

DR. RUMBLE DRAWS FIRE.

The Bishop of Ballarat, no newcomer to the field of Roman controversy, writes in a recent issue of "The Church Chronicle," Ballarat:—

A member of an Anglican Religious Order in a letter to the Bishop speaks of Dr. Rumble's "disingenuous cry about the disagreement of Anglicans with each other." The writer says: "I never knew till I attended a conference with Roman Catholics who were off their guard, how much greater their internal differences are than ours. Once you hear Dominicans talking freely about Jesuits, you don't quickly forget it."

ANOTHER COMMENT.

Why is Dr. Rumble so eager to down the Anglican Communion? Can it be that Dr. Rumble fears the truth in this statement in a book, "A Catholic Plea for Reunion," by Father Jerome (Rev. Albert Gille, S.J.).

"We (the Roman Catholic Church) show a marked tendency towards making our religion sugary, meticulous, microscopic, loading it with small devotions, multiplying saints, statues, services and novenas. Were the Anglican and Roman rites placed on an equal footing, with liberty for everybody to attend whichever he preferred, we might find it hard to keep our congregations. We would, at any rate, cater for a wider field of different tastes, and thus extend the supply of sacramental realities."

This writer has many other interesting things to say. For instance, he says that by the Roman Catholic system of confession "the power of the keys is desecrated and made ridiculous."

Of course, Dr. Rumble will sweep all this aside. But in a note in the second edition of the book Father Gille tells us that after reading the book an eminent English Jesuit exclaimed: "Thank Heaven for the book, but God help the writer."

What did the Roman Church do to Father Gille for writing this book? Does the Roman Church allow freedom of speech as the Anglican Communion does? Dr. Rumble scoffs at the differences between our high churchmen and low churchmen, but is not the Anglican Communion doing a wonderful work for the cause of reunion by binding together within its life the Catholic, evangelical and liberal elements that are in religion and the Church?

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THE AUSTRALIAN CHURCH RECORD

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Television—Problems & Possibilities

(By the Rev. A. W. Morton, M.A., Dip.Ed., Ph.D.)

It was said of Nietzsche that his brutal philosophy of the superman changed the outlook of Germany in a generation. It produced a climate of opinion that led inevitably to the first World War.

So potent is television, however, that it is now possible to change the thinking of a nation overnight! This happened in America not so long ago when the proceedings of the United Nations Security Council were televised. The significance of the clash between the Soviet and Western delegates was understood for the first time by millions of Americans. The intransigence of the former was demonstrated and all the insistence of Soviet argument and propaganda could not nullify the unfavourable reactions of the television public.

Television is a new, amazing expression of the dynamic energy of our technological age. It is here to stay. It is destined to make revolutionary changes in thinking and living. Even house design may be affected. Many future homes will have a television room in which families and friends will gather to watch the channels—as television stations are called. Already overseas an economic problem has arisen. People are finding that it is not the cost of the T.V. set that puts a strain on the purse, but the upkeep of the neighbours it attracts and holds!

INEVITABLE DEVELOPMENTS.

Television is far from perfect. It is still reminiscent of the early stages of the movies. It is a severe strain on the eyes. Hence the necessity for a light in one corner of the room to which one can turn from time to time for visual relief. Practically every day as may be expected, technical advances are made. Colour television is promised in five years time. At the present moment many programmes are clear, have little flicker, are interesting and well produced. Though television is limited to a range of 50-75 miles, by some freak of nature a programme from London was seen in Spain. It can be only a matter of time before the effective range is increased. Then the propaganda power of television will intensify. Imagine a half-literate group of people in Africa or anywhere else for that matter, indoctrinated by



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Off the Record

JUST WHAT DOES HE MEAN?

After the University Mission in Melbourne a letter was sent to the members of the Evangelical Union by the secretary exhorting them to follow up the work of the Mission and dealing with sundry details. It concluded:—

"Lost Property. E— has cutlery from Brighton, a fountain pen and some lady's gloves from the Rally, and a propelling pencil from the Annexe. B—has Prayer Books, a glove and some pearls from the Cathedral.

"Let us not be found wanting in this time of opportunity."

A good word for "The Australian Christian World" now in its seventieth year of publication, which, under the editorship of the Rev. Vernon Turner, and printed by the Ambassador Press, is appearing every month in a very attractive and readable new form.

DOWN TO EARTH

Mr. Eric Barwick, son of the Rector of St. Andrew's, Wahroonga, N.S.W., who recently parachuted safely from his Mustang not long before it crashed at Narrabeen, is doing Aeronautical Engineering at Sydney University and is Vice-President of the Evangelical Union there. At the E.U. Annual Meeting in the Great Hall the other night, the secretary remarked in his report that Eric "is not the sort of person who jumps to conclusions."

WEDNESDAY, AUGUST 5, 1846

"It was on a beautiful fine day that a large number of churchpeople crossed the harbour to attend the service.

"The Right Rev. Dr. Broughton was met at the west door by the Rev. W. B. Clarke and the trustees. Morning Prayer was read by the Rev. W. B. Clarke and the Communion Service by the Bishop of Australia; the Epistle was read by the Rev. Mr. Onslow (Chaplain of H.M.S. Carysfort, which had arrived three days previously with the new Governor, Sir Charles Fitzroy) and the Gospel by the Rev. Robert Allwood of St. James'. The Rev. William Cowper of St. Phillip's, as Chancellor, read the Act of Consecration. The sermon was preached by the Bishop of Tasmania, Right Rev. Francis Russel Nixon D.D."

The place? St. Thomas', North Sydney (or Willoughby as then called) on the day of the consecration of the first church.

BUILDING . . .

You don't build up a church by throwing bricks at the preacher.

. . . AND REPAIRS

If there's one thing worse than dry rot in the pulpit, it's white ants in the pews!

televised programmes from a communist source. The usual appeal coupled with the unscrupulous stirring of the flood tides of emotion, ignorance and fear must have horrible results.

POSITIVE AND NEGATIVE ASPECTS.

Television consequently presents many problems. Positively, for example, it may bring the members a family closer together. It may make for more home life. Negatively, it may create problems of discipline. Boston children, we are told, refuse to eat their meals unless served to them while they watch the T.V. serials.

Naturally, Sydney parents would not allow such behaviour! Certainly television can give opportunities for exploitation of the people and ruthless competition by powerful interests. In America, a commercial telecast cost £10,000 an hour. This expense is justified apparently, because sales of the products have tripled. This means that moneyed monopolies can increase their influence and control unless checked in some way by informed and aggressive opinion. Moreover, the shoddy quality of most of the commercial telecasts, particularly in America, is alarming and a warning to Australia.

RELIGIOUS IMPLICATIONS.

What are the implications for religion? Latest information from Britain shows that a reasonable amount of time is allowed by the B.B.C. for televised church services, religious drama and illustrated lectures. Two million sets are in use and one survey states that 40 per cent. of these remain tuned to religious programmes. Here is a congregation as large as the entire body of regular churchgoers throughout the land. Every day 2000 sets are bought and 80 per cent. of the United Kingdom is within the range of transmission. Obviously the television constituency is increasing. The possibilities for evangelism are tremendous. A far larger cross-section of the nation can be reached than that which attends Church. Television can be a mighty force for good if the New Testament message is faithfully presented. The possibilities for Australia are apparent.

The unworthy nature of many radio and television programmes in America is undeniable, yet one fact must be emphasised. In the U.S.A. it has always been possible to give the gospel message over the air. The people of America can not say that they do not

hear the gospel of our Lord and Saviour, Jesus Christ. They can, if they want to. Yet from time to time attempts have been made to suppress this message. Efforts were made to get Dr. Walter Maer—the Lutheran preacher—off the air. In America today evangelists are using television, although the great cost is a difficulty.

In Britain, however, the B.B.C. monopoly favours the B.B.C. kind of religion. Seldom are speakers chosen who will deliver evangelistic messages. It is quite an event when Tom Rees or Alan Redpath broadcast. No wonder there is so much deadly apathy towards Christianity in Britain.

We can learn the lesson for Australia. In spite of the problems of commercial television, the system of dual provision — national and commercial channels—seems the only way to avoid the "old school tie" brand of religion, and give freedom over the air for the gospel as well as for the ethical and other implications of Christianity.

