

THE AUSTRALIAN CHURCH RECORD

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CLERGY CONFERENCE AT GILBULLA.

Some fifty Sydney clergy and about thirty clergy wives were able to be present at the Conference at "Gilbulla" arranged by the Rev. Bernard Gook, Mocosan Missioner and the Rev. Basil Williams, this month. It was a beautiful sunny day and the spirit of happy fellowship was much in evidence.

The clergy and their families, which included a number of children, picked in the grounds during the lunch hour and this time of "getting together" in a social way was very much appreciated. The two sessions for the clergy, on the subject of preaching, were helpful and profitable and provoked much discussion. The addresses which were on a high level were given by Dr. Howard Guinness, the Revs. Basil Williams, and Bernard Gook, Mrs. Gook of the Rectory, Bowral, led the conference for clergy wives on the subject "The Wife in the Rectory." The time of intercession in the chapel was led by Archdeacon R. B. Robinson.

At the conclusion of the day it was felt by all that it was good to be there. The next gathering has been arranged for Monday, August 12, at 11.30 a.m.

Bible House to be Built in Canberra

The British and Foreign Bible Society has announced a plan to build a £40,000 Bible House in Canberra.

An excellent site in the Civic Centre has been made available for the proposed building.

The society believes that Australia, as a growing nation with an increasingly important part to play in world affairs should have a Bible House in its Federal Capital. It is significant that there should be in Canberra a House dedicated to the translation, production, display and distribution of the Holy Scriptures.

It believes that the Bible House will bear witness to the place of the Bible in the British way of life, and will be "a reminder of that righteousness which exalts a nation."

400 FOUNDERS.

The society hopes that 400 Christian persons, companies, institutions or churches will

share in the project by a gift of at least £100, thus becoming founders of the new Bible House.

A plaque will be placed in the new Bible setting out the names of such donors as founders.

Building will commence as soon as practicable.

BISHOP CRITICISES ANTI- JAPANESE SENTIMENT.

Visit of Clergyman.

The Bishop of Tasmania, the Rt. Rev. Geoffrey Cranswick, criticises in the current "Church News" Tasmanians who have expressed an attitude of unforgiveness towards the Japanese people.

He says:—

"I am amazed and shocked to hear that there are people who have given a warning against the proposed visit of a Japanese priest for deputation work in Tasmania. Would such 'Christians' refuse to buy Japanese goods? Perchance they have written to their M.P. to protest against Australia's trade with Japan."

"If the hatreds engendered in war time are to continue, then we have no right to call ourselves a Christian nation; nor will it be much use to pray for peace in the Name of Him who prayed 'Father, forgive them for they know not what they do.'"

"The fact that Christ is abiding in His Church in Japan and in other 'enemy' countries, is a cause for both thankfulness and shame. Thankfulness because the Church which is His Body is at work there. Shame because had the Home Church not been so niggardly in its giving to overseas missions, and so neglectful in sending missionaries, the Church in Japan and the witness to the Christian way of life would not have been so weak."

"Our Lord's condition of forgiveness to us and to our nation whose history is not without its shameful deeds, is to forgive as we have been forgiven. Peace and reconciliation in a world torn with war and hatred is only possible on the terms Christ laid down and which He Himself accepted."



The new Chapel at the R.A.A.F. Station, Canberra, A.C.T., which was opened early this month in the presence of Anglican and other Protestant Chaplains.

Off the Record

PAROCHIAL JOURNALISM.

It is always encouraging to discover a good parish paper — unfortunately they are rare. One recent newcomer which is well above the average is St. Philip's, Eastwood's "Torch." It comes with an attractive two-colour pictorial cover, and the written material is well-presented. The only defect is an overdose of the inevitable advertisements.

Australian clergy seem reluctant to adopt any form of insert or combined effort in the production of parish papers, as are so popular in England. Sydney's Promotion Department recently tried to "sell" the idea of an attractively-produced newspaper-style parish paper, with seven pages of general material and one blank page to be used by each parish. But the response was poor and the idea was dropped.

ECCLESIASTICAL TERMINOLOGY DEPT.

Struggling to report Rogationtide proceedings recently, an English daily newspaper referred excitedly to "Rhodesian Sunday."

COST PLUS.

Fifty years ago the parishioners of Devonport, Tasmania, built the large nave of their beautiful parish church — for something less than £1,000. Right now their grandchildren are adding the chancel and vestries. The cost? £18,000.

It will be a very fine building, incidentally, and will be dedicated by the Bishop of Tasmania in August.

PAPERBACKS.

It is interesting to learn of a new paperback library of religious books, to be published on June 21 by the Society for Promoting Religious Knowledge. These are called "Seraph Books" and are, I am told, intended for "the intelligent but uninstructed who are nowadays ready to read on religious subjects."

They will appear in batches of six, consisting mainly of new titles, but often including one reprint or revised edition of a book which it is felt is too good to be lost. The first of these will be "Jesus and Our Need," by Canon L. W. Grensted, which was published fifteen years ago as an encouragement during the days of the war.

The first new titles will include "An Introduction to Asian Religions," by Dr. E. G. Parrinder, "The Story of the Christ," by the Archbishop of Quebec, Dr. P. Carrington, and "A Layman's Guide to the Old Testament" by P. S. Robinson. Their glossy coloured covers should be an attractive addition to the Church bookstall.

EDITORIAL.

THE HOLY TRINITY

Christianity is a miraculous religion. Christianity is itself a miracle. In the Old Testament God is revealed as a God of action. What we call the Laws of Nature are seen as God's usual method of action. Psalm 104 is a wonderful picture of Nature, but in every detail God is recognised. When the Psalmist in the eighth Psalm considers the wonders of the starry sky, he calls them "The work of Thy fingers." When the writer of the Book of Deuteronomy meditates upon the history of Israel, he utters the words, "The eternal God is thy refuge, and underneath are the everlasting arms." It was God who divided the Red Sea before Israel and overwhelmed the Egyptians in its waters. The "Arm of the Lord" is strong to judge and mighty to save.

But while God is seen in everything in Nature, God manifests Himself also in what we call the miraculous. In the lives of the prophets, Elijah and Elisha, this divine power is revealed in the raising to life again of the widow's son at Zaphath and in the same miracle done on behalf of the child of the lad yof Shunen, and in many another work of power. In certain Messianic passages especially there is the suggestion of miraculous might (Isaiah 9 and 11 and 26 and 35). God is a God of "goodness and truth," and these qualities are shown in His dealings with His people. He is a God who acts (Exodus 34).

But the supreme miracle of all was enacted when God gave His Son for the redemption of mankind and God was made man on Christmas Day (St. John 3, 16). And there followed a Life of Miracle. Diseases were healed, devils were cast out, the dead were raised, and the Gospel of the Kingdom was preached. The Life itself was a miracle of love, and self-sacrifice, culminating in the glory of Calvary, till St. John, voicing the conviction of all the Apostles, could write, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." This faith was sealed by the marvels of the Resurrection and Ascension, by which Jesus was indeed shown to be the Son of God with power.

And the coming of the Holy Ghost was a miracle. It was a miracle which changed the timid Peter into the fearless Apostle, who preached Jesus to his countrymen on the first Pentecost and was the means of the conversion of three thousand men. The Acts of the Apostles is the story of the miraculous Acts of the Holy Ghost. And is not every conversion, leading to a changed life, a miracle, even down to the present day? And we still expect the great Return.

When our Lord was standing before Pilate He stated that He was the King of Truth. All who were of the Truth heard His voice. By the Truth, He meant the great facts of the Incarnation, the Atonement, the Resurrection, the Ascension, and of Pentecost. It is these facts which are at the basis of the Christian view of life. It is these facts which are the basis of the doctrine of the Holy Trinity—not a philosophical abstraction, but a saving reality—a belief in the Father Who gave; in the Son Who redeemed; in the Spirit who sanctifies all who admit Him to the throne of their hearts.

WHEN WE ARE DEPRESSED

(An Extract from the spiritual diary of Sister Olafia.)

When we are depressed God is specially near us with His help, whether we feel it or not. Then He is often preparing our hearts for humility and self-examination. He makes us ready to see our sin and our utmost need, and His grace and power and love to us. He also is preparing us to comfort others in similar trials with the comfort with which we ourselves have been comforted. Then can we rejoice though we are sad and raise the triumph song in the midst of our weakness.

Adelaide Urged to Reverse Constitution Decision

Adelaide Diocesan Synod should reverse its previous decision on the Draft Constitution and accept the draft with "sweeping majorities," says the current "Adelaide Church Guardian."

