recreation grounds should be encroached upon, but it is more unfortunate that residences should be destroyed.

The Church of England has spent large sums on improving its property. It has been prepared, at all times, to meet, as far as possible, the requirements of the University by providing hostels for students in the areas where the leases of the land are about to come into its hands.

Church people resent very bitterly this undesirable, and, as they regard it, unjust alienation of their property.

We hope that if the scheme is not either radically amended in committee, or finally thrown out on the third reading, those who value the spiritual witness in the community will mark the hostility to the Government's discriminatory action in no uncertain manner.

We contend that the two movements, on the one hand to give added prestige to the Roman Catholic Church and on the other to promote a measure detrimental to the interests of the

Church of England cannot escape this charge of discriminatory action in the interests of one denomination. Deputations were received by Mr. Cahill on this matter. He professed to be in sympathy with the plea raised by the Church of England.

Then the University red herring was drawn across the trail. The congestion of space suffered by the University was urged as a reason for resuming Church property. Even Prince Alfred Hospital was also drawn into the picture. Instead of seeking to meet the appeal that the Glebe property should be left untouched a much wider scheme of resumption has been brought before Parliament. The Government not only proposes to lay hands on the Glebe property, but to include considerable portions of the adjoining Bishopthorpe estate.

So carelessly was this far-reaching measure presented to Parliament that one member assured one of his constituents who protested that he was unaware of the fact that the lands in question were the property of the Church.

It is time that the members of the Church of England wakened up and mustered their forces to resist continued depreciation and aggression at the hands of those who are supposed to represent them, as well as others in our legislative assemblies.

[We appreciate the clear and forceful letter in the "S.M.H." by Mr. W. S. Gee on this subject.]

The Archbishop of Canterbury is making history. Last month, speaking at the annual meeting of S.P.G. he told the audience in reference to his visit to West Africa, that it appeared to him that it was a very good thing that the Archbishop of Canterbury should become "a peripatetic person."

Certainly Australian and New Zealand church people would support the idea, for they realise that the Archbishop's recent visit has been of great benefit to the Antipodean churches. The visit of the Archbishop to West Africa was to inaugurate the new Anglican Province of West Africa. In his Inaugural Address the Archbishop said:—

"It is a glorious thing that just at this creative moment for West Africa, the five dioceses in West Africa under the jurisdiction of the Archbishop of Canterbury should become the Church of the Province of West Africa, autonomous, able to direct its own course and make its decisions in loyalty to the wide fellowship of the Anglican Communion. You take this step forward just when the peoples of West Africa face their new venture. And what they need to arm

them for it is precisely what the Church has to give—freedom, the spirit of freedom, the power to use freedom aright—not in a scramble for material benefits, nor in violence and self-aggrandisement, nor in blindness and moral sloth, but in the truth and love of God in the light of the Gospel of God, in the power of the Holy Spirit.

"I send you forth. With praise in my heart to God who has brought you forth to this hour, with thankful remembrance of all his servants British and African who by God's grace have made this possible. I hand over my jurisdiction to your keeping, and I commit this province of West Africa to God's loving care and purpose."

Later in the day five diocesan bishops and the African Assistant bishops elected as their first Archbishop the Rev. Leslie Gordon Vining, C.B.E., Bishop of Lagos since 1940. Both C.M.S. and S.P.G. would be able to rejoice in this fruition of many years of missionary enterprise. The new Archbishop went out in 1938 under C.M.S. aegis and was consecrated Assistant to the Bishop on the Niger. It will be remembered with interest that Bishop Crowther, the first negro bishop of modern times, was consecrated as Bishop of the Niger in 1864.

We can call it nothing else! That a sport-loving crowd of men, who ought to prove themselves "sporty" in their relation to public duty, should treat one of our wartime heroes, a high officer, as the football crowd last Saturday week in Sydney treated Major-General Lloyd, is an outrage upon the community at large as well as on the forces in particular. It was a demonstration of irresponsible puerility on so large a scale as to deserve a public censure and may well cause a grave concern in the minds of decent people. The growth of irreligion means the loss of the only sheet anchor of morality that has any holding power. And irreligion must go on growing as men lose their sense of God and their responsibility in His sight for righteousness of life. Men in their shortsightedness are a prey to self-deception; they lose their sense of responsibility as they disregard the divine injunction: "Thou shalt not follow a multitude to do evil." In seeking to attain their selfish aims they flippantly disregard the claims or the good of others. Combines are dangerous tools to play with unless they have a really moral foundation. All combines for purely selfish interest are bound to provide suffering and strife in the common life. Let judgment begin at the house of God. Are we really striving to be righteous in all our dealings with our fellowmen? Are we living in the light of Eternity and of God? Is the salt losing its savour? Christ's words contain a grave challenge:

Moral Degeneracy.

Just to hand from overseas we have a copy of an excellent brochure designed and edited by the United Council for Missionary Education and published by the S.P.C.K. "Here is the News." "The Festival of Britain salutes the spirit of Britain in the modern world. This magazine also salutes the Christian Church in Britain and its share in the extension of the Christian faith throughout the world. Here is the belief, strategy and action of the Church in the five continents and a call to the Church in Britain to play its full part now in this great adventure." The magazine is profusely illustrated to placard before men's eyes and minds the need of the world and the wonderful results of the various methods employed so successfully in the extension of Christ's Kingdom. Three great Church leaders have given a prefatory message: The Archbishop of Canterbury writes: "I welcome this popular presentation of the world mission of the Christian Church. That mission is being challenged by the militant forces of materialism and atheism; it is being frustrated by pressures of human shortsightedness, cross purposes and confusion and by the weakness of His Church; but still it is being confirmed in the living experience of Christ's people, as in truth the victory that overcomes the world."

"Ye are the salt of the earth."

It would be well for us to lay to heart the following comment from the only Sydney secular newspaper that seems concerned over the alarming incident referred to above. "In Australia there is little public concern about the threats which loom over us in Asia. When Major-General Lloyd, one of the bravest fighting soldiers of World War I made an appeal for recruits at the League football match against the visiting Frenchmen he was hooted by a section of the crowd. There was no public indignation at the shocking incident. The only Sydney paper to comment thought the recruiting authorities had been ill-advised to interfere with the pleasures of the mob." Further comment is needless or useless!!

Festival of Britain—The Church Shares.

The mission shortly to be held in Sydney University by the members of the Evangelical Union there, is of special interest just now in view of the discussion aroused by the proposal to found a Roman Catholic University in Sydney. Sydney University is not only secular in fact, but also secular in theory. The fundamental principle of the University is "the association of students without respect of religious creeds, in the cultivation of secular knowledge." Despite this principle, however, there is now a Board of Studies in Divinity and it is possible to become a D.D. of Sydney University! None have appeared yet, though the B.D.'s are a growing company. But in any assessment of the religious position we must take into account the work and witness of the Christian societies. It is interesting to recall that when the Australian Student Christian Union was founded in the 1890's, many regarded it with dismay as an open breach with the secular constitution of our universities. But the S.C.M. has continued now for over half a century, and not a few famous people in Church and State were members of it in their student days. The Evangelical Union (now part of the Inter-Varsity Fellowship) has existed in Sydney for 20 years or more, during which time it has grown to be one of the largest general student societies. It is a matter for rejoicing that Christian faith and fellowship is as virile as it is among our university students, and we pray for God's blessing on Dr. Guinness and all associated with the Sydney E. U. Mission, that the gospel in and through Christ . . . with such a Teacher, Exemplar, and Saviour as

ours, naught can ever suffice the Christian but the mighty watchword 'The world for Christ.'" The Moderator of the Church of Scotland adds his commendation: "The Church of Scotland stands badly in need of quickened interest in the world-cause of Christ, and it is my prayer that this publication may have a major part to play in that quickening."