Meanwhile, what is the Anglican Church doing? Who can answer? The Roman Catholics have their panel of priests studying the subject, and the Seven Day Adventists are said to have a gift of several thousand pounds for a television channel. At the last Synod of the Diocese of Sydney the writer had a resolution accepted suggesting that a group be formed to report to Standing Committee about the latest developments in television. Has this group been set up? The question is urgent. The Church must act and not rely on the local branch of the World Council or anyone else. It is late but not too late to get busy on a matter of vital importance for the spiritual future of our people.

"COBBERS; THE EAST-WEST SHOW."

A most unusual evening's entertainment is in store for those who go along to St. Philip's Hall, York St., Sydney, at 8 p.m., on Friday, August 14, or Saturday, August 15. Asian songs and dances, plays with an Oriental flavour, music that will be new to you, and lots of fun, all blended together to make "Cobbers: The East-West Show."

This is being presented with the help of some of their friends by the students who live at "Wingham," the hostel for University Students and International Friendship Centre opened last year at Drummoyle by the Church of England in Sydney Diocese.

The emphasis in "Cobbers: The East-West Show," as in the Hostel, is on friendship between Australians and their Asian neighbours.

Tickets (3/- and 4/-) may be obtained at C.M.S., 93 Bathurst St., at C.E.N.E.F., 201 Castlereagh St., at C.S.S.M., 239 Elizabeth St. and at the door.

A Book of Common Prayer—Why?

Churchmen might well stop and ask themselves the question, "Why do we use a Book of Common Prayer?" No other Church uses such a book containing all the services authorised by the Church. The Church of England is certainly unique in this respect.

How has it come about that our Church occupies this unique liturgical position? How could it have happened that the Church of England in the 16th century, acting quite without precedent, suddenly adopted a book of common prayer?

Other churches in that cataclysmic era experienced the mighty, regenerative effect of the Reformation, but the Church of England alone had the single man with the concentration of authority in his hands who could give us our "incomparable liturgy," as Macaulay has described it. This man was Thomas Cranmer. Historically, the Book of Common Prayer cannot be separated from the Reformation. This was a far-reaching movement of the Spirit of God. But humanly speaking, the Book cannot be thought of or understood, apart from the name of Cranmer, most renowned of all archbishops of Canterbury.

MANY SERVICE BOOKS.

When Cranmer was appointed Archbishop of Canterbury in 1532, he found that lack of uniformity which had marked the Church of England for centuries past. There were many types of service books and even these books varied in form from diocese to diocese. They were printed for use by members of monastic orders, priests and bishops. There was no book of any kind to guide the ordinary worshipper who was expected to rely upon rosary beads as the main aid to devotion.

Since all service books were printed in Latin, the only language then used in the public worship of the Church, it can readily be understood that the ordinary worshipper was but a quiescent spectator.

As far as liturgical reform was concerned, Archbishop Cranmer seems to have been animated by a single purpose, to restore to each worshipper his right and privilege to intelligent participation in real congregational worship.

ENGLISH BIBLE AND LITANY.

The first and most important step towards this end was the setting up of the Bible in English in all churches in 1539. This was the foundation upon which the whole edifice of re-

formed Anglican worship was built. The only other concession towards reform which Cranmer was able to gain in the reign of Henry VIII, an ardent Roman Catholic in belief, was the setting forth of the Litany in English in 1544. English congregations thoroughly enjoyed the novel experience of sharing in this order in their own tongue. It both established a principle and set up a precedent which were soon to be used as starting points for sweeping liturgical reforms.

REFORMATION ESTABLISHED.

With the accession of the boy King Edward VI in 1547 and the concentration of power in the hands of convinced Protestants like Cranmer and the Duke of Somerset, the stage was set for the complete triumph of Reformation principles in England. For about two years there was much experiment and innovation with regard to public worship. Clergy conducted services in many cases according to their own whims and fancies and in other cases according to the strength of their evangelical or Romanist convictions. This period of anarchy was ended by the setting forth of the Book of Common Prayer in 1549, the first English Prayer Book. All the services and offices of the Church were revised, condensed, purified from superstitions and doctrinal errors, translated into English and brought within the compass of

a single book. Its appearance filled the forces of reaction with alarm, while among evangelicals there were misgivings with regard to a few points which seemed to compromise true Christian doctrine and worship.

FINAL REVISION.

Cranmer's final revision of the Prayers Book was issued in 1552 and this Book in all essentials is our authorised Book of Common Prayer today. Its omissions were highly significant. The Holy Communion was no longer to be referred to as the Mass. All references to the Holy Table as "altar" were deliberately expunged. The use of the mass vestments was expressly forbidden.

The whole Book bears the stamp of Cranmer's forceful, lucid English. Its composition shows the art of a master craftsman in liturgiology. Throughout, it breathes a most delicately balanced understanding of the nature of Christian worship.

PRINCIPLES OF WORSHIP.

Its author seems to have been guided by definite principles drawn from deep knowledge and understanding of the Word of God. These principles are writ large in every service of the Book of Common Prayer, almost on every page. They explain why our Prayer Book has abundantly satisfied many generations of Englishmen as they sought in a public manner to offer their worship to God. They explain why we cherish its scriptural standards still. The guiding principles are these:—

(1) True spiritual worship will draw a man into close communion with



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Jesus Christ Himself, lifting him far above churches, ordinances and ministers.

(2) True spiritual worship will continually extend a man's spiritual knowledge, giving bone, muscle, and firmness to his religion.

(3) True spiritual worship will continually increase the holiness of a man's life, making him increasingly watchful of his own behaviour and making his conscience more tender.

The Book of Common Prayer is the Church's official pledge that these principles shall ever regulate the worship of the Church of England.

"The whole wide world is naught beside
The wonder of Thy love.

And though my state be mean and strait,
Give me but heart to work and wait,
And I have Treasure-Trove

JOHN OXENHAM

"TREASURE-TROVE"

Trust, He gives,
Righteousness,
Ease of heart,
Assurance bold
Saviour
Use me
Recreate me
Energise!

Truth, He gives, in all its fulness,
Richest treasures passing thought,
Only trove in such a Lover
Vow'd to Him my life shall be
Everlastingly—

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Collect for 9th Sunday after Trinity—
Grant that we may be enabled to live
according to thy will

—Amen

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The Clergy Provident Fund (Sydney) and Retired Clergy

(By S. M. Goard, Bank Officer, Willoughby, N.S.W.)

It is now certain that a superannuated couple find it, not only difficult, but virtually impossible to live unaided on the Clergy Provident Fund annuity; yet such could be better off by drawing less than their maximum entitlement from the Fund.

This paradox arises as a result of present currency inflation and the expediency of annuitants availing themselves of a national Social Service pension, latterly deriving from special taxation. Whereas the Social Service pension has been kept more or less in relation to currency value, private pension funds have, on the contrary, suffered a lessening of incomes through the fall in interest rates, so that no adjustment to inflation has been practicable. The result generally is that private annuities (which are taxable) are but a few pounds in excess of the individual Social Service pension.

Where a couple is concerned the joint S.S. pension payable (subject to means test) is likely to exceed the former by over 80 per cent. Necessity therefore obliges us to put aside all fastidiousness and henceforth regard the private annuity or pension as an auxiliary to the S.S. pension toward which we all pay a direct contribution in Social Service taxation.

Having then accepted this principle let us consider to what extent it is expedient to utilise the private fund for pensions and how otherwise it may be most advantageously used. The maximum income one may receive when such partly includes Social Service pension is £4/17/6 per week (i.e., 30/- of earned, of property, or private annuity beyond the S.S. pension). If the extra income exceed £78 per annum the S.S. pension is reduced accordingly. For a couple (without property other than their home) aged 65 and 60 the total is double, or £507 p.a. crime."

Thus it is readily seen that acceptance of more than £78 p.a. by an annuitant from the C.P. Fund (or £156 for a couple) benefits only the national budget; not the recipient. For the former income he has contributed, in terms of his occupation; for the S.S. pension he has been taxed; his entitlement to each has been purchased, so he should accept both equally without scruple or diffidence. However, by following this course the income of the C.P. Fund would become unnecessarily abundant. It is from this circumstance that the additional benefit prefacing this article derives.

For the portion of annuity voluntarily surrendered it is suggested that the annuitant should bargain for a virtual return of the basic capital of such in the form of a loan from the Fund for purchase of a home.