"The Guardian" is the official organ of the Diocese of Adelaide.

The paper says:—
"As we anticipated, and record with deep satisfaction, the Constitution has been accepted by the necessary eighteen dioceses and after the necessary bills have been passed by five State Parliaments will become law."

"What is the Synod of this Diocese going to do about it when it meets under the presidency of its new Bishop in September next? Last September it was approved by a large majority in the House of Laymen but the House of Clergy, many of whose members had studied it carefully at a Conference held in the previous May, rejected it by a narrow majority."

"That there are grave defects in the Constitution as it stands we would be the last to deny. But the question before us is simply this: Is Adelaide going to accept the Constitution as it stands and to work from within for its future amendment, which will admittedly be a slow and painful process? Or are we in this Diocese going to stand apart in an isolation which would be anything but splendid until such a time as the Church of Australia condescends to remould itself to meet the demands of one diocese."

"We think there can be only one answer to the question and we hope that Synod will not only accept the Constitution but accept it by such sweeping majorities as will leave no room for doubt in the mind of the State Parliament that we are resolved to join with the vast majority of Anglicans in Australia in working under the Constitution and thus sharing to the full the life of the Church of England in Australia."

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—The Rev. R. W. Hemming 10/-; The Women's Guild of St. Swithun's, Pymble £3/3/- towards the Sale of Work; Mr. J. Cook 5/-; Mr. W. J. England 5/-; Mr. J. Barrack 5/-; The Rev. B. Cook 5/-; Mr. A. Sercomb 5/-; Anon 10/-; Dr. P. H. H. White £10; Mr. J. Deykin 5/-; Messrs. David Jones £1/1/- towards the Sale of Work; The Rev. D. A. Langford 5/-; The Rev. K. L. Milne 5/-; The Rev. A. A. Mutton 5/-; Mrs. J. H. Stanley 5/-; Mr. T. Cookson 5/-; Mr. S. Moxham 5/-; The Rev. C. M. Gilhepsy 6/-; Mrs. F. Jackson 5/-; Mrs. S. E. Hummerston 15/-; The Rev. G. Hayles 5/-; Anon 15/-; Anon. £3/10/6; Mrs. Bock 5/-; Miss J. A. Rawson 5/-.

HOUSE PARTIES.

CHRISTIAN ENDEAVOUR.

The Church of England Christian Endeavour Association will hold its ANNUAL HOUSE-PARTY at "RATHANE" on the shores of Port Hacking from the 9th to 11th AUGUST, 1957.

The theme of the week-end will be "HOLINESS" and should prove a help to all endeavourers.

Applications may be made with the HON. SEC., Mr. J. MATTHEWS, 792 Elizabeth St. Waterloo.

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BISHOP OF CHICHESTER TO RESIGN AT END OF YEAR.

The Bishop of Chichester, Dr. G. K. A. Bell, will retire at the end of 1957.

Dr. Bell has been Bishop of Chichester for 28 years — only three bishops have held the see for longer — and has for many years been a leading figure in the ecumenical movement.

The Bishop told his diocesan conference last week that he felt the time had come for him to give place to a younger man.

"New initiatives are needed, in the diocese and in the Church, and they require younger men to take them, with the vitality, the resources, and the time to follow them up," he added.

The Bishop is 74.

OXFORD REVIVES ANCIENT RIGHT TO GRANT LICENCE TO PREACH.

Oxford University has revived an ancient right by granting to the Rev. C. O. Rhodes, Editor of the "Church of England Newspaper," a Licence to preach throughout the Anglican Communion in this country. This is the first to be issued for over 250 years.

It supersedes the Bishops' licences which apply only to their own Dioceses. In former times it was sometimes issued to men who, on grounds of principle, were out of favour with the authorities of the Church. With this in their pockets they could give their message without let or hindrance, says the C.E.N.

Only the Universities of Oxford and Cambridge enjoy the right to issue these licences and it had fallen into desuetude. When the revision of Canon Law was under consideration the suggestion was made that since these licences were now never issued, the provision for them should be dropped and that permission to officiate should depend entirely on the goodwill of the Bishop of the Diocese.

In reply to this proposal the Universities appear to have taken the line that they should not without good reason surrender an ancient right which they might wish to exercise in the future.

R.C. "Open Warfare" Against Church of England

The Roman Catholic Church in Britain was waging an open war against the Church of England, said the Archbishop of Canterbury last week.

Dr. Fisher was speaking at the Lichfield Diocesan Conference.

Referring to the proposals for closer unity between the Episcopal and Presbyterian Churches of England and Scotland, the Primate said he welcomed such gradual progression towards one unified Church. He would like to see the Churches of England, Scotland, the United States and any other Churches, bound together in one body, adding: "If the Pope would like to come in as chairman of a Joint Council of Churches we should all welcome him."

On the subject of the Church of England, Dr. Fisher asserted that it was in good heart fertile, fruitful, and productive, and it was making ground though hampered by lack of resources. Congregations were growing, and he was irritated beyond measure by people who talked about half-empty churches. Half-empty churches equally meant half-full churches, and "as some of our churches are very large, if they are half-full there are a lot of people there."

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NOTES AND COMMENTS

It will soon be possible to assess with some degree of accuracy the overall position in many parishes which have adopted the Church's promotion schemes or every member canvasses. While there have been a number of churches in which such schemes have had little advantageous effect, there seems no doubt that generally speaking promotion has brought to the Church material blessings which it has not known before. In many parishes this has been accompanied by a new enthusiasm and fellowship.

Now will come the real test of whether it has brought to the Church some new vision of its real task in the world. If parishes with greatly increased bank balances become obsessed with local needs, if they pour all their new-found resources into purely parochial ventures however worthy they may be, then surely the last state will be worse than the first.

There has been much speculation as to the benefits home and overseas missionary bodies would receive as a result of Promotion. Would they be able to expand their work in proportion to the increased church income in the parishes? So far there is very little evidence indeed that parishes are increasing their missionary giving. The C.M.S. for instance, with the closing of the financial year only ten days away, still needs much more money than it did at the same time last year. A number of parishes, some of which have major building or expansion programmes, appear likely to give considerably less than they have in previous years to work beyond their boundaries.

There are exceptions. One parish in the Sydney diocese has pledged itself to give away at least half its total income. Others have promised to double their previous donations. But still the need is there.

The parish has no right to exist except as an integral part of the whole Christian Mission to the ends of the earth. The Church does not make sense unless it is doing everything in its power to make known the Good News of Christ, and to enlarge the boundaries of His Kingdom. That is its *raison d'être*.

Promotion, rightly used, can be of inestimable benefit to the Church both materially and in every way. But only in a parish which places spiritual values first, and which has a true vision of its calling and task, will Promotion further the Church's real mission.

The widening of avenues for liquor consumption in the present set-up is ever increasing. Not satisfied with the now later closing hour for hotels the ever growing provision of clubs for drinking purposes is becoming a grave menace to public and national well-being. Returned Soldiers' clubs are a particular instance. The common parlance is "We are not a club we are a seven day pub," and apparently with no limitation of hours for drinking. Not only so, it is alleged that in some instances, the membership of these clubs is open to all and sundry. This deterioration in alcoholic propensities has a subtle way of entrenching itself in the public mind. The policy of acceptance, the policy of silence and of drifting with current opinion with regard to this degrading trade is frightening in its consequences. This state will wake up one day to find that alcoholism has got it completely by the throat to the ruination of young growing manhood and womanhood. We used to have a live Church of England Temperance Society in Sydney. In view of the dire results of this traffic on the susceptibilities and weaknesses in human nature is there not something that can be done to awaken the conscience of Christians in this matter?

To attend a meeting of Alcoholics Anonymous is both a saddening and enheartening experience. To learn of the depths of degradation and habit to which both men and women have descended is a heartbreaking revelation. Truly there is a root of evil in man's nature that only the Grace of God in Christ can change and reclaim. But to hear the testimonies of men at the Alcoholics Anonymous meetings, who have triumphed and won through the alco-

holic habit is both enheartening and encouraging to a degree. We append the following twelve suggested rules of Alcoholics Anonymous. It is a movement that calls for our prayer.