Here is the World Call to the Church in Britain—but as well to that Church wherever to be found in this needy world.

We hope that our Missionary societies will make ample provision for the circulation of this "Here is the News," with its 32 pages of illustration, information and inspiration. The English price is only one shilling a copy.

The Gospel in the University.

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It is a matter for rejoicing that Christian faith and fellowship is as virile as it is among our university students, and we pray for God's blessing on Dr. Guinness and all associated with the Sydney E. U. Mission, that the gospel may be clearly and widely preached, with "signs following."

DAY OF PRAYER FOR STUDENTS.

The observance of the day of prayer for students appointed by the World Student Christian Federation, has been arranged for Sunday, June 24th. Ministers and church people generally are asked for their co-operation for the observance of this day. Special prayers for students will be offered in the churches.

FIRST ANGLICAN SYNOD IN THE SUDAN.

FEBRUARY, 1951.

For the first time in its history, a Synod of the Diocese has taken place in Khartoum.

The diocese was only founded in 1945, for modern Christian missionary activity in the Sudan did not start until after the battle of Omdurman in 1898. The first missionaries to the tribes of Southern Sudan travelled south under the direction of the Rev. (later bishop) Gwynne, in 1905, and there is today in that area a Christian Church, with some thousands of baptised members. In 1935 C.M.S. missionaries penetrated to the tribes of the Nuba Mountains in Viordofan Province, and in that region also has been founded a Christian Church, at the moment few and weak in numbers, but with a nucleus of witnessing native Christians.

The Sudan covers nearly a million square miles, and the bringing together of delegates to the Synod from so vast an area has only been made possible by contributions from the C.M.S. in England.

REV. CANON BRYAN GREEN.

A.B.C. BROADCASTS.

- June 24.—St. John's Church, Camberwell:—11 a.m. (Victorian programme).
- July 1.—Talk: A Religious Revival?—3.45 p.m. (National).
- July 8.—"Plain Christianity—A Word to the Wayfarer".—7.30 p.m. (National).
- July 15.—St. Paul's Cathedral, Melbourne—11 a.m. (Victoria only).
- July 22.—St. Andrew's Cathedral, Sydney.—11 a.m. (N.S.W. only).
- July 29.—Radio Service.—9.30-10.15. a.m. (Interstate Programme).

"THE AUSTRALIAN CHURCH RECORD."

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THE ROMAN CATHOLIC CHURCH AND HISTORY

(By Archdeacon T. C. Hammond, D.D.)

The proposed Roman Catholic University has awakened both interest and a certain degree of resentment. I have already dealt with the matter from the Protestant standpoint. It is difficult to speak quite frankly and not to offend the feelings of some people. However, the matter is of such great importance that I feel justified in adverting to a special phase of the question to which prominence has been given in a statement issued to the "Sydney Morning Herald" by Archbishop Eris O'Brien.

The Archbishop appeared to be much concerned by the resolution of the Presbyterian Assembly on which the statement was made that the granting of a Charter to a Roman Catholic University would result in graduates from such a University presenting such subjects as history from a denominational standpoint. Dr. O'Brien regarded this as inferring that "Catholic University training must be regarded, in general, as being essentially prejudiced and unscholarly." The Assembly I am sure did not mean any such thing. What it did mean, I am certain, is that Roman Catholics generally, scholarly and impartial, are compelled to read history in a peculiar way when it touches certain denominational issues.

The action of confining a body of men to this point of view without the opportunity of free discussion which a broad University affords, could act detrimentally upon general culture and accentuate differences without enlarging men's vision. Now that is a very serious declaration and should be examined carefully. If it is at all true, it offers a very strong reason for opposing the grant of a Charter. I propose to examine with some care the grounds on which such a statement can be made. It involves delving into past history.

The most surprising feature is that it is possible to produce evidence from highly qualified sources to support the opinion. If we were dependent for our material on those who never had any connection with the Roman Catholic Church it might be contended that we were victims of natural but wholly unjustified prejudice. But when the opinion is advanced by members of the Roman Catholic Church itself then the situation attains a peculiar intensity. The claim is urged that the

declaration of infallibility in 1870 by which the Pope was made the sole arbiter of moral and spiritual truth, has compelled Roman Catholics to explain away obvious facts of history in an unreal and improper manner. It is contended that the ordinary Canons of critical inquiry are not allowed their proper scope when questions affecting Papal Infallibility and other dogmas of the Roman Catholic Church are in question.

Perhaps the most startling declaration that justifies this belief came from the pen of Cardinal Manning. Writing to the "English Daily Telegraph" on 8th Oct., 1875, Cardinal Manning asserted, "The appeal from the living voice of the Church to any tribunal whatsoever, human history included, is an act of private judgment and a treason, because that living voice is supreme; and to appeal from that supreme voice is also a heresy, because that voice, by divine assistance, is infallible." Here is a plain statement, not that a true interpretation of history supports every papal utterance, but that an appeal to history cannot be made without treason. This is the narrowing influence which Protestants feel is contrary to the high tradition of University education pursued in freedom from all external tests. With this sentence, written in defence of the new dogma by a leading promoter of it, we feel, that there must be considerable justification for the opinion that a denominational standpoint may, in certain circumstances, conflict with historical inquiry and produce a distorted outlook.

But it may be said, Cardinal Manning was writing controversially and perhaps on reflection would alter the phraseology of his letter. That may be so, but his letter stands as a mature judgment of one who ought to know.

But we have even more startling evidence to bring forward. Lord Acton was promoted to the Chair of Modern History in Cambridge University in 1895. By all standards of comparison he has been admitted to be a historian of the highest rank. He planned "the Cambridge Modern History" and his writings in reviews have won the highest esteem. Lord Acton, moreover, was a very devout Roman Catholic. He never separated from that Church. Now this competent histor-

ian when confronted with the dogma of Infallibility, refused to accept it on historic grounds. He was never proceeded against for his resistance and so escaped excommunication which at one time he expected hourly.

When considering the effects of Ultramontanism, that is the school of thought which prevailed at the Vatican Council of 1870, and insisted on the Infallibility of the Pope, Lord Acton wrote what must be regarded as very startling words indeed. If a Protestant penned them he would be dubbed an intolerant bigot with no sense of decency. This is what Lord Acton wrote to Mr. Gladstone in June, 1876. "Putting aside the ignorant mass, and those who are incapable of reasoning, I do not know of a religious and educated Catholic who really believes that the See of Rome is a safe guide to salvation. . . . In short, I do not believe there are Catholics who, sincerely and intelligently, believe that Rome is right and that Dollinger is wrong. And therefore I think you are too hard on the Ultramontanes, or too gentle with Ultramontanism. You say, for instance, that it promotes untruthfulness. I don't think that is fair, it not only promotes, it inculcates, distinct mendacity and deceitfulness. In certain cases it is made a duty to lie. But those who teach this doctrine do not become habitual liars in other things." (Selections from correspondence of Lord Acton, p. 43.) Lord Acton refers in this extract to Von Dollinger. Von Dollinger was the pride of the Roman Catholic scholarship, especially in the domain of history. He was appointed professor of ecclesiastical history and law in the University of Munich in 1826 and held that position with only a brief interval until 1871 when he was elected Rector of the University at the very time when he was excommunicated by the Archbishop of Munich. He lived to the advanced age of 91 and continued active with his pen up to the last.