(To be continued)

Liquor and Crime.—We are interested to learn from an address he gave recently that Senior Detective Findlay is of the opinion that liquor is the cause of 90 per cent. of the crime of New Zealand. In the course of his address he went on to say, "It is peculiar that in the depression in the early and middle 30's crime was much less than it is in these times of so-called prosperity. The only reason I can assign for such a state of affairs is that in times of prosperity men and women have more money to spend on liquor. I was present at the unveiling of the Auckland Grammar School memorial when mention was made of the octagonal form of the memorial representing the eight cardinal virtues. From where I stood I could see a brewery and part of the Auckland gaol and I could not but reflect how far they are from the cardinal virtues and how closely related they are in cause and effect, in sordidness, misery and crime."

NOTES AND COMMENTS

A sigh of relief passed over the free world on Monday, July the 27th. The relief may not be permanent but there is freedom from war at the moment and negotiations for peace can be carried on in an atmosphere of quiet. Goodwill is now more possible.

The Armistice

Negotiations for the armistice were very protracted. We have heard voices raised censuring America for her part in these discussions. She has been blamed as being too arbitrary and stiff. It may be true that America is yet but an amateur in international bargaining compared with some of the older nations but at least she is honest in her general principles and sincere in her desire for peace. And are not honesty and sincerity the most important elements in any bargaining if we are to expect the resultant agreements to be kept.

Australia will ever remember the noble part played by America here in the Pacific during the second World War. That debt has now been added to by her terrific sacrifices in Korea.

We thank God for the Armistice and its cease-fire. We must now unite our prayers that God will mercifully establish a just peace and that he will give to the bargaining nations a spirit of goodwill.

Has the free world learnt anything from these three years of bitterness and bloodshed? But many would ask a question prior to that, has the Korean War any lesson to teach? The Nationalists say that war is an accident, or at worst the result of bad management. The Bible teaches that war is a consequence: it is one of the fruits of sin. Every war calls the nations concerned to national repentance. World Wars call the whole world to repentance. War speaks in a language understood of all. All who have ears to hear may hear.

We as a people know what repentance implies for we hold the Bible in our hands. But there is as yet no evidence of repentance or any sign of a nation-wide movement God-wards. This should bring deep heart-searching to all who love the Saviour. Are we fully awake to our sinfulness

and our sins? Are we living a life of full surrender and complete obedience? It is so easy to persuade ourselves that conditions of living being now different we may live differently. Or on the other hand, that having renounced (and denounced) some things that are doubtful or wrong, we may take the liberty of practising and permitting other things that are doubtful or wrong. Self-abasement before God and full obedience has always been found the hard way in this world.

Jesus said to his disciples, "Ye are the salt of the Earth: but if the salt have lost its savour wherewith shall it be salted? it is thenceforth good for nothing but to be cast out and trodden under foot of men." We as Christian believers need to keep these words constantly before us. Salt may look the part and yet be quite useless for its proper purposes.

The formation of a denominational student society in a secular university is a matter of some significance. For half a century the Student Christian Movement and for quarter of a century the Evangelical Union have carried on activities in which members of the Church of England have found spiritual fellowship and a large field of Christian witness. Denominational Societies (apart from Roman Catholic societies) have not been a prominent feature on the scene. None would deny, however, that there may be a place in our universities for societies of Church of England students who desire to strengthen the faith of the Church of England therein.

Unfortunately the Sydney University Anglican Society appears to have been formed by a very small and not very representative group of Anglican students. The following communication about the formation of the Anglican Society has been received by us from a student who is a member of the Church of England and who was present at the meeting which he describes:

"Not very long ago a meeting of some students interested in the formation of an Anglican Society was held. Invitation to this was evidently wholly personal, since no use was made of

University notice boards or newspapers. After some lively discussion, no definite conclusion about the actual formation of the society was reached, but it was suggested that the next step should be the calling of a general meeting of Anglicans to discuss the proposal, and that adequate advertising of the meeting be made. This suggestion met with complete approval, or at least appeared to. No voice was raised against it, and the chairman similarly appeared satisfied. It was also suggested that the group which had proposed the society and which was responsible for the meeting then in progress should be responsible for advertising the further meeting. This course of action was similarly agreed to.

"Despite these agreements, no general meeting has been called. The group whose responsibility it was had apparently decided that an Anglican Society was to be formed regardless of what other Anglicans thought of it. The next thing known was that the Society had been formed by the group, who had elected their own officers, appointed the "Chaplain," and drawn up and approved a constitution. Other Anglicans in the University were not notified, nor was their approval sought."

The unfortunate precedent set by the Bishop of London who refused ordination to certain candidates because they objected on conscientious grounds to wearing the white stole, has not as yet been followed in Australia. Bishops have, however, insisted on the wearing of the stole and even other vestments.

The article in this issue, "The White Stole and the Draft Canon," and the following letter from the "Church of England Newspaper" underline the Evangelical viewpoint. Churchmen need to be well-informed on such an issue—Evangelicals have not made or sought, the issue. It has been forced on them by episcopal high-handedness.

STOLES.

Sir,—May I, as one who expressed the desire to wear a black scarf at my ordination to the priesthood—a request which the present Bishop of Peterborough granted—elucidate the "grounds of conscience" which seem to elude some of your correspondents?

However skilfully official formularies may be worded to the contrary, the wearing of a stole is connected by a proportion of church people, clergy, and laity, with a "sacrificial"

view of the priesthood. Consequently, in the light of present tendencies within the Church of England, and in view of movements towards unity in the Church as a whole (call that a gnat if you dare!), there are those who feel that we should be acting dishonestly if we suggested in any way that we supported such an interpretation of the Church and Ministry. The situation is made even more acute by the presence of members of one's own congregation.

Subsequent Christian opinion has commended Charles Gore for refusing to be consecrated Bishop of Worcester in circumstances which, had he yielded to the pressure of his Metropolitan, would have made some of his own pronouncements appear false and hypocritical. Similarly, I see no reason why, at the most solemn moment of his life (that the Ordination Service is at least as solemn an occasion for the Conservative Evangelicals as for others, is invariably ignored), a man should be obliged to wear something which contradicts his own beliefs, and which in the fulfilment of his ministry he never intends to wear again.

It is not as though such a man is introducing some novel apparel. He has to support him the historic practice of the Church of England; and the interpretation of Church and Ministry which he maintains is well substantiated in the Articles and Prayer Book to which he has subscribed.

There may not be a commandment "Thou shalt not stole," but, there is one, "Thou shalt not bear false witness."

(Rev.) GEOFFREY N. SHAW.

The Rectory, Rushden.

High-pressure journalism indulges to unnecessary lengths the habit of asking visitors or new arrivals to a country their opinions on local issues, about which the one questioned can have little foundation for basing a worth-while opinion. Thus the traditional Australian observance of the Lord's Day is often brought under severe criticism.

Canon Bryan Green's reported utterance in Melbourne recently concerning the 6 p.m. closing of licensed premises comes into this category. The metropolitan press reports that during an Anglican Mission to Youth in the Exhibition Building, Melbourne on Sunday, 19th July, Canon Green said that he "regarded 6 o'clock closing as a national menace." If the report be true, it is a singularly unfortunate utterance and it constitutes a stringent criticism of the Christian Churches which for nearly forty years have stood shoulder to shoulder to resist the claims of the liquor trade and allied advertising interests to return to the deplorable conditions which existed in several states under later closing hours.

The Canon is a great evangelist but his reported utterances on temperance questions will carry no weight among Australian Christians.

THINK ON THESE THINGS

A WOMEN'S COLUMN

(Conducted by June Dugan)

Have you ever tried looking through a telescope? I have and I think it is terribly complicated, I felt as though I had two blind eyes; whichever one I used I still could not see anything. Of course, the menfolk of the party were very superior and knew exactly how to focus and where to look and could see wondrous things which makes me feel that maybe telescopes are not as unbiased as they look. Perhaps because they are man-made and man-conceived, they do respond better to the male touch. But whatever the mysteries and intricacies of a telescope we had great fun and fellowship round ours when the moon was eclipsed by the earth recently. We were fortunate in having a young man with us who knew quite a lot about the ways of the heavens and the behaviour of the heavenly bodies. Of course, we all kept up a continuous spate of questions, "How often does it happen?" "How long will it take?" "How can they work out the time of an eclipse?" and so on. He was very obliging in supplying so many answers and here again, I noticed some very complicated discussion among the menfolk, which left the ladies far away. As a matter of fact, I was trying to keep my mind on the toast I was making for supper, and I found it very difficult to keep my mind on two such diverse things as toast and a lunar eclipse!