- 1.—We admitted we were powerless over alcohol—that our lives had become unmanageable.
- 2.—Came to believe that a Power greater than ourselves could restore us to sanity.
- 3.—Made a decision to turn our will and our lives to the care of God as we understood Him.
- 4.—Made a searching and fearless moral inventory of ourselves.
- 5.—Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
- 6.—Were entirely ready to have God remove all these defects of character.
- 7.—Humbly asked Him to remove our shortcomings.
- 8.—Made a list of all persons we had harmed, and became willing to make amends to them all.
- 9.—Made direct amends to such people wherever possible, except when to do so would injure them or others.
- 10.—Continued to take personal inventory and when we were wrong, promptly admitted it.
- 11.—Sought through prayer and meditation to improve our conscious contact with God as we understood Him praying only for knowledge of His will for us and the power to carry that out.
- 12.—Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and practice these principles in all our affairs.

The Bishop of Wangaratta's reference to the increasing number of adults seeking Confirmation, reported elsewhere, is an indication of a tendency which is being widely noted in many Australian dioceses to-day. There has been a remarkable increase in adult Confirmations in recent years, and with it a greater interest in religious matters on the part of many mature people.

It may not be yet possible to say that there are signs of a religious revival, but there is certainly a greater willingness to regard religion seriously, and to see what it has to say to the modern man. Most parish clergymen have observed this development in their own spheres of work.

One interesting factor is the number of Roman Catholics who are seeking admission to the Church of England. Though accurate overall figures are not available, it would seem certain that there has been a considerable increase in this manner recently. It may well be that the pattern here is similar to that in Britain, where it was recently reported that the number of Roman Catholics joining the Anglican Church is at least five times as great as vice versa, despite constant Roman propaganda to the contrary.

The Australian Church Record, June 20, 1957

Church's Task is a Mission to Nation, Says Primate

The proclamation of the Gospel to the nation, or a national mission in the most comprehensive sense, remains the urgent task of the Church, said the Archbishop of York, the Most Rev. A. M. Ramsey, last month.

Dr. Ramsey was giving his presidential address to the Northern Convocation at York.

Dr. Ramsay said that he would see this duty, however, not in terms of some gigantic plan, but in terms of the Church being the Church, quickened and alert, in every part of its energies towards the community.

"Let every gift be used," said the Primate. "There are those who are receiving a gift of saying something fresh about the implications of a Christian social order; they are not very numerous, and no amount of 'briefing' will fill 'a thousand pulpits' with them."

GIFTS OF PREACHING.

"There are those who, without much mind towards social thinking, are gifted to preach Jesus Christ and Him crucified, and to commend their words by simplicity of love for men and women and children; let them do it, and do not turn them into fourth-rate sociologists."

"There are the parishes, and in some of them the Gospel is being brought home by the quality of fellowship in Christ which a congregation can possess. There are the many agencies of 'visual aid,' to be used with imagination and with sensitiveness to the particular needs of particular sorts of people. There is literature, and art and drama. There is the recovery in many places of a vigorous evangelistic sense in the laity."

"All this is happening. It is the work of the Holy Spirit. We long for it to happen more widely and more deeply. The diocese is the family wherein it best can happen, and the Bishop in the diocese is the father and the guide of evangelism in all its forms, with those to help him and to plan."

DEATH OF "ABDICATION BISHOP."

The Rt. Rev. A. W. F. Blunt, formerly Bishop of Bradford, died in London last week at the age of 77.

Dr. Blunt was supposed, by his words to his diocesan conference in 1936, to have sparked off the constitutional crisis that ended in the abdication of King Edward VIII. References to the King's need of God's Grace if he were to do his duty faithfully were taken by the Press to refer to the matrimonial project and though hitherto no public reference had been made to the subject in this country, newspapers took the Bishop's remark as the signal for publicity.

REV. G. E. REINDORP, TO BE PROVOST OF SOUTHWARK.

The Rev. George Reindorp, Vicar of St. Stephen's, Westminster, who recently declined an invitation to become Bishop of Adelaide, has been appointed Provost of Southwark Cathedral, London, in succession to the Rt. Rev. Hugh Ashdown, now Bishop of Newcastle.

The Australian Church Record, June 20, 1957

NEWS FROM CHINA.

A recent issue of "China Bulletin" provides the following information re the Bible in China. "From June 1st, 1949 to the end of 1955 the China Bible House has sold a total of 171,278 Bibles 170,493 New Testaments, and 3,199,282 Portions. During the same period it has published 43 new editions comprising 211,954 Bibles, 138,500 New Testaments, and 2,944,500 Portions. It is continuing the Bible Society's traditional policy of selling Bibles at less than cost. For example, a Bible that costs Y3.50 to print is being sold at Y1.80. For all of these editions since "Liberation" they are using the old plates in which they have not made any alteration whatever.

The China Bible House at Shanghai has subsidiary Bible Houses at Kuming, Mukden, Hankow, Peking, Chungking, and Canton. In addition it has agencies at Sian, Foochow, Tientsin, Nanchang, Tsian and Lanchow. Each of the Bible Houses has a Secretary (in some cases Honorary), but there is no paid staff at the agencies.

Observance of Bible Sunday has not been much emphasised for a number of years, but the staff of the Bible House was planning for a much more widespread observance on December 9, 1956. The China Bible House has been recognised by the Government as custodian or owner of all Bible Society properties and so it is being largely supported by rents from portions of eight Bible Houses and of two residences in Shanghai and Canton. Further income is received from sales, and from contributions from churches. A more general celebration of Bible Sunday would undoubtedly help to raise this last item substantially.

Ultimately, new plates for the whole Bible will have to be made embodying the simplified form of characters as now recognised. But the Government is continuing to issue lists of from 40 to 50 new simplified forms from time to time, and so the project of reprinting is still felt to be premature. However, the Bible House is hoping to reprint the Gospel of Mark with simplified characters as an experiment in that direction.

The China Bible House wants the rest of the world to know that there is absolutely no restriction on the export of Bibles from mainland China, and that therefore they are in a position to supply Bibles, Testaments and Portions to the overseas Chinese community. The China Bible House is much interested in the question of a revised Kuoyu version, but does not believe that the time has yet come for such a revision to be undertaken. The Church is still quite sharply divided over the old Shen-Shangti term controversy, so that agreement on the question is still impossible.

KOREAN BIBLE SOCIETY SECRETARY TO VISIT AUSTRALIA.

The Secretary in Korea of the British and Foreign Bible Society, the Rev. Young Bin Im, will visit Australia for six weeks later this year.

His Australian dates are: Perth, 16-23 August; Sydney, 24-31 August; and 26-30 September; Melbourne 1-6 September; Hobart-Launceston, 8-11 September; Adelaide, 13-18 September; Brisbane, 19-26 September. Local details will be announced later.

Writing about this visit, Mr. Im says:—"I have fear and childlike excitement. I have fear, because I may spoil the whole programme by speaking in English that my tongue sometimes abhors to handle freely, but I have faith in God, who will help me through His Spirit. When I speak, I am not speaking, but the Spirit. This faith will encourage me. I have a childlike excitement because the thought that I can travel to Australia and meet my Christian brothers and sisters there gives me a great excitement."

PROTEST MARCH IN CAPE TOWN.

In Cape Town last month a protest march of 3000 people opposed to the South African Government Bill to limit African Church attendance heard an address by the Dean of Cape Town, the Very Rev. T. J. Savage. Speaking to the crowd from beside the war memorial in the public gardens, the Dean affirmed that whatever men's position in the world, whatever their race or colour, they were all equal in prayer before the throne of God. "We must protest, and, if necessary, disregard the law. We must obey God rather than man. We will never be content until this evil Bill is erased from the statute book."



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THE HOME MISSION SOCIETY

helps kids like me . . . through the Children's Court Chaplaincy and The Charlton Memorial Home for Boys.

Please help me by sending a donation to—

THE HOME MISSION SOCIETY

Diocesan Church House
George Street, Sydney

CORRESPONDENCE

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

In a Language Not Understood

Dear sir,

Your articles on the Prayer Book and its use for these times have been most helpful and stimulating. Would it be possible to include an article on the reading of Scripture in the Church Service.

It seems to me that the time has arrived for the Authorised Version of the Scriptures to be replaced by some other version for use in our church services. I understand legally we are not bound to use the Authorised Version. Recently I have been speaking at a number of meetings for New Australians. One of the criticisms they level against our Church is that we read the Scriptures in a Version which they find almost impossible to understand. But not only do they have this difficulty, my contention is that the majority of our own people have the same difficulty.

This also applies to the Scripture readings in the Prayer Book. For instance the language of the Epistles is impossible in many places containing archaic words and unintelligible sentences. Many a preacher wastes time explaining the meaning which could be given to exegesis.