Now Dollinger's close study of history led him to change his views on the Ultramontane position. He refused to accept the Vatican Degree. In his letter to the Archbishop of Munich, written in defence of his position, he wrote, "Moreover, I undertake to prove, that the Bishops of the Romance countries, Spain, Italy, South America and France (who formed the immense majority at Rome, together with their clergy) had already been misled on the matter of Papal authority by the textbooks from which they got their knowledge, in the days of their seminary course; seeing that the documentary proofs contained

in these books are to a great extent false, invented or garbled. I will prove this first in the case of the two principal and favourite text-books in theological schools and seminaries of the present day, St. Alphonsus Liguori's "Moral Theology" (especially the treatise on the Popes) and the "Theology of the Jesuit Perrone"; secondly, in the case of Archbishop Cardoni's and Bishop Ghilardi's writings, which were distributed in Rome during the Council, and finally, in the case of the Viennese theologian Schwetz's "Theology" (p. lxxv). The action of the Archbishop on receipt of this weighty communication, tends to confirm the opinion that, in certain cases, history would be treated from a denominational standpoint. He declined to enter into discussion on the ground that the matter had already been decided by the Holy See. To him, as to Manning, four years later, the appeal to history was treason.

Von Dollinger writes also that the Chief Constable warned him not to go out alone. I suppose that might indicate that it was proposed to approach the historian from a denominational standpoint.

These are modern disquieting facts that confirm a belief supported at least by eminent historians. There have not been wanting efforts to re-write history from a distinctly denominational standpoint. A body calling itself "The Westminster Catholic Federation" in 1930 attempted to secure an alteration in the London County Council school text-books on history. They produced three bulky volumes which were circulated privately amongst its members. By accident the volumes fell into the hands of Dr. G. G. Coulton, the distinguished professor of mediaeval history in the University of Cambridge, the same University that honoured Lord Acton. Dr. Coulton sent a public protest to Cardinal Bourne and the movement was halted for the time at least.

Pressure, however, had been brought to bear on publishers and

County Councillors to alter the text-books. We offer one instance of the denominational standpoint there taken. The following passage occurred on the confidential statement. "We refrain from assigning any motive for the following statement 'the persecution of Protestants (in France) became so great that they took up arms in self-defence' but it is nothing less than a caricature of the truth. . . . What is described by Protestant writers as the Massacre of Vassy" (March 1st, 1562) was caused by an attempt of the Huguenots to disturb the saying of Mass in a Catholic Church by their loud psalm singing." Fortunately this assertion was passed over to a referee of the Federation's choice who wrote: "On the contrary we must admire the patience of the French Protestants, who did not fall back upon force until they had endured for nearly 40 years the worst acts of violence. . . . In any case it is false that the Protestants (at Vassy) tried to disturb the celebration of Mass. . . . There is no possible comparison, whether from the moral or the legal standpoint between the seriousness of the 'insolences' and of the 'reprisals.' The massacre was a violation of every law." (Romanism and Truth, p. 120-4.)

I think I have shown that there is ground for the apprehension that history may suffer if the new University is given authority by Parliament to confer degrees. If the voice of the people is heard warning the Government of the serious nature of the opposition and of the dangers which the scheme invites, not only from the standpoint here discussed, but from many other angles, it may yet be possible to stave off what we believe will prove a hindrance to the full development of this country. We want reputable Universities. We do not want sectional ones whether Roman Catholic or Protestant. See that your support is given to every effort to checkmate this retrograde move.

(Report of Broadcast Address.)

DEVOTIONAL

FIFTH SUNDAY AFTER TRINITY. 24th JUNE, 1951.

For the Fifth Sunday after Trinity the subject is "Peace" in the world, and in the Church. The Epistle (1 St. Peter iii, 8-15), shows how largely the peace of the world is dependent on the love and forbearance of Christians, and how little, on the other hand, persecution can touch the Christians' real happiness. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil." The Gospel (St. Luke v 1-11) contains the account of the first miraculous draught of fishes, teaching all who desire to be fishers of men, that if they obey and trust God they may look for success where there is apparently least promise of it. The Church must prosper so long as she preserves a godly peace within her own border, and diffuses it in the world around. Nor will the Gospel Net ever be brought up empty, if it be let down at God's command, and in loving confidence in His promises. In the Collect we pray for the peace of the world in order that the Church may joyfully serve the Lord in all godly quietness.

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THE FRUIT OF THE SPIRIT

(By Archdeacon H. S. Begbie.)

(Galatians v. 22-23.)

It will be seen by a perusal of the fifth chapter of the epistle to the Galatians that the Apostle intentionally draws a vivid contrast between the hideous "works of the flesh" (some of which he names), and the Fruit of the Spirit, and this contrast serves to bring out in bolder relief, the beauty and attractiveness of a life lived under the guidance and control of the Holy Spirit of God. And it is this Spirit-controlled life that the Apostle desires the Galatian Christians constantly to enjoy.

Having been "born of the Spirit," he wishes them always to be "led by the Spirit," to "walk by the Spirit," and to "live by the Spirit"; and thus, controlled and directed by the indwelling Spirit of God, they would not fulfil "the lusts of the flesh," and would be enabled, furthermore, to manifest in their lives the "fruit of the Spirit," which should adorn the life of every believer.

And that "fruit of the Spirit," he speaks of as "Love, joy, peace, long-suffering, gentleness, goodness, meekness, faithfulness (RV), and self-control," against which, he affirms, "there is no law."

* * * *

It is to be noted that the Apostle speaks of the "fruit" (not fruits) of the Spirit. This use of the singular number conveys the truth that all graces of Christian character and experience are thought of as one, being all connected with, and springing from, the one source, viz.: the indwelling Spirit of God, as He works in and through the believer to the glory of our Lord and Saviour, Jesus Christ. And it is the fruit of The Spirit! It is His work in the heart and life of the believer whose whole being has been fully surrendered to Christ our Lord.

For fruit is not produced by self effort, but is the result of life and growth; and it is the Holy Spirit Who reveals to us Christ as our life (Col. iii 4), and makes His indwelling a blessed reality (Christ in you, Col. i, 27; 2 Cor. xiii 5).

And it is the Holy Spirit that fills our souls with love to Christ our Lord, so that His thoughts for the world's redemption become our thoughts, His will our will, so that our meat and our drink is to do the will of Him Who "sent us into the world (John xvii 18) to witness for Him, and spread abroad the glad tidings of His redeeming love. So then the "fruit of the Spirit," as we examine fully what the Apostle states in Gal. v, is seen to be what the late Bishop Handley Moule describes as "a Divinely given and developed character, drawn out of the fullness of Christ; a character which must express itself in service, but whose essence is "hid with Christ in God."

It has been pointed out by many leading expositors, that we have in the list characterising the "fruit of the Spirit," three triads, emphasising three elements in the ideal Christian character.

The first triad speaks of that which should be the abiding experience of every Christian, and springs from his restored relationship to God our Father, i.e., Love, Joy, Peace.

The second triad deals with those graces that affect others, viz.: the Christian attitude towards all, no mat-

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ter what their attitude to the Christian may be, viz. long-suffering, gentleness, goodness.

While the third triad speaks of those graces that distinguish true manhood in the face of unjust and harsh criticism, or even hostility on the part of those who know not Christ as Saviour and Lord, viz: "meekness, faithfulness (R.V.—or "trustworthiness), and self-control."

* * * *

In this study we confine ourselves to the first of these three triads.

LOVE.

"The love of God is shed abroad in our hearts by the Holy Ghost given unto us" (Rom. v 5), i.e., the love of God for us—not so much our love to Him. It is the blessed Spirit Who opens the eyes of our understanding, that we may in some measure realise the love of God for us; that love "which passeth knowledge" (Eph. iii 19); that love of Christ from which nothing can separate us (Rom. viii 35-9). And it is that same Spirit Who "pours into our hearts such love toward Him," that we "love Him above all things," and Christ Jesus our Lord becomes to us "the chiefest among ten thousand," the altogether "lovely One." (Cant. v 10, 16.)