During the talk that followed of moons and suns, one of our friends told us he had once belonged to an astronomical society and had met some very interesting and learned men who had put many years of study and research into the science of the heavens. Someone asked him whether these men were God-fearing men who realised, the more they studied, that a Master Hand had designed the won-

derful system of the planets and stars and other celestial bodies. To me, the question seemed at first to be rather redundant for, of course, such men must recognise God and be amazed at the wonder and the order of His creation. But listen to the answer our friend gives: "Well, some of these men were God lovers, but many of them had no place for Him in their study and explanation of things."

As we watched the eclipse someone remarked how frightened native peoples would be by it, suspecting some angry spirit or god to be showing his displeasure. In "King Solomon's Mines" the white men faked magic by pretending to shoot out the moon when they knew an eclipse was due, which impressed the natives tremendously.

If the natural reaction of native peoples to these things, which are so far removed from their understanding and knowledge, attribute these phenomena to a god or spiritual being, why is it that so many white men who are steeped in knowledge can see no trace of God in all these wonders?

Let us be warned that so often the wisdom of God is so simple it confounds the wise. I sometimes feel that knowledge has a particular lure for housewives who so easily get into a rut. We feel if only we could learn this or know more of that and sometimes we even despise ourselves for knowing so much about domestic things and so little else. However, if we do feel like this let us be challenged that Jesus Christ never looked down on simple things, but rather He always used the ordinary things to illustrate His teachings. While learning can be so much of a blessing, let us keep our minds always free from the clutter that seems to dim our vision of God.

May He always be in our lives and in our minds a light that is never eclipsed whether it be by sin or knowledge or pride, but that we are satisfied to be mere reflectors of His Light, just as the moon is of the sun.

Our Prayer:

I thank Thee uncreated sun,
That Thy bright beams on me have shined,
I thank Thee who hast overthrown
My foes and healed my wounded mind,
I thank Thee whose enlivening voice
Bids my freed heart in Thee rejoice.

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The White Stole and Draft Canon XVII

(By J. F. Wallace, LL.B., Member of the Church Assembly (England).)

The new draft Canons, as soon as they have passed through both Houses of each Convocation, come to the House of Laity for approval, or for comment to be expressed in the form of motions passed by a proper majority. Those Canons which have been so dealt with by the House of Laity are then to be referred back to the Convocations and will eventually, either via Parliament or direct, go to receive the Royal Assent. Then, and only then, can they be said to be Law.

"CUSTOMARY" VESTMENTS.

Canon XVII, which seeks to regulate the vesture of ministers, is phrased so as to legalise what it calls "the customary vestments," and which can be taken to be what are commonly known as "the Mass Vestments," and therefore include the white stole. At the moment, according to the decisions of the Judicial Committee of the Privy Council in *Hebbert v. Purchas* and *Ridsdale v. Clifton*, these garments are illegal, and, as the Rev. L. F. E. Wilkinson has pointed out in his article on "The Scarf and the Stole," this garment was specifically declared illegal by Sir Robert Phillimore in the *Arches* Court in the former case, and his judgment left to stand on that point by the Privy Council.

In spite of the Privy Council decisions in the latter half of the last century, the use of these vestments has grown, and it was argued in the debate on Canon XVII in the House of Laity last May that the Church was not bound by Privy Council decisions, and that the use of the various garments had been legalised by custom.

These are both highly misleading and dangerous arguments. Of the first—that Privy Council rulings are not binding on the church—it may be noted that many of those who advance it do not desire Disestablishment, but wish to retain all the advantages of Establishment with none of its safeguards. Of the second—that what is

customary becomes lawful—it is surely both bad in law and in morals to argue that because, for example, I have got away with a career of burglary and arson for sixty odd years, and managed to get a number of others to do the same, I have thereby legalised those practices by custom.

ORDINATION REFUSED.

According to certain correspondence in a Church newspaper recently, it appears that the Bishop of London has refused to ordain certain young ordinands, merely because they refused, for conscientious reasons, to wear the white stole at their ordination. So far as we can judge, these men have proved themselves (in an age which cries out for godly ministers in our Church, to help bring our people back to a living faith in Jesus Christ) in every way truly called of God, capable in their examinations, and of exemplary character, save only that they refuse to obey the Bishop in a command which they honestly believe (and with justification) he ought not to make compulsory upon them.

The Bishop's view appears to be that the wearing of the stole at ordination is customary in London and that the Church has stated that the use of such garments has no doctrinal significance. It may reasonably be assumed that here he is referring to clause 5 of draft Canon XVII, which reads as follows:

"The Church of England does not attach any particular doctrinal significance to the diversities of vesture permitted in this Canon, nor sanction thereby any doctrines other than those contained in its formularies."

If so, his opinion is at variance with that of two out of the three learned barristers-at-law, whose advice the writer has sought on the interpretation of the above clause.

In any event, it would be a quaint example of jurisprudence to state that a piece of proposed legislation had any binding force while still in the pro-

cess of being made into law; and, indeed, draft Canon XVII has not passed through the House of Laity entirely unscathed. We are glad to learn that, for the future, the Archbishop of Canterbury has stated that no candidate shall be refused Ordination merely because of a conscientious refusal to wear the stole.

LAWLESSNESS DEPLORED.

There are few manifest signs as yet that those who wield authority are taking steps to quell the unauthorised practices that abound among the non-conforming Anglican ministers in our Church, so as to implement the principle of law-abidingness among the clergy which was accepted by the Archbishop of York in the Canon Law debate of June, 1951, in Church Assembly. Without the will to obey the new laws, all the present energy and time being spent in revising the canons will be completely wasted.

Those who stand up and oppose the lawless practices of clergymen in the Church of England are getting a little tired of being dubbed negative and obstructive by thoughtless people. The work of defence, as any soldier knows, is far from negative, and loyal Churchmen everywhere have got to decide, and to decide very soon, where they are going to make a firm stand against the practices of law-breaking clergymen. He who said, "I am the Truth," cannot approve those whose ideas of honour, do not coincide with His, and that is surely one good reason why, in the Church of England, as a whole, He is not adding to us daily such as should be saved.

—From "The Church Gazette."

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PERSONAL

The Bishop of Gloucester, the Right Rev. C. R. Woodward, will resign his see on Dec. 1st. He was consecrated Bishop of Bristol in 1933 and translated to Gloucester in 1946.

Mr. Norman Grubb, of England, is on a visit to Australia. He is a brother of Sir Kenneth Grubb, the Chairman of the C.M.S. London, and a nephew of the late Rev. George Grubb, whose missions in Australia more than fifty years ago proved a blessing to so many. Mr. Grubb is the writer of the life of C. T. Studd, "Cricketer and Missionary," whose daughter Pauline he married. Mr. Grubb served as a missionary with Mr. Studd in Africa and is the International Secretary of the World Evangelisation Crusade. There are more than 500 missionaries connected with the Movement, working in various parts of the world. Mr. Grubb preached at St. Barnabas, Broadway, Sydney, on Sunday night last.

The Rev. K. W. and Mrs. Prentice, who have been serving in the Diocese of the Upper Nile, have arrived in Melbourne on furlough.

The Rev. Barry Butler left Sydney on July 15th for the Roper River, Northern Territory. Mr. Butler will assume duties as chaplain, in connection with the Church Missionary Society.

Deaconess Flora Gertrude Cole, of Melbourne, died in hospital on July 8th, aged 88 years. She had served in several parishes of the Diocese and retired in 1932.

The Rev. C. B. G. Chambers, of Geelong, Victoria, has succeeded the Rev. C. A. Wise, who was Vicar of Holy Trinity, Oakleigh, Diocese of Melbourne.

Mr. V. K. Brown, was Commissioned in St. Paul's Cathedral, Melbourne, for work of the General Board of Religious Education. He is the first layman to be called to this office.

The Right Reverend C. D. Horsley, Bishop of Gibraltar, died at his home in England recently. Bishop Horsley, who studied at Queens' College and Westcott House, Cambridge, was consecrated Bishop of Colombo in 1938 and was translated to Gibraltar in 1947.