Could this unintelligent reading of Scripture be one of the reasons why we are not getting the good news across to our people? The Scripture has become blunted. At Provincial Synod it was resolved to do something about the archaic wording of the Prayer Book. Could not something be done also re the archaic version of the Scriptures frequently used.

Yours, etc.,

(Rev.) K. C. GILMORE.

St. Philip's Rectory,
Sydney.

ROMAN CATHOLIC QUERIES.

Dear Sir

Re letter "Roman Catholic Queries," James Bromley, Armidale School, N.S.W.

Quote from the Communion Service — "Almighty God our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ, to suffer death upon the Cross for our redemption; who made there (by his one oblation of Himself once offered) a full perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." If any more sacrifices were needed, then would the sacrifice of our Lord be in vain.

The Lord's Supper, we call our Communion Service, and for supper we require a table not an altar. "We do not presume to come to this thy table O merciful Lord." More words would be superfluous.

Yours, etc.,

RALPH ROBINSON.

Sussex Inlet South.

Dear Sir,

Your correspondent, James Bromley, asks quite a few questions in very little space. Unfortunately it would be impossible to answer them in the same amount of space; but since Mr. Bromley is obviously a layman, I feel that it is a layman's job to supply the answer.

"If an altar is rejected in favour of a Holy Table, then how can a clergyman offer sacrifice on behalf of the people?" How can he indeed! What sacrifice can he offer? Why should he offer a sacrifice? Article VI states that "Holy Scripture containeth all things necessary to salvation . . ." thereby making Holy Writ our ultimate authority, since "All scripture is given by inspiration of God." (11 Tim. 3:16.)

The writer to the Hebrews devotes quite a lot of time to proving that Christ has offered the supreme sacrifice "on behalf of the people" (Heb. 8 and 9); Paul asserts "Christ our passover is sacrificed for us" (1 Cor. 5:7); the consecration prayer in the Lord's Supper Service shows that we believe that God did sacrifice His only begotten Son, "who made there (by his one oblation of himself once offered), a full,

perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. . . . Scripture clearly proves that Christ is the only sacrifice accepted by God; for Christ is "the Lamb slain from the foundation of the world" (Rev. 13:8). The Old Testament sacrifice was merely a picture of the promise that "God himself will provide a lamb" to "put away sin by the sacrifice of himself."

The only sacrifice that we can offer is that of "our bodies, a living sacrifice, holy, acceptable unto God, which is our reasonable service." (Rom. 12:1.) It is equally "repugnant to scripture" to think that Christ is present in the elements of the Lord's Supper since "the natural Body and Blood of our Saviour are in heaven and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

Therefore the priesthood of the New Testament priest is "a royal priesthood, . . . that ye should show forth the praises of him who hath called you out of darkness into his marvellous light," "an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2:5 and 9), not a priesthood to offer a physical sacrifice no longer required under God's Covenant of Grace.

Since Scripture, and not the oral traditions of men, is our ultimate authority in matters of faith, there is no place in the Calendar for our Lord's mother's husband (who in the strictest sense was not the father of our Lord; see Luke 1:26-35) since Scripture records nothing to prove Joseph's faith. Hoping that Mr. Bromley and his Roman Catholic friend will also read Articles XXV to XXXI, I remain.

Yours, etc.,

CYRIL D. TURNER.

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BISHOP ATTACKS OPERA

HOUSE LOTTERY PLAN

Severe criticism of the N.S.W. Government's plan to finance the building of the Opera House with lotteries was made by the Bishop of Newcastle in his recent synod charge.

The Bishop recalled having spoken a year ago of the Government's employment of gambling as a means of raising public revenue. He added:

"The question has been made more acute by the announcement of the State Government's intention to finance the building of the proposed Opera House in Sydney by

means of a quarterly lottery with a first prize of £50,000.

"I would repeat here what I have said before that it is to me a most astonishing thing that a professedly anti-capitalist Government should sponsor a system which would create four fresh capitalists every year.

"Many of us have been glad to hear that the proposal has come under such heavy

criticism in Labor circles that it has been postponed for the present. I greatly hope that it will be postponed indefinitely.

"I can imagine no more incongruous method of financing the project. I use the word incongruous advisedly. Music such as the Opera House will provide is one of the most uniting forces in the world; gambling is one of the most divisive. Great music distributes its benefits impartially to all who can appreciate them; gambling brings gain to one or to the few and loss to all the rest.

"The instinct of gambling is probably ineradicable from our fallen human nature, but I am deeply convinced that Governments should make it their aim to discourage and as far as possible restrict the opportunities for its expression, certainly not to multiply and encourage them.

CHOIR AND HYMN SINGING FESTIVAL.

The Royal School of Church Music has arranged an Afternoon for Choirs and a Hymn Singing Festival at St. David's Church Forest Road, Arncliffe, on Saturday, 29th June, 1957. An interesting programme has been arranged and should prove stimulating to all present.

Evensong will be conducted by Mr. Ray Holland, Music Master at Sydney Grammar School, and the Hymn Singing Festival is to be conducted by Mr. David Barkla, Acting Organist and Master of the Choristers at St. Andrew's Cathedral, Sydney.

PROGRAMME.

- 3.00 p.m.—Meet in Church Hall; Short Introductory Talk (Mr. E. Barnard).
- 3.15 p.m.—Choir Practice for Evensong (with particular attention to "Speech Rhythm" Chanting). (Mr. R. J. Holland.)
- 4.15 p.m.—The R.S.C.M.—What is it?
- 4.30 p.m.—Choir Practice for Festival (Mr. D. S. Barkla).
- 5.45 p.m.—Evensong in St. David's Church.
- 6.30 p.m.—Tea Interval.
- 7.30 p.m.—Hymn Singing Festival to which the public will be invited (Mr. D. S. Barkla).

Choir members should bring their robes, copies of the Book of Common Praise and RSCM Choral Service Book No. 2 if they have them. Copies of the music will be available for those who do not use these books.

Light refreshments will be available at 2/- per head.

Choirboys should bring sandwiches and drinks will be provided.

PRIMATE'S PROTEST ON NUCLEAR TESTS.

The following is the text of a letter sent by the Primate, Dr. Mowll, to the Prime Minister, Mr. Menzies, on the subject of nuclear tests. The Primate wrote on behalf of the Australian Council for the World Council of Churches.

My dear Prime Minister,

The Australian Council for the World Council of Churches has requested me, as its President, to draw your attention to the statement of the Central Committee of the World Council of Churches, concerning the limitation and control of experimental tests of nuclear weapons. The statement, inter-alia was as follows:—

"Mankind is fearful of actual or potential danger from experimental tests of nuclear weapons. We call upon the Churches to appeal to their governments and the United Nations to negotiate such an agreement for the discontinuance or limitation and control, of these tests as to end any such danger. Provision must be made to safeguard both the health of the people and the security of the nations. In order that human resources may be directed towards constructive ends, the Churches should continue insistently to press for an adequate system of disarmament and a peaceful settlement of the unresolved issues which confront the world."

A simultaneous approach will be made by the National Christian Councils throughout the world to their respective Governments. This matter does not arise in relation to any particular experimental test, but the statement is made in the light of the whole cumulative effect of such experiments. Australia's geographical proximity to the hundreds of millions of Asians who have expressed urgent concern on this issue, must be taken into consideration when Australia's policy is declared.

There is growing concern as to the possible consequences of unlimited tests, which is shared by the Australian Government alike, and we respectfully urge the Australian Government to exercise all possible weight and wisdom in its negotiation for agreements for their limitation or discontinuance with a due sense of the urgency of the issue.

Believe me,

Yours sincerely,

(Sgd.) HOWARD SYDNEY.

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Bearing Fruit — a Christian Experience

By the Rev. A. M. Stibbs.

When the Lord Jesus Christ spoke of Himself as "the true vine" and of His disciples as "the branches," He used this figure of speech to give them instruction about bearing fruit. Let us see what we can learn about this from what He said.

Its Place in God's Purpose for Us.

We need, first, to remember that we belong to Christ at all not by our choice but by His; and that He chose us, and has given us our place both in His Church and in this world for this very reason — that we should bring forth fruit (verse 16). It is by such fruit-bearing in abundant measure that two other results will be achieved; on the one hand, God Himself will be glorified in us, as His power and grace are thus manifested; and, on the other hand, the genuineness of our own discipleship will be demonstrated (verse 8). As Jesus Himself said on another occasion—it is by our fruits that our relation to Him becomes known. See St. Matthew 7, 20.