While we can wonder how it is that our Holy God can so love us, unworthy and sinful as we are, yet believers can say with awe and gladness in the words of St. John, "We believe the Love that God hath to us," and because by His Spirit He dwells in the heart of the believer, He would have His love manifested in action, and His disciples are enjoined to "covet earnestly the best gifts," the greatest of which is Love, and that love, in action, is described in that incomparable chapter on love. (1 Cor. xiii.)

JOY.

It is the God of Hope that fills the disciple with "all joy and peace in believing." Christian joy is altogether independent of circumstances. It is a joy "in the Lord." God Himself becomes "our exceeding joy." The early disciples scourged by the Sanhedrin departed from the Council "rejoicing that they were counted worthy to suffer shame for the sake of the Name."

Paul and Silas, scourged, their feet made fast in the stocks, and they themselves cast into the inner dungeon at Philippi, were found at midnight "singing praises to God"—The Thessalonian converts received the Word in much affliction, yet "with joy of the Holy Ghost." And we can "rejoice with joy unspeakable and full of glory, receiving the end of your faith even the salvation of your souls" from Him, "Whom having not seen we love." And this abiding joy is ours by reason of the wondrous truth of our "fellowship with the Father, and with His Son Jesus Christ." As St. John writes in his 1st Epistle, "truly our fellowship is with the Father and with His Son Jesus Christ, and these things we write unto you that your joy might be full." Joy should ever be characteristic of the child of God. We are to "rejoice in the Lord always, and again to rejoice." And it is the Holy Spirit Who enables us at all times to "Joy in God through our Lord Jesus Christ."

PEACE.

Is it not the Lord of Peace Who gives us peace always by all means? (2 Thess. iii 16.) And it is the Will of God that the "peace of God which passeth all understanding should keep our hearts and our thoughts in Christ Jesus."

As I conclude, note how our blessed Lord speaks of these three graces which lead the list of the fruit of the Spirit, and which He means should be the joyful experience of every believer.

"As the Father hath loved Me, even so have I loved you, continue ye in My Love." Again, "If ye keep My Commandments ye shall abide in My Love, even as I have kept My Father's commandments and abide in His Love."

Once more He says to His disciples "These things have I spoken unto you that my joy might remain in you and that your joy might be full." We cannot fail to remember His words: "Peace I leave with you. My peace

I give unto you." My love! My Joy! My Peace! Are these blessings and gifts the present experience and possession of every reader? If not why not? They will be yours without any doubt, if the indwelling Spirit has full control of your life. "If we live by the Spirit (R.V.) let us also walk by the Spirit," and walking by the Spirit, and in obedience to the Spirit, this "fruit of the Spirit" will not only be enjoyed by the believer himself, but the manifestation of these graces in the daily life will bring glory to God, and compel others to take knowledge of us as to "Whose we are, and Whom we serve," by Whose Divine Spirit our lives have been so gloriously enriched.

May that love deepen your personal devotion to your Lord; may that joy of the Lord be your daily strength! May the rich gift of His abiding Peace "rule in your heart" to the glory of God, and the abiding Peace "rule in your heart" to the glory of God, and the blessing of others by the Spirit's power through your life and witness.

Loved with everlasting Love,
Led by grace that love to know,
Spirit breathing from above,
Thou hast taught me it is so.
Oh! this full and perfect Peace,
Oh! this transport all Divine,
In a Love which cannot cease,
I am His and He is mine.

(To be continued)

UBIR.

(The Gospel and Epistles of St. John Melbourne, 1950, B. and F.B.S.)

Ubir is a Melanesian language spoken by about 1,000 people living in the neighborhood of Wanigela, Collingwood Bay, north-eastern Papua. This is a polyglot area—Wanigela, where Ubir is spoken, is situated between two villages, one of which speaks Rainu, and the other Orereson, while a little inland the people of Uaku village speak Maisin; further inland they speak Musa. The hinterland is subject to raids by the Doriri tribe, who are feared by all—they speak yet another language. Another language of the same family, Ovam, is spoken slightly to the north. Some of these peoples also speak Ubir, thus the Gospel and Epistles of St. John, which we have just published in that language, will reach a larger number than is generally realised. Thus, in spite of the small number of people to whom Ubir is the Mother-Tongue, it is generally considered the most important language in this part of Papua, for it is widely understood. There is even a tendency for Ubir to become a 'lingua franca'.

When the Commonwealth Secretary, the Rev. W. H. Rainey, visited Wanigela in 1947, he found the missionary, the Rev. F. H. Andrews, B.A., had discovered considerable portions of Ubir Scripture in manuscript, but did not know who had translated them or the quality of the work. It was subsequently found that the translator was John Livingstone, a Ubir-speaking native teacher from Kewenasap, who has also a good knowledge of English and Wadai. His dialect of Ubir was not quite the same as that used at Wanigela, so his M/S. was submitted to a coordinating as well as a revising committee.

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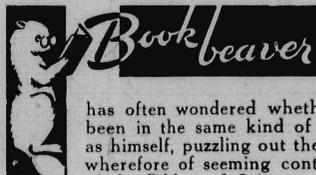
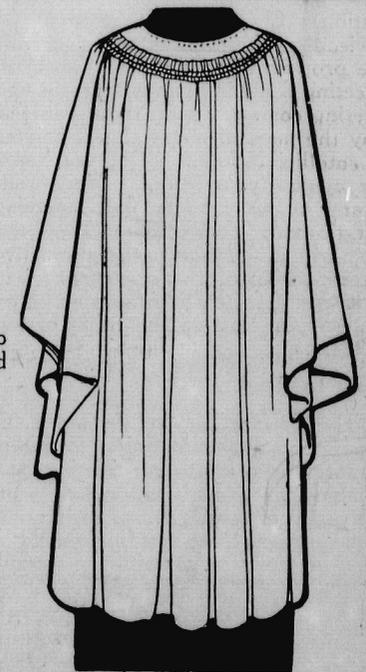
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THE SIGN OF THE CROSS

REFLECTIONS ON THE BATHURST RITUAL CASE.

We imagine an enthusiast investing in "The Bathurst" Ritual Case." It comes to him in its flaming red cover. Two hundred and sixty-one pages with seventy-two lines to most pages. Leaving out the legal synopses, which may be skipped, he still has about two hundred and fifty pages of reading matter. The bewildered enthusiast asks "Must I read all that?" In his perplexity he seeks legal advice. His sagacious lawyer says, "Of course it is the judgments that matter." He gives a sigh of relief. "That reduces my toll of bricks to under forty." But alas! the judges refer to evidence tendered by witnesses and he feels impelled to look up the evidence. We are assuming he is an intelligent reader. He quickly discovers that His Honour, Mr. Justice Rich, accepts evidence that their Honours the Chief Justice, Mr. Justice Dixon, Mr. Justice Williams, as well as His Honour Mr. Justice Roper, do not accept. What is he to do? He is in the position of the Ethiopian eunuch who was asked "Understandest thou what thou readest?" He also replies, "How can I except some man should guide me?" There is danger that he will fling the book aside and thus miss a great deal of useful information. Church people need to be advised on these important questions. We propose to go through the book selecting some important features and offering comment upon them. In this way the mass of material will assume an intelligible form. "Oh, yes!" says the cynic, "your form." Very well! If any of our readers find anything questionable in our comments we hope they will advise us as to the alternative interpretation of the document. In that way definite decisions may be registered, at least in the mind of our readers.

How to Read.

The Preface by Archdeacon T. C. Hammond directs attention to one or two features, worth considering, particularly where he is supported by the judgment of the Court. The information on pages three and four should be read carefully. It contains the grounds

of objection on which the case is brought. The statement of Defence on pages six, seven, eight and nine should then be read. It indicates the lines on which the defendants contend the information is to be met and rejected.