The death has occurred of Mr. Albert Emery, after 31 years service as a choir-master in Melbourne. He was a Chorister and tenor soloist at St. Paul's Cathedral for many years and then took up work at Fairfield, Fitzroy, and Northcote.

Canon H. Hampden Hobart, has accepted the Locum tenency of St. Philip's, Eastwood for ten months from August 1 in the absence of the Rector, the Rev. B. R. Horsley in Djakarta, where he is to do lecturing and teaching work under the auspices of C.M.S.

The Rev. F. R. McGorlick, from Central Tanganyika, has also arrived, for furlough.

Archdeacon L. S. Dudley, has been appointed Warden of Christ Church College, Hobart, Tasmania.

Mr. R. S. Hartnell, late Manager of 2LF Young, N.S.W., and latterly of the Christian Radio Missionary Fellowship, is now in U.S.A. studying advanced techniques in TV. His object is to enable him to assist in presenting Christian TV programmes in Australia.

In a recent issue of "Church and People," organ of the Church Pastoral Aid Society mention was made of the parish of Donington, Lancs., where the Rev. J. B. Macgowan, B.A., A.R.C.O., is vicar. Mr. Macgowan was formerly Rector of Milton (Dio. of Sydney). Donington has a special interest for Australians in that Captain Matthew Flinders, R.N., was born there.

The Primate presided this week in Melbourne at the Federal Council of the C.M.S. of Australia and Tasmania.

Mr. Kenneth Long, organist of St. Andrew's Cathedral, Sydney, is commencing a series of organ recitals at the Cathedral on Thursdays at 1.15 p.m. from 20th August, 1953.

The Kikuyus Defy Mau Mau and Return to Church.—Some Kikuyus had renounced Mau Mau and returned to membership of the Church, the Bishop of Mombasa said in a Press interview at Nairobi last week. "More than a hundred churchgoers, who had allowed their membership to lapse, came back to us very recently," he said.

PRINTING PRESS FOR CHRISTIAN WORK.

A recent move which may be of interest to our readers, is the acquisition of a printing press by the Graduates Fellowship of the Inter-Varsity Fellowship in Melbourne. Almost all the literature for the recent mission in the University of Melbourne was turned out by the press. With the assistance of experienced Christian printers, a voluntary staff of undergraduates has set up the press near the University, and has constructed auxiliary equipment. The finance came in the form of interest-free loans from graduates and undergraduates.

Over sixty different sets of invitations for the Mission and many major jobs have been turned out with professional finish. It is planned to turn out pamphlets and other items of a more ambitious nature in the near future.

Incidentally, one of the undergraduates most keenly interested in the establishment of the printing press is a model of versatility. Not yet 19, he is Editor of "Farrago," the Melbourne University weekly newspaper, for the second successive year. He is also a part-time reporter attached to the Melbourne "Herald," he regularly umpires Saturday afternoon games of Australian Rules football at the University; he is a company director, and the organist and choir-master at the Church of Christ, Swanston St. Church; he writes Greek poetry in leisure-time, is a competent piano-tuner, and holds a plumbers' licence; he does a course in the piano at the Melbourne Conservatorium. Academic studies? Oh, yes—an honours course in Arts!

Persecution in Italy.—The Italian Ministry of the Interior has stated that it does not intend to apply the provisions of the Italian Constitution to safeguard the rights of Protestants.

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QUESTION BOX

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

Q.—What is the origin of the paragraph markings (§) in the Authorised Version of the Bible?

A.—Paragraph divisions, as opposed to chapter and verse divisions, first appear in English Bibles in the Geneva Edition of 1560. They mark groups of verses which form a connected passage, as compared with chapters, which often begin and end in the wrong places. For some unaccountable reason, the paragraphing of the Authorized Version is carried through only as far as Acts 20:36.

? ? ?

Q.—By what right do some Church of England clergymen take to themselves the title of "Father"?

A.—The custom of addressing priests as "Father" is affected from the practice of the Roman Catholic Church. In that Communion the custom is quite ancient, as is evidenced by the title "Pope," or "Papa," as the bishops of Alexandria, Antioch and Rome were called in early centuries. In the Eastern Orthodox Churches the village priests are called "popes." The appropriation of this title would appear to be contrary to the spirit of Our Lord's words in Matt. 23:9: "Call no man your Father on earth; for one is your Father, who is in heaven." This refers no doubt to the custom of referring to the ancient Jewish rabbis as "Father," although it was not customary to give the title to living rabbis (Plummer, in loc.).

? ? ?

Q.—What significance have the two genealogies of Jesus in Matthew 1:1-16 and Luke 3:23-38? What is their relevance, as they are both genealogies of Joseph, who was not Our Lord's father?

A.—This is a question which has caused Bible students considerable difficulty for centuries. In general, two solutions are proposed. The first suggests that the Lukan genealogy is really that of Mary, not Joseph; however, as women had no property rights in Jewish law, the name of Joseph was substituted for that of Mary, as the one through whom the Jews reckoned the descent of Our Lord. The alternative suggestion is that both genealogies are those of Joseph, who was the true son of Jacob and the adopted son of Eli. In either case, though of course Joseph was not the father of Jesus, it was important that, in the eyes of the law, and the Jewish community, it should be established that Jesus was of Davidic descent. The plain fact is that we have not sufficient information to decide between these two theories, or indeed, whether some other possibility does not exist.

DEVOTIONAL
THE HOMAGE.

An extremely impressive part of the Coronation of Her Majesty, Queen Elizabeth II, was the taking of the oath of loyalty by the Archbishop of Canterbury, the Duke of Edinburgh and others. The rubric says that "all the Princes and Peers then present shall do their Fealty and Homage publicly and solemnly unto the Queen." This is significant. The Homage was public, and the eyes of all in the Abbey were on those making the oath. It was solemn, sacred, and of intense earnestness. First came the Archbishop, and, kneeling down, placed his hands between the Queen's and said: "I, Geoffrey, Archbishop of Canterbury, will be faithful and true, and faith and truth will bear unto you, our Sovereign Lady, Queen of this Realm and Defender of the Faith, and unto your heirs and successors according to law. So help me God." He then kissed the Queen's left hand. He was followed by the Duke of Edinburgh who took off his coronet, knelt down, placed his hands between the Queen's, and said, "I, Philip, Duke of Edinburgh, do become your liege man of life and limb, and of earthly worship; and faith and truth I will bear unto you, to live and die, against all manner of folks. So help me God."

Loyalty to Christ is demanded from every citizen. All now may bow the knee to Christ, and one day must do so. Can we not now do our homage and fealty to our Saviour and King, Jesus the Anointed? Come, let us take off our coronets, strip ourselves of our own self-righteousness, humbly kneel before Him in worship and adoration and say: "I will be faithful and true. I become your liege man of life and limb, and faith and truth I will bear unto you, to live and die, against all manner of folks. So help me God." Our Lord wants followers who will be faithful unto death (i.e. even if we have to die for it). He wants disciples who will ever boldly and publicly confess Him before men. He wants true men and women who will call upon God to help them to keep their promise. Oh! that all who profess and call themselves Christians were indeed wholly surrendered and dedicated soldiers and servants of Christ.

Our Hands in His. Come, let us kneel before Him and put our hands in His—our weak hands held by His strong hands; our stained hands, blackened by so much sin and wrongdoing, covered by His pure and holy hands; our selfish hands transformed by His self-less hands. Those hands of Jesus! His hand touched the leper and he was made clean; touched the fevered woman and she became calm; caught the man sinking in a sea of trouble and saved him. His hands were laid on the children and they were blessed indeed. His hands wrought mighty works; were put on the eyes of a blind man, and he saw; were laid on all those, sick with divers diseases that were brought to Him, and they were healed; were laid on a woman bowed together with a spirit of infirmity for eighteen years, and she was made straight. Wonderful hands, loving hands, strong hands. Lord, may I put my hands between Thine? Lord, wilt Thou cover my sin, cleanse my leprosy, give sight to my blind eyes, strengthen my weakness, and heal my many diseases? Lord, may I kiss Thine hands? Those hands were nailed to the bitter cross for me, for me bore the pain, for me blood was shed. Lord, may I kiss Thine hands?

Lord of the pierced hands
O show those hands to me,
Those hands that made the blind to see,
Those hands that set the prisoner free,
That made the leper clean;
O show those hands to me!