The Conditions of its realization:

(i) Abiding in Him.

This is the first indispensable condition of fruit-bearing — abiding in Christ. The two sides are stated with pointed and reiterated plainness (verses 4-7). The illustration of the vine and its branches is explicitly applied. Just as no vine branch can possibly bear fruit on its own except it remain vitally joined to the tree, no more can we bear fruit, as disciples of Christ, unless we abide in Him. That is the negative side of the truth. And the positive side is equally certain. The disciple who is vitally related to Christ, and knows His indwelling Presence, will without doubt bear abundant fruit. Also, on the negative side, the vine illustration serves to show that if any branches become detached from the tree, they wither, and, as dead wood, are collected and burnt. So Christ solemnly warned of corresponding spiritual peril — lest, through failure to abide in Christ, we become useless for fruit-bearing, and lose our place as branches; lest, as Paul put it, having "preached to others, I myself should be a castaway," or a "throw-out." Alternatively, on the positive side, true abiding issues in much fruit-bearing.

The Conditions of Its Realisation:

(ii) Letting His Words Abide in Us.

When we thus abide in Him, He uses His words to do three things for

our benefit, to increase our fruit-bearing. These are: (a) to **purge us**, or prune us, as vine branches are pruned, and thus to make clean from things in our lives that hinder greater fruit-bearing (verses 2, 3); (b) to **give us fuller knowledge of God's ways**, that we may enter into the closer intimacy of true friendship, and understand both what God is doing, and what He expects us to do (verses 14, 15); only so can we fully co-operate with Him in fruit-bearing; (c) to **qualify us to pray**, to bring us into that knowledge of Himself and His promises and purposes to bless, that we may appropriate more of His grace in prevailing prayer, and see our prayers answered, and the things we ask for accomplished (verses 7, 16).

The Conditions of Its Realization:

(iii) **Abiding in His Love**; that is, entering into realised friendship with Him by keeping His Commandments, abiding in His words, doing what He says (verses 8-10, 14). Just as He shows His friendship to us by revealing to us God's ways, so we are to show our friendship to Him by doing what He says. This is how Christ Himself as the Son of God was abiding in His Father's love, by keeping His

Mr. Stibbs, Vice-Principal of Oak Hill Theological College, London, has written this helpful study of St. John 15, 1-7.

The Character of the Fruit thus to be Borne.

Father's commandments. So He is our example as well as our Lord, who shows us how to obey, as well as telling us what to obey.

First, all fruit thus produced will share in the characteristic that is essential to its production — that is "abiding." It will be fruit that will remain (verse 16); not fruit of passing beauty only, but fruit of enduring and eternal worth. This fruit is also here defined and described in the three main directions of all human activity. (a) **Godward and Christward**; we shall enjoy realised friendship and engage in effective prayer. (b) **Manward**, particularly towards our brethren in Christ, our fellow Christians; we shall practise love in unselfish, self-sacrificing activity (verses 12, 13, 17). (c) **Selfward**; we shall experience what no one can enjoy by making it his quest. Nothing less than Christ's own joy and satisfaction will become ours, and our own joy will be fulfilled (verse 11); because we shall be fulfilling our true calling and destiny in glorifying God, in doing His will, in becoming by prayer and loving service His channels of blessing to our fellow-men. Such is the fruit that the Lord has chosen us to produce in abundant measure — by abiding in Him, by letting His words abide in us, and by abiding in His love, or keeping His commandments.

—"Church and People."

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STALLS — PICTURES — REFRESHMENTS

PLEASE BOOK DATE

Steady Advance in Central Tanganyika

By the Rt. Rev. Alfred Stanway.

While at home I have been receiving reports of the work during 1956 from many parts of Tanganyika, and though my list is not quite complete it is good to find that it has been a record year.

Over ninety new centres of worship have been opened during the year. The majority are little bush churches built of primitive materials, but representing the outreach of the Church of God and the dawning of light to many who have been long in darkness.

The growth of the work fills our hearts with gratitude; nevertheless it also brings new problems to be solved new needs to be met. Two of these lie in the forefront; first, the training of clergy and evangelists, and second the need of Christian books.

Central Tanganyika Press.

For many years several of the large British publishing firms had been dealing with translations into Swahili and other major East African languages, but the economies of production largely prevented them from doing much in the local tribal languages or in small scale production of items in the extensive languages. It has therefore become necessary for us to publish (as distinct from printing) our own books. This enables us to sell them cheaper, thus selling more and avoiding the necessity of subsidising the cost.

With the inauguration of the Adult Literacy Campaign in 1952 the Central Tanganyika Press released its first publications which were three Cigogo elementary readers for use as follow-up material for the Campaign among the Wagogo of Central Province. An integral part of the course for baptism is that the candidates should learn to read and write. An immediate demand therefore arose for the supply of suitable simple texts. In 1954 Central Tanganyika Press assisted in the publication of a Cigogo first reader which was designed mainly for use in church classes for the instruction of candidates for baptism.

In the same year the Central Tanganyika Press produced an abridged edition of the Book of Common Prayer. There had been no printing of the Swahili Prayer Book since the pre-war years, and with the great increase in adherents and membership the churches were hard put to it to supply an adequate guide to worship. Central Tanganyika Press therefore embarked upon the publication of a paper covered edition. A further publication in

the year 1954 was that of "Daily Light," produced to aid Swahili speaking Christians in their devotional lives. In 1956 Central Tanganyika Press undertook the publication of certain Mothers' Union booklets and brought out a revised edition of the Cigogo hymnbook of which 3000 copies were sold within three months of its release.

It will be seen that Central Tanganyika Press was a project which in part took up the challenge of adult literacy, church teaching and the provision of devotional literature for African Christians. It began in a very small way; since 1953, however, 59,140 books have been published at a total cost of £1800.

Until 1957 the Diocese of Central Tanganyika provided the capital for this venture. It is now hoped that a certain amount of income from friends and from the Church Missionary Society of Australia will establish this work and, as more funds become available, help the Press to undertake further publications.

The production arrangements are that the Central Tanganyika Press obtains or revises manuscripts for the books it produces and then lets out the printing contract to one of the local firms. Central Tanganyika Press then makes these editions available to bookshops and other retailers at trade figures.

In the four years of its life Central Tanganyika Press has adequately justified its inauguration and in every respect deserves as full development as our resources will permit. We look to the day when it will be a full time publishing organisation handling the manuscripts of African authors and producing books to meet the needs of local tribes and the more advanced needs of educational institutions. Central Tanganyika Press could be a vital agency for the promotion of African church life by encouraging Africans to write in their own idiom for their own people. We see the Central Tanganyika Press as one of our strategic ventures to fulfil the needs of the African mind—a mind whose capacity is expanding yearly and whose thirst for knowledge is unquenchable. Christian literature can bring light and truth to this mind, whether it be to the vil-

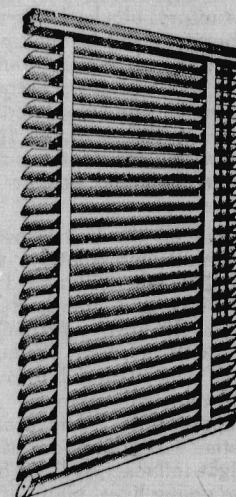
The Bishop of Central Tanganyika, in this recent report written while at home on furlough, tells of important advances in the Diocese, which is a responsibility of the Australian Church. The Bishop has now left Melbourne for Tanganyika.

lager or to the Cambridge Certificate student.

The real problem is capital — the provision of an adequate sum of money to be used for financing publications. This money would be used in a continuous cycle; it would be invested in the publication of a given book, and when the whole proceeds came in the original capital would thereby be replaced and become available for re-investment in another publication. Within the next five years a sum of £2500 is needed for this work, and

(Continued on page 10)

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£1000 is required immediately. I am glad to announce that C.M.S. of Australia have agreed to give us a free grant of £200 a year for five years for this purpose, for which we are grateful, and I feel there must be many of our friends who could, either themselves or by joining with others, send us £5.0.0d. They would, I know, rejoice to make a gift that would be used to make literature available and also help to increase the capital by small margins of profit from future publications. Such donations would make possible a strong advance.

Alliance Secondary School.

I have mentioned before further capital extensions at the School. I have received information from Dodoma that the Building Committee met a prominent Dar es Salaam architect, Mr. C. A. Brangrove, and discussed in great detail the lay-out of the School site in order to integrate the new with the old and produce an enclosed quadrangle.