As an illustration of the manner of reading the information in relation to the Defence and to the evidence submitted we take paragraph nine of the Information which reads: "The said Red Book also prescribes the practice by the celebrant of the said Sacrament during the absolution and benediction respectively of the ceremony of making the Sign of the Cross which ceremony at such time is unlawful according to the law of the Church of England." When we look at the Defence and the evidence we find great controversy concerning this statement. In the Defence we read in paragraph fourteen: "I deny that the Red Book prescribes the practice of the celebrant . . . of making the Sign of the Cross." And in paragraph fifteen: "I say that the making of the Sign of the Cross as indicated . . . is not a ceremony." Paragraph sixteen asserts: "The making of the Sign of the Cross . . . is not unlawful."

These legal declarations puzzle the ordinary man. He is inclined to say: "What bosh! If it is not unlawful why bother whether it is a ceremony or not. If it is not prescribed why bother as to whether it is unlawful or not." But that is not fair to lawyers. They frame a defence with the idea in mind that a defendant is entitled to succeed on any count. He may be defeated along one line and he may succeed on another. The classical example is the defence in a suit for libel which frequently reads: "That the defendant did not use the words attributed to him; that they are true in substance and in fact; that they do not bear the construction put upon them by the plaintiff; that they were just and fair comment." We must not get impatient and say with Bumble, "The law is a ass, a idiot."

The Bishop's View.

The first interesting point in the evi-

dence, in relation to the Sign of the Cross is that the joint defendants in the suit "The Church of England Property Trust Diocese of Bathurst" admitted, as can be seen by reference to page twelve: "That the defendant Bishop whilst administering the Sacrament of Holy Communion . . . makes the Sign of the Cross . . . at (a) the absolution, (b) the benediction.

Evidently the defendants sought to secure themselves on this matter. Then the Bishop of Bathurst admits that, in performing a service in accordance with the Red Book he made the Sign of the Cross, in the absolution and the benediction "towards the people" (See p. 72). "Surely," says the plain man, "I have it now, the Bishop makes the Sign of the Cross and so it is prescribed." But we must not go so fast. Lawyers are "kittle cattle." We turn to page one hundred and eighty-three. In the course of the examination of Dr. Alan Don, the Dean of Westminster, Mr. Neville Gray, K.C., Council for the Defendants, in answer to an interjection of Mr. F. W. Waite, Counsel for the Informant, who said: "I think the Bishop admits he does," replied: "He admits that he himself has made the Sign of the Cross, but he does not admit that that is what that Book means." So we are left to conjecture that a Bishop authorises a service for use, then employs it himself, but in the actual employment departs from the use he authorised. The Bishop, as we have seen, admitted he made the Sign of the Cross. Apparently, the only ground he offered for denying that the Red Book "prescribed" the Sign of the Cross is found at page seventy-eight. The direct reference there is to the Sanctus Bell but we extend it to making the Sign of the Cross. When challenged with his denial that the Red Book prescribed the ringing of the Sanctus Bell in face of the words there inserted, "The Bell rings three times," he replied, "It is only at the priest's option, like every other rubric."

The Judges' Views.

On this point His Honour, Mr. Justice Roper, held, as recorded in page two hundred and sixteen, "On the evidence and particularly upon the Bishop's own interpretation of it I think that it is intended as a direction to the officiating minister to make the Sign of the Cross in the air, towards the congregation, that is, as it is put, coram populo." This indeed is supported by His

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Honour the Chief Justice (p. 259) and by His Honour Mr. Justice Dixon (p. 233). His Honour, Mr. Justice Roper, elected to follow the opinion of Dr. Cecil Mortimer at page two hundred and one (p. 139). In fairness to Dr. Mortimer it must be said he had not the advantage of hearing or reading the Bishop's evidence. Still it is strange that he alone found the conclusion, embodied in the question and answer on page two hundred and one to which reference has been made. The words read: "That is to say, that it struck you originally as being for the members of the congregation, although I gather you agree that it might for the minister? Yes, and if it were for the minister I presume, by parity of reasoning, it would be intended that the priest should make the Sign of the Cross over his own breast and not over the people in general." Dr. Alan Don held definitely, on reflection, that the priest, and not the people, made the Sign of the Cross (p. 192). Chancellor Norman Armitage was content to say it was merely conjecture as to what the sign meant in that place (p. 169).

All these interchanges seem very puzzling to the plain man, until he wakens up to the fact that the Bishop's lawyers in discharge of their duty as defending counsel, were endeavouring to bring the Bishop's action, in indicating a Sign of the Cross, under the shelter of an English ecclesiastical decision. In order to make this clear it is necessary to turn to yet another aspect of the case. Archdeacon T. C. Hammond is evidently regarded as the chief supporter of the Informant. We gather this from the fact that the examination-in-chief of the Bishop of Newcastle, the Bishop of Bathurst and the Rev. Stanley Richards together with the cross-examination of the witnesses from Bathurst parishes and the cross examination of the Rev. D. B. Knox occupy in all about forty pages. The cross examination of Archdeacon T. C. Hammond occupies about thirty-one pages. This persistent barrage may be owing to the Bishop of Bathurst who stated that "Mr. Athol Sharpe got up and he read a very lengthy article from Canon T. C. Hammond just tearing the Red Book to bits from beginning to end" (p. 73). This evidence was given after Archdeacon Hammond's evidence but probably the Bishop's counsel were in possession of the fact and accordingly turned their guns on the Archdeacon.

What is the Sign?

We begin to see the significance of the long discussions as to what the Red Book means by the Sign of the Cross when we study the cross-examination of the Archdeacon on this point. In his examination-in-chief Archdeacon Hammond draws attention to two methods of making the Sign of the Cross (p. 95). It can be made by the individual on himself, or it can be made in the air, towards the people, coram populo, in the presence of the people. In the cross-examination, conducted by Mr. A. B. Kerrigan, the attempt was made to distinguish between a man making a private crossing of himself, and making the Sign of the Cross in the air (p. 113). Archdeacon Hammond ventured the opinion that the Sign of the Cross, in the places under discussion, in the Red Book, indicated that the Sign of the Cross was to be made in the air. He was asked: "Of course, you know that the ceremonial making of the Sign of the Cross, and the private crossing of one's self has been brought into distinction and contradistinction by a judgment of Archbishop Benson? The Archdeacon replied, "But I do not think that is final upon that, and as I understand it, the Bishop (i.e., Bishop King of Lincoln)

was charged specifically with making the Sign of the Cross towards the people, and of course the court decided that was illegal." Now, if we turn again to page two hundred and one, we find the following question and answer: "We know that it has been held that making the Sign of the Cross, or at any rate, some making of the Sign of the Cross is illegal? Yes, what is called a ceremonial Signing of the Cross, by which I take it to mean when the priest makes the Sign of the Cross over the people with outstretched hand. It is in Read and the Bishop of Lincoln, I think that is what was there ruled to be law."

Is Private Crossing Legal?