Lord of the pierced feet,
Run with those feet to me,
I'm bound and tied with chains of sin,
I'm stained and marred without, within,
Without Thy help I die,
Run with those feet to me.

Lord of the pierced side,
Open Thy heart to me,
The heart that like a magnet strong
Draws all my wayward heart along,
And holds me with Thy love,
Open my heart to Thee.

Dear Lord, Thy hands, Thy feet, Thy side,
Whence mercy's stream flows ever wide,
And does it reach to me?
And may I put my hands in Thine,
And may I kiss those scars Divine,
O man that died for me?

My King, I kneel before Thy throne,
I pledge myself to Thee alone,
To Thee I yield my might,
I tread the way that Thou hast trod
My hand in Thine, my Lord, my God,
And march toward the light.

—G.T.D.

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YOUNG CHURCHMEN'S CONVENTION

(The Editor "Australian Church Record.")

Dear Sir,

I am wondering what the poor old Anglican Church has done not to deserve one worthy in the list of worthies to be dealt with at the approaching Young Evangelical Churchmen's Convention at Moore Theological College! May be she is not in the picture just now, or is it, in these ecumenical days, there is a need for young Anglicans to be enlightened on what others have done! I take it of course that the members of the Young Evangelical Churchmen's League are Anglicans.

Why present any Non-Anglicans in this delectable feast? Surely there is no lack of remarkable men, whether in the homelands or mission fields upon whom to draw; whether from the standpoint of Christian devotion, or missionary enterprise, or sacrificial self-giving or in that ineluctable field of introspective life! We have a veritable galaxy of notables. Bishop Coleridge Patteson of the Pacific, Bishop Valpy French of Lahore, Bishop W. C. Bompas Apostle of the North (to mention only a few) are names that occur to one. Of course there may have been some special reason why the personalities announced on the hand bills were chosen. But it appears to me in a Convention for young Anglican Evangelicals the programme is a bit lop-sided. Surely room could have been found for even one Anglican. We seem to be under an eclipse.

Yours faithfully,

S. H. DENMAN

St. Clement's,
Marrickville.

CLERGY PROVIDENT FUND (SYDNEY)

(The Editor "Australian Church Record.")

Dear Sir,

Although twelve months have passed since the last session of the Synod of the Diocese of Sydney, I am still smarting under a sense of injustice done to me by that Synod in accepting and passing the amendments to the Clergy Provident Fund Ordinance that were proposed to it.

I am a member of that Fund. Certain moneys already in the Fund were taken out of that Fund and placed in "a separate Fund to be called 'the Relief Fund' for the purpose of assisting annuitants and pensioners who in the opinion of the Board of Directors 'are in special need'."

I do not object to assisting persons "in special need" but I do object to money being taken of which I regard myself as part owner and given as a hand-out against my will to some other person or persons.

I hope it may be possible to raise enough money to have the legality of this tested in the Civil Courts. Synod knows that I cannot incur this expense alone, for I frankly told

them the amount of my Annual Income Tax since retirement. But I would subscribe to a Fund for the purpose though deeply regretting the necessity for doing so.

I told Synod that I believed they were being asked to take money away from me (and others) against my will. A panel of speakers representing the Board replied to me but I did not understand any as debating the ethics of the question.

There are undoubtedly men "in special need" and this recital affected Synod. It is hard to resist the appeal to vote away other people's money to meet such a need.

Worse was to follow. A further clause was passed which reads, "Legacies and donations to the Fund after the thirtieth day of June 1952 shall, unless otherwise directed by the testator or donor, be added to the income of the Relief Fund and shall be applicable accordingly."

I don't know what legacies have come to the Fund during the past twelve months. As I understand the case, my agreement with the Fund on joining entitles me to share with other members in some monetary benefit from the interest derived from such legacies if any. The great and increasing interval between the maximum annuity and the present cost of living makes this an actual and factual matter of concern to every member.

Mark you I am not begging. I hope I would ask leave of the Archbishop to apply for secular work rather than do that.

Members of the Fund are entitled to what rightfully belongs to them, and they are entitled to it now.

Yours faithfully,

DAVID J. KNOX

Gordon, N.S.W.
June 28, 1953.

DEVOTIONAL COMMENT.

(The Editor, "Australian Church Record.")

Dear Sir,

It seems to me that the expression "the convert plunges beneath the Baptismal Waters" used by you in a comment on the Epistle for the Sixth Sunday (Romans 6) is particularly unfortunate.

So far as I am concerned it is unscriptural, un-Anglican and unhistorical. Therefore indefensible.

The best little book on the subject that I know is one by the late Canon Mervyn Archdall. May I quote from it?

"Again, another interprets 'the likeness of His death,' as the 'baptismal plunge' and supplying (as does the R.V.) the 'likeness' before His Resurrection in verse 5, says, 'If we vitally become connected with Christ by the baptismal plunge, we shall be connected with Him also by baptismal emergence.' Is there a single word in Holy Scripture to show that we become 'vitally connected with Christ by a baptismal plunge?' Such a plunge is never mentioned in scripture and is only inferred from the imaginary 'buried into death.' Of this expression Alfred says, 'It would hardly bear any sense.' St. Paul did not speak of 'being buried by baptism into death,' but 'unto (eis) death.' And he made the intelligent remark that 'by baptism unto death we were buried,' that is, that by our purification and dedication to spiritual fellowship with Christ's death, we were also told off to spiritual realisation of its meaning, our being 'united

with Him by its likeness," its spiritual counterpart; and as its climax and completion was burial, to be followed by our spiritual resurrection unto "newness of life."

He does not suppose any "vital connection with Christ by a plunge." There is not the faintest allusion to a plunge. Those who say that "the likeness of Christ's death" is a baptismal plunge" forget several things.

They forget that such a plunge would not in any sense be a "likeness" of His death by crucifixion, nor yet of burial in the Sepulchre! There is no resemblance whatever. They also forget that the emergence from the plunge is a likeness of Resurrection. But ours is still future. We "shall be" partakers of His Resurrection.

Yours, etc.,

H. W. MULLEN.

[Your correspondent reads too much into the article in question. It was not an exhaustive treatment of Baptism but made a very brief passing reference to ONE aspect of the Sacrament.

It did not maintain or imply that we become "vitally connected with Christ by a baptismal plunge but stated 'his (i.e., the convert's), rising symbolises the new life centred in Christ.'

While remaining loyal to Anglican doctrine and practice, dare we say that immersion is unscriptural, unhistorical, or un-Anglican?

Conybeare and Howson render Rom. 6:4 "With him therefore we were buried by the baptism wherein we shared this death [when we sank beneath the waters]; that even as Christ was raised from the dead by the glory of the Father, so we likewise might walk in newness of life." And their comment is "This clause, which is here left elliptical is fully expressed Col. ii, 12. This passage cannot be understood unless it is borne in mind that primitive baptism was by immersion." [The Life and Epistles of St. Paul, Vol. II, p. 209.]

A good booklet on this subject is Canon Loane's "Infant Baptism and Immersion."—The writer of the article.]

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Proper Psalms and Lessons

10th Sunday after Trinity.

M.: 1 Kings 21 or Ecclesiasticus 3: 17-29; Luke 1: 26-56 or Philippians 4. Psalms 50, 53.

E.: 1 Kings 22: 1-40 or II Kings 4: 8-37 or Ecclesiasticus 11: 7-28; Matthew 13: 24-52 or Acts 27. Psalms 51, 54.

11th Sunday after Trinity.

M.: II Kings 5 or Ecclesiasticus 18: 1-14; Luke 1: 57 to end or Colossians 3: 12-4:6. Psalms 56, 57.

E.: II Kings 6: 8-23 or II Kings 17: 1-23 or Ecclesiasticus 38: 24 to end; Matthew 16: 1 to end or Acts 28. Psalms 61, 62, 63.

THE TENTH SUNDAY AFTER TRINITY.

That God hears the prayers of all those who seek Him in love and faith, is one of the great promises of the Gospel, and in the Collect for to-day we find this promise claimed, but cast into the form of petition.

In the Epistle, St. Paul is writing to the Church dividing over the question of the relative values of various offices and functions in the Church. His answer and remedy is as effective for the same evil to-day as it was then.

Yes, there are differences — and they are necessary, if the Church is to have all the gifts it needs. But they are not to be the cause of division and strife and self glory. Rather they should give cause for praise, and humble recognition for God's provision for His Church, because although the gifts and the men may be different, it is the Spirit who is endowing and enabling.