The Committee also considered with the architect the priorities for the buildings, and in the first stage a sanitary block, dormitory block, kitchen, and double laboratory will be built. In the second stage, the triple classroom block and the two staff houses for extra European teachers will be completed in the second half of this year. In the last phase of the development we plan to add a dining hall and further dormitories.

With work on the first phase commencing almost immediately, we are confident that when Standard XI is added in 1959 and Standard XII in 1960 we shall have a school fully equipped with modern facilities for 180 boys. The capital improvement of the School will give us greater spiritual opportunity. The promotion of a Christian secondary education will mean a right influence will be brought upon these young lives, many of whom we trust will be given in leadership and service to God and His Kingdom in East Africa.

I can assure you that our current staff, those we have engaged recently and the prospective members I have been meeting in Australia, have all the gifts and enthusiasm necessary to deepen the life and tradition of the Alliance School and to make it a fruitful Christian centre of full secondary education in Tanganyika.

A saint is not free from sin, that is his burden; a saint is not free to sin, that is his blessing. Sin is in him, that is his lamentation; his soul is not in sin, that is his consolation. The Lord could do no more than die for us and what can we do less than live to Him? What is our sweat to his blood?
—William Secker.

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The Book Page



Under the general editorship of Dr. Leon Morris

Christ in Our Place, by P. van Buren. Oliver and Boyd, 1957. Pp. 152. Eng. Price, 10/6.

The scope of this book is indicated by the sub-title, "The Substitutionary Character of Calvin's Doctrine of Reconciliation." It is a doctoral dissertation submitted to the theological faculty of the University of Basel. As one would expect, it is a careful, scholarly piece of work. It is also one which is immensely valuable and that for more reasons than one. These are days when there is a renewed interest in the works of the Reformers, and this book helps us to a better understanding of Calvin's thought on the central article of the Christian faith. It is valuable also because it does concentrate attention on this central point, and it shows how all else fits in. There is in some quarters to-day a marked disinclination to speak about Christ as our Substitute. Dr. van Buren does not share this. On almost every page there is some reference to Christ's substitutionary work.

The author deals first of all with the Incarnation, Part II concerns the Atonement, "Christ in our Place," and Part III is headed "Incorporation: Union with Christ." In each section Calvin's thought is outlined with copious quotations from the Institutes and the Commentaries, and it is shown how that all can be understood only in the light of the substitutionary work of Christ. This book is a valuable contribution to Calvin studies. But it is more than that. It is a demonstration of the relevance of that Reformer's thought to the very problems with which the Church is confronted to-day. As such it is to be warmly welcomed.

—Leon Morris.

Principles of Conduct, Aspects of Biblical Ethics. By John Murray. The Tyndale Press, 1957. Pp. 272. Eng. price 15/-.

This promises to be an exciting book. It deals with matters of the most immediate practical concern. It deals with questions of daily living. And it discusses these questions from the point of view of the biblical revelation; it discusses the life of man in the light of God.

So far all is well. The author begins with an excellent account of the creation ordinances. The exegesis is careful and exact. There is a patient and faithful scrutiny of the text. There is a refreshing fidelity to what is written—and a humble desire to know what God has revealed—and a devout willingness to accept it as authoritative and determinative.

But it is in the particular discussion of concrete problems that doubts and difficulties arise. The author has a lengthy excursus on the subject of slavery in the section on "The Ordinance of Labour." He states that we must recognise the "legitimacy (sic!) of slavery under certain well defined conditions" — and this conclusion is stoutly maintained without a single reference to the Epistle of Philemon, and Paul's emphatic statement that a converted slave is "no longer a slave but a brother beloved."

In this discussion (and in many others) we are reminded of the ancient truth that "killeth, but the spirit giveth life." On the basis of Paul's confession: "If therefore I have committed anything worthy of death, I refuse not to die," we are given a lengthy

defence of the death penalty. But this is exegesis run riot; and to erect on these words a "biblical-theological" justification for this practice is fanciful and absurd.

Nevertheless the final word must be one of appreciation. We need more and more biblical theology, and this is an important contribution in that direction.

—S. Barton Babbage.

Early Israel in Recent History Writing, by John Bright. A. R. Allenson (SCM Press) 1956. Pp. 128. Aust. price 12/-. (Our copy from the Diocesan Book Society, Melbourne.)

There is every hope that biblical historiography is about to enter a new and constructive era. The old cleavage between the treatment by "believers" and "critics" (whose histories or Israel could not recognise each other) may disappear, now that the believers may be instructed and corrected by the critics and the critics curbed by the archaeologists. Professor Bright believes that reconstruction will come from this quarter. He notes, on the one hand, the unproductiveness of the fundamentalists, and criticises very firmly the leaders of the present critical school (Alt and Noth), as well as the work of Kauffmann.

One of the most valuable things about this book is its concise presentation of the main opinions of the Alt/Noth school, not readily available to English readers. At the same time Bright protests against their denial of historicity to everything in the Bible before the time of the Judges. On the other side, he objects to Kaufmann's dissolution of much biblical data as "idealism."

His hero is clearly Albright, though he does not seek to expound his views. He insists that the archaeological evidence must be heard, though he is far from advocating a naive "archaeology proves the Bible" method. The period up to the Judges is the time where this needs to be done, and Bright has shown that there are good grounds for hope. Now we shall wait for it to be done.

F. I. Anderson.

Modern Canterbury Pilgrims, by the Dean of New York. Mowbrays 1956. Pp. 317. Aust. price 6/3.

This absorbing book was first published in America. It is the story of men, and one woman, who for various reasons have found in the Anglican Communion the answer to their spiritual needs. Here we have the testimony of twenty-three people who have, in the words of one of them "been drawn toward a religion of sacramentally mediated grace."

In imagination we see a company moving from widely divergent avenues, Englishmen, Americans, Non-conformists, the Jesuit Priest, the Hindu Scholar, Jews and Atheists, traversing the Peddars' Way and all converging on Canterbury. To the Jesuit, the Church becomes "a community of life (love and action) rather than an institution of power." Another decided that this was what he wanted for his children. One American writes "Pilgrims of Canterbury from other Christian traditions may journey far, but they find on arrival a surprising familiarity about the place. In one sense they never left home."

The richness and breadth of the Anglican heritage are such that satisfaction both spiritual and intellectual, is experienced by people of equally varied ecclesiastical and sociological background. Many of them have arrived by difficult roads, but are completely happy and satisfied that the pilgrimage ends in Canterbury.

—Hilda Kent.

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The Will and the Way, by Harry Blamires.
S.P.C.K. 1957. Pp. 128. Eng. price 15/-.

Mr. Blamires, Senior Lecturer in English at King Alfred's College, Winchester is another layman doing valuable work for the Church by his writings, and here is a book written with conviction in beautiful English.

It poses and, as far as space allows, answers four vital questions. What is the way in which God acts to-day? What is the nature of His interference in our daily lives? What can we expect when we invoke God's blessings on our plans? and is the hand of God to be discerned in our failures as well as our successes?

The author pertinently points out that these are normally regarded as subjects for argument with no real answer expected or desired, but the Christian searching diligently does get replies, though probably not the ones he wanted.

This happens because God is a God who acts, initiates and operates in human society, and fitting ourselves into His plans we become instruments of His will. Only when God moves from the fringe of our lives into the very centre can we truly develop our personal vocation.

This is the climax, and the author grapples with the problems of work in a post Christian age. It is both thrilling and disturbing reading, but because he relates them to the predicament of Christians in the English Welfare State Australians will sometimes need to alter details. However, the great, abiding principles are properly emphasised and the book can be highly recommended as a basis for re-assessment of the ideal of Christian Behaviour.

—E. G. Beavan.

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EVANGELICALISM — YESTERDAY AND TO-DAY

By Canon T. G. Mohan, M.A.

When the President asked me to speak on "Evangelicalism Yesterday and To-day," he suggested that "we should look at ourselves as Evangelicals and take stock of our position and take note of the present trends which are opposing Evangelical witness." We can do this frankly and fearlessly, without rancour or bitterness, but in a spirit of serious inquiry with a single eye to the glory of God. The days in which we live are fraught with too much danger to throw away our heritage in strife and bickering, and they are full of so much hope that it would be a tragedy to miss our opportunity through disunity.

A modern historian claims that the last fifty years have witnessed a serious declension from normative Anglican teaching, and a retreat from the Evangelical position. He adds, "Never did the church stand in greater need of a solid Evangelical testimony." This movement in the church away from the Reformation position has presented a serious challenge to Evangelicals, and some have felt that they ought not to be out of step with the general trend of church life—that Evangelicals ought not to be "in contradiction." "We are Anglicans first," they say, and "Evangelicals second."