Thus the real reason of the anxiety to place a particular interpretation on the indication that some sign of the Cross was suggested, becomes apparent. It was concluded by the defence, although Archdeacon Hammond believed on insufficient evidence, that a private crossing of himself by the priest was not illegal, according to Read and The Bishop of Lincoln. Mr. F. W. Waite in cross examination seems to take the same attitude as Archdeacon Hammond (see p. 207). The difference, if any, appears to be that Archdeacon Hammond distinguishes between a

historic argument and the court decision. The latter he contends, must relate solely to the point revealed in the articles of charge. Mr. Waite is prepared to go further, but not with absolute assurance. He cites the relevant portions of the judgment: "First of making the Sign of the Cross in giving the absolution. It must now be pointed out that whilst in the Roman Service the priest is desired to sign himself, but not the people, with the Sign of the Cross, between what may be called two parts of the absolution (which begin with the words "Misereatur" and "Indulgentiam") we find that in the corresponding uses of Sarum, which prevailed before the Reformation, over most of England, as also in the uses of York and Hereford, there is no direction for even this, as it were, private crossing of himself by the priest . . ." Then he goes on to say: "In none of them is there a ceremonial signing of the people." Mr. Waite asked: "Does that not mean, as it rather means to me, that even a private crossing of himself is illegal?" The answer is: "I did not read it that way." Mr. Waite then said: "I am not very sure about it," and received the answer: "I should like to study it again." Mr. Kerrigan had Dr. Mortimer's evidence before him because he referred to it more than once. Evidently he thought he could drive home more fully the point Dr. Mortimer sought to establish.

We have examined one point, but surely it whets the appetite of those who wish to understand the position as the Court decided it. It would make quite a parlour game to play, "Puzzle, find the true Sign of the Cross in the Red Book case?" It would be at least as amusing and more instructive than some parlour games. We hope to continue these articles illustrating the proper way to read the book.

[Copies of "The Bathurst Ritual Case" obtainable "Church Record" Office, 21/-.]

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NEW ENGLISH BOOKS.

(By the Reverend T. H. L. Parker.)

The Student Christian Movement is to be congratulated on a new series of Bible Studies entitled **Studies in Biblical Theology**. Two of the Advisory Editors are English and two American. They are Professors T. W. Manson and H. H. Rowley of Manchester University, and Professors F. V. Filson and G. E. Wright, of McCormick Theological Seminary, Chicago. The series is intended as the cover tells us, "to further the study of Biblical theology within the Church," and "to provide a platform for the work of scholars who are sharing in the revival of Biblical theology."

So far three books have appeared: **Baptism in the New Testament**, by Oscar Cullmann; **The Old Testament against its Environment** (6/-, pp. 116), by G. E. Wright; and **The New Testament against its Environment** (6/-, pp. 104), by F. V. Filson. After these will follow W. Eichrodt's **Man in the Old Testament**.

I have not seen the first volume, and we are now concerned with numbers two and three, which were the Haskell Lectures at Oberlin Graduate School in 1949. Both the titles are a little misleading unless we emphasise the word "against"; i.e., in opposition to.

Dr. Wright begins by examining the liberal idea of the growth of Hebrew religion from animism up to monotheism, and shows its limitations both from the point of view of the fuller knowledge we now possess about the earliest stages of Hebrew religion and also from the point of view of the actual Biblical account. On the other hand, he also enters a caveat against understanding monotheism in the categories of Greek philosophy. "Biblical religion is centred in an anthropomorphic vocabulary, in God the 'Lord' who 'chose' Israel for himself and in God the 'Father' of our 'Lord' Jesus Christ. It is not centred in the Absolute of metaphysical speculation any more than it is centred in the cycle of nature." (p. 41.)

The book then goes on to consider the implications of the covenant made between God and His people. The Old Testament cannot be understood apart from its doctrine of election, for it is the account of God's choice of one nation. To be the peculiar people of God, however, is not only a privilege, but also a responsibility. Because God has revealed Himself in the history of His dealings with Israel and has set up the covenant relationship that they shall be His people and He will be their God, they must remain faithful to Him, forswearing all other Gods and living uprightly and honestly among them-

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selves. The final chapter is an examination of the worship and sacrifice of the Old Testament.

Professor Filson's Book on the New Testament is concerned with three aspects which he regards as vital. The first is that Jesus of Nazareth really was all He claimed to be—the Christ and the Son of God, and as God's Son also God's representative. "What God has done in Jesus is the most important thing which men can know. It is the way we sufficiently know God and His work and will. It involves so close a link between Jesus and His Father that only a high Christology will adequately express what we know of God and what we should think of Christ."

The second vital aspect is **The Fullness of Time**. The New Testament idea of history is bound up with Jesus Christ, in that "in essence it is an account of what God has done, is doing, and will do" (p. 50). As we have already noted in Professor Wright's book, it was in the history of His dealings with Israel that God revealed Himself to His people. This history, however, really only receives its meaning from its fulfilment in the "unique and authoritative" action of God in Jesus Christ. In Christ, therefore, is, so to speak, past and present history. And future history as well, for He is not only the Beginning but also the End. He, "the same yesterday, to-day, and forever" is the centre of history.

The last aspect is given under the title "Led by the Spirit," and thus completes the Trinitarian plan of the book.

As I read these two books, and particularly that on the Old Testament, it struck me forcibly how far Biblical studies have moved in a few years. As a student I was brought up mainly on Oesterley and Robinson "Hebrew Religion." Old and New Testament studies were not fearfully exciting but seemed to consist, to my unlettered mind, in finding on every possible occasion another solution from that put forward by the Bible. The "new" attitude to the Bible, of which these two studies are typical, is characterised by the way it listens to what the Bible has to say. And more than that, it does not regard it as necessary to cease to be a Christian in order to appraise the Scriptures. On the contrary, it looks at them from the point of view of those who believe that Jesus Christ is risen from the dead. And after all, isn't that what the Apostles did?

The Report of the Conversations between Representatives of the Archbishop of Canterbury and of the Evangelical Free Churches has now been published. It is called **Church Relations in England** (S.P.C.K. 2/6, pp. 48). The pamphlet also includes the Archbishop's Cambridge Sermon, **A Step Forward in Church Relations**.

DEACONESS HOUSE, SYDNEY

The Principal and Students of Deaconess House are inviting Young People to Deaconess House on MONDAY, 9th JULY.

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- 8.0 p.m.—Annual Youth Meeting in Deaconess House Hall.
- 9.0 p.m.—Supper.

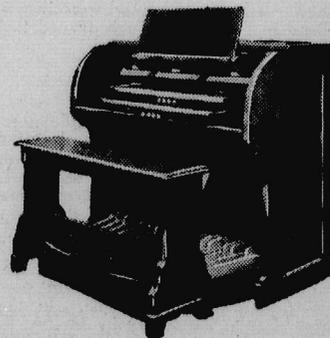
Replies to the invitation can be sent to Deaconess House, Newtown (LA 1172 or LA 2118). It is important that those hoping to attend the service signify their intention of doing so.

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PERSONAL

The Rev. A. Bird, formerly of Eastbourne College, England, arrived on Wednesday, June 30, and will begin duty as Chaplain at Trinity College, in the University of Melbourne, on Monday, June 4. He will also be Lecturer in Church History and Doctrine.

The Rev. Gordon Brown, Assistant at St. Andrew's, Brighton, has been appointed to succeed the Rev. R. W. Dann as Director of Youth and Religious Education.

Canon P. W. Robinson, St. Mark's, Camberwell, began his homeward journey from England on May 26. He and Mrs. Robinson are passengers in the "Orontes."

The Rev. H. O. Hole, St. Peter's, Box Hill, has been appointed to St. Linus', Meryllston, and the Chaplaincy of Fawkner Cemetery.

The Rev. Harold Thompson of the New Guinea Mission has died after nearly thirty years service in the Pacific, mostly in lonely outposts far from the amenities of civilised life. The Bishop of New Guinea writes:—"His life and work and devoted faithfulness in that lonely outpost of the Church of Christ is one of those triumphs of faith of which the world knows little and which do not bring the searchlights of fame and publicity to illuminate it, but we can believe shine more brightly in the life beyond the veil of sense and material things than many of those which do, and that it is illuminated by that brightest of all lights, the approval and commendation on the face of the Master. Such surely will be his reward which he will in no wise lose but will keep for life eternal."