The Cleansing of the Temple is a lesson to the Church and the Individual. Those things that defile must go — and if we don't expel them, then He will, either directly, and through indirect means.

A corrupt Church and a faithless Christian, are offences both to God and man.

● St. Philip's, Auburn.

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THE ELEVENTH SUNDAY AFTER TRINITY.

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"He was Buried."

"He rose again the Third Day."

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Overseas Friendship Group

The 65 overseas students who attended the first get-together
of the Overseas Friendship Group in Melbourne recently, were all
from S.E. Asia.

Students came from India, Pakistan, Ceylon, Malaya, Indonesia, Borneo, Singapore, Shanghai, Hong Kong, Fiji. The Australian "friends" were members of C.M.S., the League of Youth, the Evangelical Union of the University, missionaries on furlough and parishioners of St. Jude's, Carlton, in whose hall the meeting was held.

After films and a curry and rice supper, groups of people stood and talked together till late in the night. This getting to know each other was part of the two-way traffic emphasised at the meeting. We have much to learn from these young Asian people and we want them to learn the best there is to know about Australia. Mr. Frank Anderson, lecturer at Ridley College, explained in a few words that it was the desire of those organising the group that while they are in a Christian coun-

try the students should learn what Christianity is. "We have found that Jesus Christ is a living Saviour and Friend," he said, "and we want you to know Him, too."

The students were invited to fill in Interest Sheets as a guide to the Committee in the future programme of the group. This list gives an indication of their interests:

Car trips to the country were desired by 42 students.

Private hospitality, by 27.

Hikes to the country, by 27.

Table tennis by 13.

Badminton by 16.

Tennis by 4.

Discussion of the Christian Faith by 13.

Badminton and table tennis have been started on Saturday mornings in the St. Jude's Hall, and at St. Jude's Vicarage a discussion of the Christian faith was planned for Friday evening, July 31. Some students have already visited private homes and arrangements are being made for more private hospitality and car trips.

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THE BOTANY OF THE BIBLE**V. THE LILY OF THE VALLEYS.**

(By H. R. Minn, Esq., M.A., B.D.)

The Lily of the Scriptures is the Hebrew "Shushan," or "Shoshannah," from which the name Susanna is derived. It has always been regarded as pre-eminently a Jewish flower, and it is worth noting in this connection that it was chosen to adorn the beautiful Festival Stamp of the State of Israel issued on New Year's Day, 1952. But what particular Lily is in view in the various Bible passages is far from easy to decide. The Song of Songs has several references to the flower. But when it is remembered that floral terminology in the East tends to be vague and diffuse rather than exact and precise, it will be plain that the mere occurrence of the word does not necessarily finalise the issue of its identification in a specific context. It is said that among the Arabs at least a score of flowering plants are covered by the one name "Susan"; that in fact the term may be applied quite appropriately to any brightly coloured flower at all resembling a lily in growth—the tulip, for instance, the ranunculus or the anemone.

As a figure of humility, the Lily is used in the Song of Songs (2:1), "I am the Rose of Sharon and the Lily of the Valleys." It is questionable if the same figurative significance is preserved in the comparison which immediately follows, "As the Lily among thorns, so is my love among the daughters." This verse, as also 4:5, would seem to demand that we think of some flower growing wild. On the other hand, a cultivated variety alone suits 6:2, "My beloved is gone down into his garden to gather lilies." It is debatable whether the reference to colour in 5:13, "His lips like lilies dropping sweet-smelling myrrh," is as

important as some commentators would have us believe. The allusion may be equally well to the fragrance as to the hue of the flower.

The difficulty of arriving at the identification of the Biblical Lily is further accentuated by scarcely veiled guesswork on the part of many ancient authorities. The famous Jewish Rabbi Maimonides makes of the Lily a violet. By the Targum or Chaldee paraphrase the grossly incorrect equation with the ordinary Rose was adopted, and this inexcusable error was canonised by the entire Judeo-Spanish school, the more surprisingly, perhaps, in that the Spanish word "Azucena" is only a variation of the Arabic "Susan," itself identical with the Hebrew "Shoshannah."

Fortunately there are facts which, combined, reduce the possibility of mistake very appreciably. Persian, Syrian, and Coptic, we are told, have all preserved the name of the virgin among flowers. Shushan, the capital of Persia, was so called from the abundance of a variety of the Lily that grew in the province in which it was situated. Dioscorides, a Greek writer, makes it plain that sweet-scented lilies grew profusely in Palestine in ancient times. He states explicitly that the best perfume was made of "the lilies of Syria and Pisidia." The Septuagint or Greek translation of the Old Testament uniformly renders the Hebrew "Shushannah" by the Greek "krinon"; while a passage from another Greek author, Athenaeus, actually identifies "Shushan" with both "Krinon," the red and purple lily, and with "Leirion," the white lily. Thus far, the contribution of philology.

To harmonise with the text, however, the Lily of our search must

satisfy a number of requirements. To begin with, it must be a plant growing wild in the fields while yet capable of garden cultivation. It must have in addition a fairly solid stem, green and succulent enough to provide food for cattle and when dried be fit for burning in the "tanoor" or oven. In colour it should be, preferably other than white.

Canon Tristram urges with persuasive eloquence the claims of the "Anemone coronaria"; and very possibly this may be the "lily of the field" referred to by our Lord in the Gospel. But when Old Testament contexts are taken into account this identification seems to have difficulty in holding its ground. Without the least pretence to dogmatism (which has been whimsically defined as only "puppyism full-grown!") we would commend to readers the view that the plant meant is the "lilium Chalcedonicum," the Chalcedonian or Martagon lily, sometimes called the Sword-lily. This is mentioned in the Talmud as an exceptionally fine and presumably cultivated species. Examination of a concordance will show that it fulfils the conditions imposed by the Scripture texts without any artificial strain.

—H.R.M.

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WORLD OF BOOKS

Light in the West. By F. F. Bruce M.A. London, The Paternoster Press, 1952. pp 160. English Price, 6/6d. Our copy from publisher.

Mr. Bruce is head of the Department of Biblical History and Literature in the University of Sheffield. He has a most versatile mind and prolific pen, and he seems to be able to write with equal ease on the widest variety of subjects.

This little book is No. 8 in the Second Thoughts Library, published by the Paternoster Press, and completes the author's trilogy of which the first two numbers are entitled "The Dawn of Christianity" and "The Growing Day." The three books together provide a clear and helpful study in Early Church History from Apostolic Times right down to the establishment of Christianity in the British Isles.

"Light in the West" falls into two halves: in one half it traces the progress of Christianity in the Roman Empire from the reign of Constantine to the close of the 5th Century. In the second half it deals with the rise and progress of Christianity in the British Isles down to the time of the religious unification of the people. The treatment is necessarily selective; the author is compelled through limits of space to omit or touch with a light hand the many aspects of his subject. On the other hand, he is a historian singularly free from any particular axe to grind and his study is delightfully objective and impartial. It is illuminated at intervals with sage remarks and epigrams which are very refreshing.

It is a pleasure to recommend the book for anyone who is anxious to read and possess a useful survey of the spread of the Gospel and the rise of the Church in early times.

M.L.L.

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Diocesan News

SYDNEY

● Sydney Clerical Prayer Union.

The meetings of the above organisation have now been changed to the 3rd Friday of each month; 11.30 to 12.30. Prayer; 12.30 to 1 p.m., Basket Lunch (Tea provided); 1 p.m. and onwards, Business and speaker, at Moore College.

The next meeting will be on Friday, 21st August, the speaker being His Grace the Archbishop.

● "Gilbulla" Benefit.

At the invitation of Mesdames M. Toms, L. Houston and Miss F. Davenport, about one hundred and twenty guests assembled at the C.E.N.E.F. Memorial Centre, Sydney, recently.

The afternoon opened with the singing of the National Anthem.

Mrs. Hope-Gibson, who was present, kindly brought Miss Julia Callaway, who rendered three lovely songs, accompanied by Miss Josephine Bell.

Miss Jean Arnot gave a delightful talk on her impressions of places she visited in England and America.

Mrs. D. Lee spoke on the value of "Gilbulla," the Church of England Memorial Conference Centre, Menangle.