I suggest that this quite understandable attitude indicates, both a failure to understand the true nature of Evangelicalism, and the importance of our subject this afternoon "Evangelicals Yesterday and To-day." It is important to remember that Evangelicals never gave themselves that title, nor did they ever think of themselves as a party within the Church. But, as Handley Moule says in his life of Charles Simeon, they "did so dwell upon the central message of the Evangelium, Christ Crucified and Risen, as to win from it an honorable soubriquet." The Evangelical gives priority to the Evangel, to the redeeming work of our Saviour and to the complete efficacy of his saving power apart from any effort of our own, and surely this comes first of all our loyalties. The true Evangelical is therefore of all men the most truly Anglican, for he can without any mental reservation and with complete accord, give his assent to the Church's formularies. For him the Prayer Book and the thirty-nine Articles are a treasured possession. He may wish to see some superficial revision to meet modern needs, but basically and fundamentally they are a perfect expression of his beliefs. It is this priority of the Evangel which is so vital. If we were merely a "party," our survival would be a mat-

This paper by the Secretary of the Church Pastoral Aid Society, who is a Canon of St. Andrew's Cathedral, Sydney, was given at the 1957 Islington Clerical Conference. It will be concluded in the next "Church Record."

ter of only relative importance. Hence the need for us to take stock, to look at ourselves and to measure our claim to the title of "Evangelical."

The Bishop of Barking has reminded us of the great spiritual and theological principles of Evangelicalism. I would only recall to your memory the almost miraculous spiritual transformation effected in both church and nation through the recovery and dissemination of sound doctrine by the Evangelicals.

We are staggered by the magnitude of the task confronting the Church to-day, as we contemplate the drift from worship, the decline in moral standards, and the depreciation of national character. But the condition of England to-day bears no comparison with the almost unbelievable moral and spiritual depravity of the days when Evangelicalism was born. Mark Pattison describes the period as one of "decay of religion, licentiousness of morals, public corruption, profaneness of language — a day of rebuke and blasphemy." Carlyle's verdict was "stomach well alive, soul extinct." In 1738 Bishop Secker, later Archbishop of Canterbury, bemoaned the fact "that Christianity is now railed at and ridiculed with very little reserve, and the teachers of it without any at all." And no wonder when the Bishops and clergy neglected their duty and prostituted their position to unworthy ends. Sir Charles Petrie writes "Ecclesiastical preferments, invariably made to serve political ends, were regarded by clergy and laity alike as little more than desirable offices.

Bishoprics and deaneries were solicited from the Prime Minister of the day with unblushing importunity."

It was into such an unpromising atmosphere that Evangelism came, and the measure of its remarkable success may be judged from a comparison of the judgment of Bishop Berkeley in 1738, that morality and religion in England had collapsed "to a degree that has never been known in any Christian country," with the verdict of the historian R. C. K. Ensor on the period which followed the Evangelical revival, that "No one will ever understand Victorian England who does not appreciate, that among highly civilised . . . countries it was one of the most religious that the world has known." Mr. Ensor goes on to say of the influence of Evangelicalism — "it became after Queen Victoria's marriage practically the religion of the Court, and gripped all ranks, and conditions of society. After Melbourne's departure it inspired nearly every front rank public man, save Palmerston, for four decades." "Perhaps there never has been an age and a country in which so many individuals climbed to outstanding excellences or achievements of one sort or another across the most discouraging barriers." "The pulpit dominated. In typical English villages . . . practically all the inhabitants above infancy attended either church or chapel every Sunday, many of them twice or even three times. The children also went twice to Sunday School." "of three successive Lord Chancellors, each taught in a Sunday School nearly all his life." "A great feature of the period was the almost universal practice . . . of family prayers." "The habit of setting apart one rest day in the week for religion and serious thinking deepened the character of the nation, and some high peaks of literature—the Bible, Paradise Lost and the Pilgrim's Progress for instance — became extremely familiar to very wide classes who to-day would never read anything on that level."

It would be tempting to consider the other achievements of Evangelicals — Abolition of Slavery, Social Reform, Missionary enterprise, Pastoral activities, Education. Of the Social achievements of the "Clapham Sect" Canon Smyth says, they did "more in fifty years than the whole of Christendom had done in eighteen hundred."

What was the secret of this great achievement? Ensor says the essentials of Evangelicalism were three — First, the Bible. It made the English the people of a book. Secondly, the certainty of an after life of rewards and

The Australian Church Record, June 20, 1957

punishments; "If," he says, "one asks how nineteenth-century English merchants earned the reputation of being the most honest in the world. . . the answer is: because hell and heaven seemed as certain to them as to-morrow's sunrise, and the Last Judgment as real as the week's balance sheet." Thirdly, the belief that this life is only important as a preparation for eternity. This conviction, he says, "induced a highly civilised people to put pleasure in the background, and what it conceived to be duty in the foreground, to a quite exceptional degree." But we may add to these three characteristics of Evangelicalism—a passionate love for the souls of men, and an increasing pastoral evangelism based on a glorious living experience of the power and love of Jesus Christ.

These noble qualities which Evangelicalism gave to our British character have survived until the present day, which explains why a non-worshipping people shows so much fundamental goodness and right judgment. They help to anchor our people, and keep them from drifting into complete secularism. We still open our Parliament with prayer; we are the only nation in the world to insist on religious teaching in our schools — and it is actually the only compulsory subject; we still keep Sunday inviolate from professional football and first-class cricket; we still have a national Church; and the spiritual significance of the Crowning of the Sovereign has, thanks to television, brought home to millions of our people in a way unsurpassed for generations, the true nature of the spiritual bond which unites us. But these outward symbols of a once national faith are being undermined. This is a critical moment in our history. The inevitable deterioration in our character is evident, and unless we can recover the source of our spiritual wealth our Capital will be exhausted and the result will be swift and terrible. To-day we have a foundation on which to build: to-morrow we may have nothing. There is no time to lose. "The majority of men and women" said the late Archbishop of York "neither say their prayers, (except in some terrifying emergency), nor read their Bibles (unless to look for help in a crossword puzzle), or enter a church from one end of the year to the other (except for baptisms, marriages or funerals)." He says further, "the position is serious and calls for most strenuous evangelistic work if England is not to lapse into complete paganism."

(To be continued)

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RELIGIOUS BROADCASTS. A.B.C. PROGRAMMES.

SUNDAY, JUNE 23.

Radio Service. — 9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL). For Students' World Day of Prayer. Service conducted by Rev. Stanley Weeks. Preacher: Rev. Michael Fisher.

Divine Service.—11 a.m. A.E.T. 2BL, 2NC and Regionals. St. Andrew's Anglican Church, Roseville, Sydney. Preacher: Rev. Canon S. G. Stewart.

"Religion Speaks."—3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR). 3.45 p.m. W.A.T. 6WN. "Growing Up," Dr. W. L. Carrington.

Community Hymn Singing. — 6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). Combined congregations of the Methodist Churches of Bathurst, N.S.W.

"Prelude."—7.15 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR). 7.15 p.m. W.A.T. 6WN. St. Mary's Singers, Sydney.

"Plain Christianity—A Word to the Wayfarer."—7.30 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR). 7.30 p.m. W.A.T. (6WN).

"The Epilogue."—10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR). 6WN. First Sunday after Trinity.

SUNDAY JUNE 30.

Radio Service. — 9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL). From the Temple Church, London. Preacher: Rev. Austen Williams.

Divine Service.—11 a.m. A.E.T., 2BL, 2NC and Regionals.

"Religion Speaks."—3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR). 3.45 p.m. W.A.T. 6WN. "Growing Up," Mrs. Frances Maling.

Community Hymn Singing. — 6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). John Flynn Memorial Church, Alice Springs.

"Prelude." 7.15 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR). 7.15 p.m. W.A.T. 6WN. St. John's Fellowship Choir, Melbourne.

"Plain Christianity—A Word to the Wayfarer."—7.30 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR). 7.30 p.m. W.A.T. (6WN). Mr. Val Brown.

"The Epilogue."—10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR). 6WN. Second Sunday after Trinity.

TELEVISION.

SUNDAY, JUNE 23.

9.15 p.m. ABN, Sydney. "Twilight at Tintern."

5.30 p.m. ABV, Melbourne. "Stories of Jesus" (5). Rev. S. R. Bowyer Hayward.