After a long period of ill-health, William Horace Hillard, Canon Emeritus of Bendigo and Mombasa, died on April 16 at his home in South Yarra, Victoria, aged 64 years. Ordained in 1916 by the Bishop of Bendigo, he served at Koondrook, Golden Square, Kerang, and Malmesbury. In 1925 he and his wife went to the Diocese of Mombasa, East Africa, as the O.O.M. of the Diocese of Bendigo. Later he became Canon and Sub-Dean of the Cathedral and remained until ill-health compelled retirement after 21 years service in the mission field. He is survived by a widow and daughter. After service at Christ Church, South Yarra, in which Bishop Baker, Archdeacon Schofield and Archdeacon Kidner participated, the interment took place at the Carlton Cemetery.

The Rev. D. E. Crawford, Curate in charge of Homebush and Flemington, has accepted nomination to the parish of Concord North, Diocese of Sydney.

The Rev. W. Carter, Rector of Wallerawang, N.S.W., has accepted appointment to the parish of Merrylands, Diocese of Sydney.

The King has approved the appointment of the Rev. J. H. S. Wild, Master of University College, Oxford, to be Dean of Durham in succession to the Very Rev. C. A. Alington, who is resigning at the end of June. Mr. Wild is the son of a former Bishop of Newcastle. He was a classical scholar of Clifton and of Brasenose; and after a year at Westcott House, Cambridge, was ordained to a curacy in Newcastle in 1929. In 1933 he was appointed Chaplain-Fellow of University College, Oxford, and in 1943 was elected Master of the college.

The Right Rev. E. R. Morgan, Bishop Suffragan of Southampton, since 1943, has been nominated for election as Bishop of Truro in succession to the late Bishop J. W. Hunkin. The new Bishop is 63 years of age.

The Rev. E. H. Ward, Warden of St. Deiniol's Library, Hawarden, Eng., collapsed and died recently. Mr. Ward, who succeeded Canon A. R. Vidler at St. Deiniol's in February, 1949, was 63. From 1931-45 he was Principal of Lichfield Theological College. In 1946 he became Editorial Secretary to S.P.C.K., and Assistant Secretary of the Society in 1947. Mr. Ward was educated at Sydney Sussex College, Cambridge, and was a native of Lincolnshire.

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The appointment is announced of two new Archdeacons in England, one in the diocese of Manchester, and the other in the diocese of St. David's. The Bishop of Manchester has appointed Canon Edgar Stephenson, M.M., vicar of St. Mary's, Oldham, and Rural Dean of Oldham, to be Archdeacon of Rochdale. Canon Stephenson, who was awarded the Military Medal in the first world war, has been vicar of St. Mary's, Oldham, from 1947. Earlier he was vicar of Swinton. In the diocese of St. David's, the Bishop has appointed Canon Richard Ward, vicar of St. Michael, Aberystwyth, to be Archdeacon of Cardigan in succession to the late Ven. E. D. Aldred Williams. Canon Ward has spent the whole of his ministry in the Province of Wales, and has been minor canon of Bangor Cathedral and incumbent of Dowlais and Aberdare.

The Rev. J. H. Willcoxson, of 60 Duffy Av., Thornleigh, Sydney, is now available for occasional duties.

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ANGLO CATHOLICS CHALLENGE UNITED CHURCH RALLY IN LONDON.

A group of members of the Church of England including 65 members of the Diocese of London, are making a public protest against the participation of the Church of England in the United Rally of the Christian Churches to be held in Hyde Park as part of the Festival of Britain.

The rally, at which all the principal Churches except the Roman Catholic will be represented, is to be addressed by the Archbishop of Canterbury and conducted by the Bishop of London and Dr. Marcus, Moderator of the Free Church Federal Council.

Besides the incumbents of the Diocese of London, who propose in this open way to show their disapproval of their Bishop, the signatories of a letter of protest to the "Church Times" include several well-known High Churchmen, such as the Rev. Ross Williamson, Mr. J. N. Comper, the ecclesiastical architect, and Mr. John Betjeman, the poet.

Act of Affirmation.

The signatories say that "the participation of the Church of England may give the impression that the Roman Catholics are the only religious body which defends the full Catholic faith. The effect can hardly fail to be an emphasis on the "churches," with the Church of England as one, even if the leading one, among a multiplicity of sects.

"As we are in conscience unable to take any part in the proceedings, we propose to make a public act of affirmation that the faith of the Church of England is the historic faith and tradition of the undivided Church."

They invite others to join them at the Church of the Annunciation, Marble Arch, at the moment when the rally begins, for a service at which the Creed will be sung and a sermon preached.

Further Action.

For a long time some Anglicans have felt uneasy about the increasing co-operation between their Church and the Free Churches and about the oecumenical movement, which seeks to reconcile the divided Churches of Christendom. They have now deliberately chosen to challenge episcopal authority on an occasion which will get their views wide publicity.

At the moment the protest has been purposely confined to London. But the letter speaks of "a more general protest to be made at a later date," which apparently refers to the Anglo-Catholic Progress, a movement which will organise preachers to tour the country in October repeating the case.

How important a section of Anglican opinion accepts the misgivings remains to be seen. Some protesters talk excitedly about another Oxford Movement and suggest that there will be widespread secession to Rome unless the Church of England reverses its acceptance of the work and aims of the British Council of Churches. But Convocation long ago decided that the Church shall from time to time take part in inter-Church occasions, and the British Council of Churches has been generally welcomed.

The Church of England will certainly not reverse its policy of co-operation with other Churches. The onus for future action lies with the protesting group and its sympathisers.

—Michael Davis ("The Sunday Observer," 13/5/51.

THE LATE DR. CODY—TORONTO

"The death of Dr. H. J. Cody, in Toronto, Canada, at the end of April, removes one who has been described as the greatest living Canadian and one of the most remarkable men in the Anglican Communion. After a brilliant career at Toronto University, he was ordained to the curacy at St. Paul's, Bloor Street, and on the death of the Rector, was appointed to succeed him, which position he held for the next thirty-three years. He was also the chairman of the Board of Governors of the University of Toronto for nine years. In 1932 he was persuaded to resign from St. Paul's in order to become the President and Vice-Chancellor of the University, a position which he held with great distinction for thirteen years, becoming Chancellor from 1945 to 1947. Many honorary Degrees were conferred upon him, as well as French and Chinese orders. In order to place religious education on a stronger footing, he accepted the appointment as Minister of Education in the Government of Ontario from 1918 to 1919. In 1943 he received the C.M.G. He was a member of the staff of Wycliffe College, Toronto, for twenty-one years, Archdeacon of York for nine years, and a Canon of St. Alban's Cathedral, Toronto, for forty-nine years. In 1912 he was elected Bishop of Nova Scotia, but declined the Bishopric, preferring to remain in Toronto. Shortly afterwards, when the See of Toronto became vacant, he received an overwhelming lay vote, but did not carry a sufficient number of clerical votes to be elected. When the See was next vacant, after several years he was urged by the whole Synod to accept nomination, but as he had just accepted the Presidency of the University, he declined. In 1922 he was offered the Archbishopric of Melbourne, but did not accept it, to the great relief of his large and attached congregation. St. Paul's Church soon proved unable to accommodate the increasing congregation, and a building of Cathedral proportions was built on