An interesting item was the Competition: 1st Prizes won by Mrs. T. Challinor and Mrs. I. Heydon; 2nd Prizes won by Mrs. G. Menzies and Mrs. Ferns. A very nice afternoon tea was served by a band of young friends of the hostesses. A collection was taken, resulting in £32 10s. towards the funds of "Gilbulla."

At the conclusion of the afternoon, Mrs. F. W. Tugwell proposed a vote of thanks to the hostesses for the enjoyable afternoon spent. Mention should be made of the lovely flowers, greenery and berries with which the platform was decorated.

MELBOURNE

● Anglican Youth Week.

Anglican Youth Week concluded on Sunday, 19th July. The Rev. Canon Bryan Green of Birmingham, England, addressed a large Rally in the Exhibition Building at 3 p.m. Eight thousand were expected, but owing to the inclement weather only half this number were present. Canon Green spoke about Naaman the leper. In his story four people are prominent: the girl who kept her religion, the servant who had the courage to speak out, the prophet who would not compromise, and the general whose pride was very nearly his ruin. Many went straight on to the Cathedral where the doors opened at 6 p.m.

In a Mission Reunion Service—two years ago Canon Green conducted Missions in Mel-

bourne and Sydney—he gave six reasons why people are content with a cold and indifferent religion; they have utterly missed the meaning of the Master's life or they have a strange idea about God that he likes being praised or they lack information about the needs of others, or they dislike having their usual way of life disturbed, or they are content if they do no harm to anyone, or, worst of all, their religion is mere frivolity. At the rally in the Exhibition the Archbishop of Melbourne remarked that there were 27 Archbishops in the world but only one Bryan Green!

● St. Stephen's, Penrith.

A very large congregation was present at the recent thanksgiving service for the restoration of the Church after weeks of closure in which substantial renovation was effected. The service was conducted by the Rector the Rev. A. E. Hodgson and Bishop Hilliard delivered the address on the text, "Ye also as living stones are built up a spiritual house." He referred to the laying of the foundation stone by Bishop Broughton (the only Bishop then in Australia) on November 22nd, 1937. If we dedicate ourselves to God, said the Bishop, we can build a temple of living stones.

The offertory for the day, with donations amounted to £150.

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YOUTH CONGRESS ON ALCOHOL.

Resolution at Youth Congress on Alcohol, Chapter House, under the auspices of the N.S.W. Temperance Alliance.

"That this meeting widely representative of all sections of the community being appalled by the fresh revelations made by the Guest Speakers at this meeting of the Crime, Vice, and Fatal Accidents associated with alcoholic drink in New South Wales.

And convinced by the overwhelming evidences from all drinking countries as represented to the United Nations Organisation in the World Health Office "Report on Alcoholism" (1947) that these evils are inseparable from the general availability of alcoholic drink, no matter what the conditions under which it is sold or consumed.

And that (to quote the World Health Office Report) "Removal of restrictions on alcohol is followed by a rise in Commitments to Asylums, Hospitalisation, and Delinquency."

This representative meeting of Church and Temperance people re-iterated its Faith in Local Option Polls, as now operating with complete success in the United States of America, Scotland, and Canada, as the only method offering any prospect of relief from the intolerable evils of alcoholism.

Urges upon the Government and Parliament of New South Wales the desirability of restoring such polls, and respectfully suggests that his Honour, Mr. Justice Maxwell be instructed to visit the United States of America for the purpose of observing the operation and effect of these polls."

This was carried unanimously and enthusiastically.

The death has occurred of Mr. H. B. Cowper, of Parramatta, N.S.W. in his 90th year. For many years Mr. Cowper, who was a grandson of the late Dean Cowper of Sydney, was a prominent figure in Church work, parochial and diocesan. He held the position as churchwarden of St. John's, Parramatta, for some years and acted as Hon. Lay Secretary at various times of the General Synod Provisional Synod and Sydney Diocesan Synod. He also served on a number of Committees in the diocese over a very long period. A funeral service was held in St. Andrew's Cathedral. The Archbishop of Sydney gave the address and Bishop Hilliard read the lesson. The Dean of Sydney also took part in the service. We offer our sympathy to those bereaved.

A.N.C.M.

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At the Annual Meeting of the Bible Churchmen's Missionary Society (London) Lady Bates, who presided, deplored the financial stringency which necessitated retrenchment.

Reviewing the work of the Society, the Rev. A. T. Houghton, General Secretary, outlined new and indirect means of advance that were being used in face of difficult situations in China, Burma, Ethiopia, and India.

Mr. David Stokes called upon members of the Society to bear up in their prayers the Emperor of Ethiopia who stood head and shoulders above all his people in his Christian love and joy. But for his efforts and influence the work of Christian missionaries would be impossible in his land.

SHORTAGE OF CLERGY.

The Rev. T. G. Mohan, Secretary of the Church Pastoral Aid Society, speaking at the Annual Meeting in London, said:

"If we think of the Church merely as an institution which needs clergy just as a country needs doctors, then we certainly shall not have the clergy we want. But if we think of it as a body of redeemed men and women filled with the Holy Spirit, and passionately concerned about those not yet redeemed, then we shall never lack ambassadors."

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Vol. 18. No. 16

AUGUST 20, 1953

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

WHAT EVANGELICAL CHURCHMEN BELIEVE

1. GENERAL AND INTRODUCTORY.

(Rev. H. M. Arrowsmith, Assistant Minister at St. Andrew's Cathedral.)

There is a viewpoint of Evangelical Churchmen. It covers a number of matters which are vital to faith and to conduct. And it is part of the duty of conviction to spread abroad its beliefs.

Conviction must always issue in motives. The soul's life depends not upon the error it avoids, but on the doctrine it actively accepts. Doctrinal orthodoxy of itself may be cold as an iceberg, but direct and positive doctrine alone can take hold of the heart, and, filling it with Divine love, can direct by its own spontaneous action the warm and wholesome outgoings of its life.

Truth has many sides. And no one of us has a monopoly of it. Any expression of convictions therefore must be put forward with moderation and restraint, and always with love and charity. Grace as well as Truth came by Jesus Christ. Let us always remember that.

A statement of truth on its positive side is ever valuable in itself, both for the instruction of those who are ignorant of it, and for the confirmation of those who already love it. It is necessary today. It is always necessary. Every generation has to learn afresh the old truths. There is a natural tendency of the human mind rather to protest against the false, than to inculcate and elucidate the true. This is because there is no system of belief entirely without its difficulties, and it is therefore always easier to expose the weak points of an opponent's argument than to remedy the defects of one's own.

A POSITIVE FAITH

Yet I am sure that only positive truth can become the spring both of intellectual conviction and of spiritual

What are the Evangelical Principles which are regarded as being the very essence of the teaching of the Church of England, as being Catholic and Apostolic, Protestant and Reformed?

They have been summarised by Bishop Ryle, Bishop of Liverpool, in the following way:—

1. The absolute supremacy of Holy Scripture as the only rule of faith and practice, the only test of truth, and the only judge in controversy.

2. The doctrine of human sinfulness and corruption.

3. The work and office of our Lord Jesus Christ, and the nature of the salvation which He has wrought out for man.

4. The inward work of the Holy Spirit in the heart of man.

5. The outward and visible work of the Holy Ghost in the life of man.

These five points of Bishop Ryle's might be summarised into another form and compressed into three principles:

1. The First is the personal contact of the soul with God, in distinction to that corporate conception of the Church, which holds that the life of Christ is communicated in the first place to the body, the Church, and thence is communicated again to individual members of it.

When the Church of England affirms in her nineteenth Article that "the Church is the congregation of faithful men," she evidently places the beginning of the Divine work in the individual soul.

The faithful must be gathered, before the Church consisting of them can exist. There is nothing in this view to interfere with the conception of the Church as an organised society or with a dutiful reverence to its just authority; but it adjusts the relation of the soul towards the Church, and the Church towards the soul, and vindicates the personal and immediate nature of the soul's contact with God, from conversion to glorification, through Jesus Christ our Lord.

2. The Second principle is the sovereignty of God the Holy Ghost in contrast with the view which limits His ordinary working to ordinances and sacraments.

3. The Third principle is the sole High Priesthood of the Lord Jesus Christ, in contrast with the sacerdotal view of the Christian ministry which, maintaining the singleness of the meritorious sacrifice, yet maintains also its re-presentation before God by

(Continued on page 2)

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