9.30 p.m. ABV, Melbourne. "Bible Background, Part 1. Introduced by Rev. Canon H. M. Arrowsmith.

SUNDAY JUNE 30.

9.40 p.m. ABN, Sydney. "Bible Background," Part 2. Introduced by Rev. Canon H. M. Arrowsmith.

5.30 p.m. ABV, Melbourne. "Stories of Jesus" (6). Rev. S. R. Bowyer Hayward.

9.30 p.m. ABV, Melbourne. "Man to Man." (11). "How can we love our enemies?" Dr. Ralph Sockman.

Rev. J. H. Willcoxson is now living in Douglas St. East, St. Ives. JJ 2295.

PERSONAL

The Bishop of Central Tanganyika and Mrs. Stanway left Australia on their return to Africa, by the "Strathmore" on June 9, after some months of furlough, and deputations in the various States, and New Zealand.

The Rev. R. C. Firebrace, Vicar of Bourne, Eire, and formerly of Sydney, passed through Sydney this week en route to New Zealand on a visit to his married daughter.

The Dean of Nelson, N.Z., was a visitor recently to Sydney on his way to England. While in Sydney he was the guest of the Rector and Mrs. Begbie at Willoughby.

We are sorry to note the illness of the Rev. R. T. Hallahan, Rector of Sans Souci, Sydney, who has undergone an operation in Prince Alfred Hospital. Mr. Hallahan has resigned his parish as from the end of this month.

We regret to report the sudden illness of the Rev. O. W. Cooper, Rector of Bellevue Hill, Sydney.

Congratulations to the Rev. and Mrs. Ian Booth, of B.C.A., Orroroo, on the birth of a son.

The Rev. Nigel Backhouse left Sydney last week for a further term of service in Dodoma, Tanganyika. His daughter, Dr. Juliet Backhouse, also returned recently to Tanganyika for her second term with Church Missionary Society.

The Rev. W. V. Gurnett, Rector of St. John's, Woolwich, Sydney, has resigned his parish and will retire from parochial activity.

We are pleased to know that Dr. Broughton Knox who has been seriously ill, is now improving.

Mr. Alan Kerr, Chairman of the Children's Special Service Mission and Scripture Union, Victoria, left last week for a visit to America. He plans to be present at the Dr. Billy Graham Mission in New York and later will visit England.

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KOREA CHURCH

WORLD SERVICE — 1947-1957

Korea Church World Service is the ecumenical agency in Korea representing the American relief organisation, Church World Service, and the World Council of Churches, Division for Inter Church Aid and Service to Refugees.

The General Committee has 32 representatives from the various indigenous churches and Overseas Mission Boards, representing American and Australian Presbyterians, American Methodists, Anglican, Salvation Army, Southern Baptists, Society of Friends, United Church of Canada, Mennonites. The Rt. Rev. A. E. Chadwell, Anglican, has been the chairman for the past six months, and the Tenth Annual Meeting was held on Anzac Day 25th April, 1957.

The record of service is most impressive, particularly since the Cessation of hostilities.

In 1952, the War Widows Homes and Day Nurseries were commenced and the Amputee Service at Severance Hospital, Seoul; in 1953 the Widows Knitting and Sewing Group; in 1954 the first of the T.B. clinics, now spread from Seoul to a number of villages, the service in which Dr. J. N. Burgess, of Melbourne, supported by Australian Inter Church Aid funds, is working; in 1955 the Community Co-ordinated Development Project in Sapkyo, a rural district 100 miles South-West of Seoul; in 1956 a post Polio Clinic with a physiotherapist.

The growth of these services is indicated by their staff — the T.B. clinics with 43 doctors, nurses and technicians, the four amputee centres with 35 operatives.

During the ten year period, K.C.W.S. has distributed 27,000 tons of relief goods — 7000 tons of skim milk, 13,500 tons of grain, 2700 tons of other foods and 3500 of clothing. In the last year alone, relief was supplied 453,000 in 173 cities and countries, refugees, widows, orphans, hospitals, old people's homes and leper colonies.

To restart farming in war torn areas live stock has been imported and loaned to farmer — 100 goats, 200 pigs, 500 rabbits, 200 ducks, 60 cattle and 60 queen bees. The first progeny are returned to K.C.W.S. centres for supply to new centres, thus forming a self perpetuating project.

K.C.W.S. funds have risen from 2000 dollars in 1947 to 425,000 dollars in 1956, with a total expenditure in 10 years of 1,628,000 dollars. The

various health centres and proects are serving over 21,000 patients and 2000 amputees have had artificial limbs fitted. The Community Project at Supkyo has 21 co-operatives and several youth clubs. Cooking and sewing classes are held in the villages. The knitting and weaving department has trained 416 widows and daughters, and 100 war widow homes care for 3000 widows and their children. There are still three million refugees unemployed or under employed who are at the point of starvation.

Australian Inter Church Aid supplies £4000 a year towards these services in Korea and it is hoped a second Melbourne doctor can go to assist Dr. Burgess. Can our Australian contribution be stepped up?

Further information may be had from, and donations sent to, the Australian Commission for Inter Church Aid, Room 23, Fifth Floor, 37 Swanston Street, Melbourne.

MISSIONS TO SEAMEN.

ANNUAL MEETING.

The Most Rev. H. W. K. Mowll, Archbishop of Sydney, presided at the 76th Annual General Meeting of the Sydney Mission to Seamen which was held on the 22nd May, 1957, at the Rawson Institute for Seamen, 100 George St., Sydney. The Primate welcomed to the meeting His Excellency the Governor of New South Wales, Lieut.-Gen. Sir John Northcott and thanked His Excellency for the real interest he had taken in the Mission's activities during his term as Governor.

His Excellency the Governor praised the Mission for its work during the year "Expansion," which was now ending and launched the new year which is entitled "Resulting Development."

The Rev. Colin Craven-Sands, chaplain, in his report reviewed the year "Expansion," and outlined the plans for "Resulting Development," during which an emphasis will be placed on public relations and the Mission brought more to the notice of the people of this diocese and state. In 1953 nine parishes gave a total of £20 to the Mission, and in the year ending March 31, 1957, this had risen to £129, given by 35 parishes, but it is hoped that there will be more support from this source in the years that lie ahead.

The Rt. Rev. W. G. Hilliard, chairman of the Committee, proposed a vote of thanks to His Excellency and His Grace and this was seconded by the Rev. James Whild, assistant chaplain.

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CHURCH AID HELPS MANY HUNGARIANS.

Anglican, Protestant and Orthodox churches, working through the World Council of Churches, helped to resettle 28 000 Hungarian refugees since the revolution last October, according to a report made on May 31 by Dr. Leslie E. Cooke at the opening session of the Annual Consultation of the World Council of Churches Division of Inter-Church Aid and Service to Refugees. The consultation of 150 church leaders from 35 nations was held from May 31 to June 5 in the Town Hall at Eastbourne.

Dr. Cooke, director of the Division, pointed out that as other groups withdraw from the scene, "their resources expended, and as the spotlights of publicity are turned elsewhere—the churches remain, assuming responsibility for unfinished tasks, caring for those who remain in the camps, watchful of the welfare of more than 3000 children."

ORDINATIONS IN SOUTH AFRICA.

On Ascension Day, the Rt. Rev. G. F. B. Morris, Bishop of the Church of England in South Africa, conducted an ordination service at which the Rev. Lot Kumalo was ordained Priest and the Revs. W. D. Douglas, J. Hanbury Hill, Bernard Wright, T. P. Duffy, J. Zuma, and P. Ngobeni were made Deacons.

Bishop Morris was assisted by several clergymen from the Transvaal, Natal and the Cape amongst whom was the Rev. Norman Bennet, who was for many years rector of Christ Church, Hillbrow, and who founded St. Matthew's, Orlando, where the Rev. Lot Kumalo now ministers. Six of the newly ordained clergy will be working in the Transvaal and the Rev. D. Douglas is Curate in charge of Christ Church, Hazendal, in the Cape.

In the course of his address, the Bishop drew attention to encouraging developments in the C.E.S.A. work during 1957. Among these he mentioned particularly that Christ Church, Hazendal, in the Cape, has been opened up and enjoys a regular ministry; Holy Trinity, Springs has also a regular ministry (the Rev. J. Hanbury Hill is Curate in charge there), and Christ Church, Pine-town, in Natal has come back into fellowship with the Church of England in South Africa.

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The Australian Church Record, June 20, 1957

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