an adjacent piece of land and consecrated by the Primate of Canada, Archbishop Mathieson, in 1914. Here, morning and evening, Sunday by Sunday, he had a congregation numbering between 1500 and 2000, which included a majority of the leading business men of the city. In his early days, Dr. Cody had been too retiring to preach effectively. He visited England on several occasions in order to study the art of preaching. In later years he rarely preached for less than fifty minutes, but his sermons held his large congregation spellbound. He had a wide range of knowledge and was constantly in demand for addressing luncheon clubs and other functions. His congregation was a very active one, the members of the Men's Committee visiting the men of the congregation each year to talk over the affairs of the parish with them and to discuss how much they would pledge themselves to give in their weekly envelope during the coming year. The large revenue which resulted enabled the parish to support entirely St. Paul's Missionary Hospital in Honan, China, and to contribute the largest amount of any parish to the funds of the Canadian Church. The original Church was used for the very efficient Sunday School. The Archbishop of Canterbury, Randall Davidson, invited Dr. Cody to preach the sermon at my Consecration in Westminster Abbey in 1922. His sermon made such an impression that he was invited to preach before His Majesty the King at Buckingham Palace. He was then asked to go to Geneva to preach the annual sermon at the opening of the Assembly of the League of Nations. His interest remained vigorous to the last, and he was constantly invited to preach on special occasions in all parts of Canada. His only son, who also had a brilliant University career, was accidentally drowned in 1935. The way he bore this great tragedy in his life showed that his Christian faith was as remarkable as his intellect."

(From the Archbishop's Letter in Sydney Diocesan Magazine.)

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Diocesan News

MELBOURNE

Jubilee Thanksgiving Service. CANBERRA: JUNE 17, 3 P.M.

The opening of the Jubilee Parliament will be celebrated by "A Jubilee Thanksgiving and a Commendation of the labours of the Nation's Parliament to God", which has been organised by the Australian Council for the World Council of Churches to take place in St. Andrew's Church, Forrest on June 17 at 3 p.m.

It will be broadcast by the A.B.C. over the National Network and Regionals between 3 and 4 p.m.

The lessons will be read by the Governor General, the Rt. Hon. W. J. McKell, and the Prime Minister, the Rt. Hon. R. G. Menzies. An exhortation will be read by the Bishop of Canberra and Goulburn, the Rt. Rev. Ernest Burgmann, a Message of Brotherhood will be delivered by Dr. Henry Smith Leiper, U.S.A. associate secretary of the World Council of Churches, a Jubilee visitor to Australia. The sermon will be preached by the Presbyterian Moderator General, the Rt. Rev. J. R. Blanchard.

C.M.S. 59th Birthday Meeting.

The 59th Birthday Meeting of the Victorian Branch will be held in the Chapter House, St. Paul's Cathedral, on Tuesday, June 19, at 7.45 p.m. Chairman: The Rt. Rev. Bishop D. Baker, M.A., D.D. Guest Speaker: Rev. R. C. Kerle, B.A., General Secretary of the New South Wales Branch, who recently visited Tanganyika, South India, and C.M.S., London. There will also be a coloured film on Mr. Kerle's recent visit, an item by the Y.P.U., and a Birthday Offering.

General Blamey.

"Australia has suffered the loss of a great soldier in the passing of General Blamey. The Bishop of Bendigo and I both served under him and had many opportunities of seeing him at work. His quick decisions were always most welcome when we had to ask for something connected with the Church of England Chaplaincy service in the Army. When one considers the way in which he

built the Australian Army from the tiny skeleton defence force of 1939 into a great and splendid fighting army, one is filled with admiration which words cannot express. Australia owes more to him in this field than it knows. His choice of divisional commanders and senior officers revealed the way in which he valued character as well as technical skill. I saw him frequently in the Middle East and learnt to appreciate those excellent qualities which made him so useful as servant to the Commonwealth of Australia. I had some opportunity of hearing the comments of the rank and file, and there must be very few soldiers who came in contact with him who were not impressed by his greatness. We rejoiced in the great honour which was conferred upon him when he was given his Field Marshal's baton. When the history of the War is written I have no doubt that it will contain an abiding tribute to the memory of a great soldier."

(From the Archbishop's letter.)

TASMANIA

APPOINTMENTS.

The Rev. T. E. DOYLE, Assistant Curate in the Parish of St. Georges, Hobart, to be Rector of Cressy.

The Rev. J. I. BROWN, Rector of Beaconsfield, and Exeter, to be Rector of Scottsdale.

The Rev. M. A. F. DOWNIE, Rector of Cressy, to be Rector of Queenstown.

The Rev. L. E. DANDO, Rector of Cygnet, to be Rector of Campbell Town.

The Rev. M. L. HUGHES, Assistant Curate in the Parish of St. Paul's, Launceston, to be Rector of Penguin.

SYDNEY

Church Missionary Society.

We are glad to welcome home from China Misses Mary Andrews and Nora Dillon, who arrived by plane from Hong Kong on Sunday the 20th May.

Mr. and Mrs. Stuart James and their ten months old baby, David, have arrived home from Oenpelli, and are staying at Kendall House.

Dr. Norman Powys, Jungle Doctor No. 3, arrived in Sydney on the 26th May, and was welcomed at the Jungle Doctor Rally on the 1st June.

Mr. and Mrs. Ralph Barton returned to Oenpelli Mission on the 28th May.

The Annual Medical Appeal is now in progress and Medical Gift Sundays are being arranged in many parishes.

With several weeks of this year to go we still need approximately £8,000 to fill our budget of approximately £40,000.

Children's Homes.

A well-known Sydney businessman has given £500 in response to a special appeal launched by the Church of England Children's Homes at Carlingford.

The appeal, which is for £5,000, is being made to help offset the steep rise in the cost of maintaining the children in the care of the Homes. The cost for each child has risen from an average of £1/1/8 per week in 1947 to £1/13/7 in 1950.

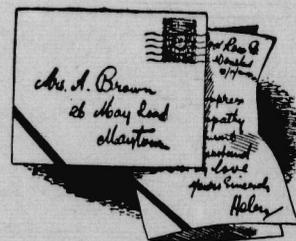
The Homes, which care for children of any denomination, are regarded as one of the major social undertakings of the Church of England in New South Wales. Children at present at the Homes comprise 155 boys and 80 girls and 22 very small children at Havilah Home, which was recently transferred to Carlingford from Normanhurst.

Subscriptions may be sent to the Hon. Treasurer, Church of England Homes, 70 King St., Sydney.

Donations are allowed as concessional rebates for income tax purposes.

Home of Peace, Petersham.

The hospital has recently opened a kiosk, right at the main entrance gates, and already it has proved a boon to patients, relatives and staff. Two years ago the circles provided the money, to build and fit the Kiosk, and voluntary workers from these circles are now helping to run it. The hours are Monday to Saturday, from approx. 10.30 a.m. to 4 p.m., and Tuesday and Thursday, 6.30 to 7.30 p.m., two ladies are needed each day. Any offers of help will be gladly received at the hospital. Telephone: LM 4805, or write to Deaconess Hall.



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June 17. 4th Sunday after Trinity.

M.: 1 Sam. xii or Job xxix; Mark vi 1-32 or Rom. xii. Psalms 24, 25.

E.: 1 Sam. xv 1-31 or xvi or Job xxxviii; Matt. v 17 or Acts xiii 1-26. Psalms 22, 23.

June 24. 5th Sunday after Trinity.

Nat. St. John Baptist.

M.: Ecclus. xlviii 1-10; Luke iii 1-20. Psalms 26, 28.

E.: Mal. iv; Matt. xi 2-19. Psalms 27, 29, 30.

July 1. 6th Sunday after Trinity.

M.: 2 Sam. 1 or Wisd. iii 1-9; Mark vii 24-viii 10 or Rom. xiv 1-xv 7. Psalms 31, 32.

E.: 2 Sam. vii or xii 1-23 or Wisd. iv 7-14; Matt. vii or Acts xv 1-31. Psalms 33, 36.

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